

MUHAMMAD (S.A.W.)

THE BIBLICAL PROPHET



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INTRODUCTION

The title of this book speaks of its mission. It points out that the advent of the Holy Prophet Muhammad (S.A.W.) has actually been foretold in the Bible as one who is able to meet the needs of the soul in all ages. This book, in spite of its small size, redirects the steps of doubt towards the Pathway of Islam. It leads the seeker of truth, step by step, along the path of good life, full of blessings found in the complete surrender of the self and an unwavering truth in the grace and excellence of the saviour, who not only "warns" but brings "glad tidings" — "Mercy for all Creatures". He is a man of "Exemplary Character" and is an "inspiring pattern" of conduct.

Forty years ago, at a very young age, I became a Christian under the influence of a Mission School. I have spent most of my life as an Anglican Priest (Church of England) from 1939 to 1963. Islam came to me as the spring comes to the cold earth after dark winter. Thus I came back to the fold of the religion of my forefathers.

The cause of this return was the inspiration given to me through a dream wherein I seem to have been blessed with the personal grace of the Holy Prophet (Praise be to God and Salaam to His Chosen Prophet Muhammad), who gave man his dignity and the freedom to act on his own choice.

I eventually took up the study of the Prophet's life. I felt it a great sin to condemn that Holy Man who

established the Kingdom of God among people who were unruly, warlike, idol worshippers and doers of all kinds of disgraceful things. He not only changed their modes of thought, their very habits and morals, but also brought them under the banner of one law, one religion, one culture, one civilization and one form of government. A nation which had not produced a single great man worth the name for centuries, gave birth, under his influence and guidance, to thousands of noble souls who went forth to far-off corners of the world to preach the principles of Islam, morality and code of living. To blame such a man of God who came to save man from misguidance, is doubly unjust. If we realise this truth we shall be saved from two sins; (1) the sin of injustice to God's Messenger who came for our good. (2) the sin of not realising our own shortcomings or rebellion and thus living in spiritual darkness. If the Messenger is from God, that carries its own authority: "enough is God for witness".

The principles and teachings of religion are best understood by comparison with the principles and teachings of other religions. This is particularly so about Islam, because it is completely different from all other religions, different in its basic conceptions, its ideals, its teachings and its practice. It is an ethical code by itself. It suits every race, language, culture and status because it teaches men to live a life according to the law of Nature. On the spiritual side it purifies the soul of evil desires and prepares it for its entry into Heaven. It does not believe in vain controversy with the followers of other religions. It simply invites us to the way of righteousness and has enabled true followers

to walk more confidently and more joyfully in the steps of their unique leader Hazrat Muhammad (S.A.W.) It is hoped this book would carry his message to those who need it. Indeed, we Muslims must believe that the said advent has been foretold in the Bible, because God specifically states in the Holy Qur'an:

"And remember (O people of the book) when Jesus, son of Mary said, O children of Israel! Verily I am an Apostle of God sent to you, confirming the Law of Moses-Torah which came before me, and bringing glad tidings of an Apostle to come after me whose name shall be Ahmad", (Al-Qur'an 61:6)

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*In the Name of Allah, the Most Beneficent,
the Most Merciful*

**MUHAMMAD (S.A.W.)
BIBLICAL PROMISED PROPHET
IN OLD TESTAMENT**

Islam and Christianity, both semitic and born in the same region, have had certain turning points in their relationship with each other. These relationships have been found not so much by spiritual differences by monopolization of Prophethood rites in Isaac, i.e., in other words there will be no Prophet from Ishmaelites.

The FIRST and FINAL Prophet from Ishmaelites had come in accordance with Prophecies of the Prophets of Israel. Even the covenant with their great ancestor Abraham necessitated the appearance of a Prophet in Arabia.

The covenant was made with Abraham, the great Patriarch in whom the Ishmaelites and Israelites met.

1. The promise to bless Abraham and his seed was given long before either Ishmael or Isaac was born:—

"And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be

a blessing and in thee shall all families of the earth be blessed".¹

Muhammad (S.A.W.) alone of all the Prophets, was to have brought a universal message of blessings.² On the other hand, Jews have no missionary activities and Jesus also appears to have excluded this by saying: "I am not sent but unto the lost sheep of the house of Israel."³ Further, Muslims alone in their five times daily prayers, send blessings for Abraham, when neither the Jews nor the Christians can produce even any form of prayer which includes blessings for Abraham.

Jesus, who being the LAST of the Israelite Prophets, was granted a revelation called the INJIL, which supposedly stands for the Evangel or the Gospel, and signifies literally good tidings. The reason why Jesus's revelation was called the Gospel, or good tidings, is that it gave the glad news of the advent of the FIRST and FINAL of the Prophets, which is variously described in Jesus's metaphorical language as the advent of the Kingdom of God (Mark 1: 15), the coming of the Lord (Matthew 21: 40), the appearance of the Comforter (John 14:16); or the Spirit of Truth (John 14:17), etc. Nor only are the Acts, the Epistles, and the book of Revelation not recognized by the Qur'an as part of the Injil, or the Gospel, but it does not even recognize the Gospels according to Matthew, Mark, Luke and John, as the Injil which was revealed to Jesus, though the FOUR GOSPELS might contain fragments of

¹ Genesis 12: 2, 30.

² Al-Qur'an 3:19

³ Matthew 16:24

the original teachings. This view of the Gospel as taken by the Qur'an is now admitted to be the correct one, as all criticisms points to some original of the synoptics which is now entirely lost. The Qur'an nowhere suggests that the original Injil, the revelation to Jesus, existed at the time of the Holy Prophet (S.A.W).

2. The promise which was given to Abraham regarding the multiplicity of his seed is the same as that given to "Hagar" when she conceived from him.

"And the angel of the Lord said Hagar.... "I will multiply thy seed exceedingly, that it shall not be numbered for multitude And Abraham was four-score and six years old, when Hagar bore Ishmael to Abraham".⁴

3. The Covenant was made with Abraham after Ishmael was born while Abraham had no hope of another son from Sarah.

"And God said to Abraham, as for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be. And I will bless her, and give thee a son also of her: yea, I will bless her, and she shall be a mother of nations: kings of people shall be of her".

"Then Abraham fell upon his face, and laughed, and said in his heart, shall a child born unto him that is a hundred years old? and shall Sarah, that is ninety years old, bear"?

⁴ Genesis 16:7a, 10b, 16

"And Abraham said unto God, O that Ishmael might live before thee"⁵!

4. The covenant was renewed with regard to Ishmael after Isaac was promised:—

"And as for Ishmael, I have heard thee: Behold! I have heard thee: Behold! I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall be beget. and I will make him a great nation"⁶.

5. The nature of the promise made to Ishmael does not differ materially from the one made to Abraham with regard to Isaac. They are both to be blessed, both to be made fruitful, the seed of both is to be multiplied exceedingly. Princes and Kings are to be begotten by them:—

—They are promised to be made a great nation. Nothing is said regarding Abraham or Isaac that is not said regarding Ishmael.

6. The covenant on the part of Abraham's seed was kept by the children of Isaac as well as of Ishmael.

"This is My covenant, which ye shall keep, between Me and you and thy seed after thee: every male child among you shall be circumcised."⁷

Now, circumcision has been a characteristic of the Israelites as well as the Ishmaelites.

⁵ Genesis 17:15-18

⁶ Ibid 17:20

⁷ Ibid 17:10

7. The fulfilment of the covenant with regard to both nations:

"And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession: and I will be their God".⁸

Fulfilment of Covenant

(a) If the covenant was only with Isaac's children, the promise of an everlasting possession failed with the advent of Islam, so that even God could not keep this promise. But the fact is that the land of Canaan continues to remain as an everlasting possession in the seed of Abraham, for as soon as they (Israelites) were deemed unfit to have the Holy Land in their possession because of their unrighteousness, that Holy Land was given to the Arabs, who were the Ishmaelites. According to Dummelo "the promise to Hagar was fulfilled to the Arab race".⁹

(b) According to the Dummelo's commentary on the Bible "The Promise to Hagar was fulfilled in the Arab race". But the Christians according to the sayings of St. Paul, claim themselves to be the sons of the beloved wife of Abraham, and regard the progeny of Ishmael as the sons of the handmaid. This is a baseless claim which is not proved through the Old Testament. Nowhere does the Old Testament say that Ishmael was deprived of the Promise of God. On the very contrary it is proved through the Old

⁸ Genesis 17:8

⁹ Dummelo's commentary on the Bible P:125

Testament that the share of the sons of a bond-woman is doubled to that of those of a free woman:—

“If a man has two wives, one beloved another hated and if the first born son be hers that was hated, then it shall be that when he maketh his sons to inherit that which he hath, that he may not make the son of the beloved first born before the son of the hatred which is indeed the first born, by giving him the double portion of all that he hath, for he is the beginning of his strength, the right of first born is his”.¹⁰

(c) In this context, it is necessary to point out that Abraham saw in a dream¹¹ that he was sacrificing his only son Ishmael whom he loved very much. All parents love their children. They are their dearest possession. It was, therefore, a very difficult decision for Abraham to obey, take a knife and slay his “only son”. But Abraham also loved Allah most and felt that he must obey Him. He therefore quite cheerfully agreed. But, when Abraham was about to slay his “only son for sacrifice, Allah spoke to him that He did not require the blood of animals much less of “human beings”.¹²

(d) In this connection, the statement of the Old Testament that it was Isaac, the young son, whom Abraham was about to sacrifice and not Ismael, is self-contradictory, which can be seen from the following facts:

¹⁰ Genesis, 17:15-17. Ishmael was 14 years old when Isaac was born

¹¹ Al-Qur'an 37:102

¹² La. 18:23; De. 12:31; 2 Chr. 28:13; Ps. 106:38; Is. 57:8; Je. 19:5; Eze, 16:20

When Ishmael was born, Abraham was eighty six years old (Genesis 16:16) and when Isaac was born Abraham's age was meantime 100 years (Genesis 21:5). It follows that Isaac cannot be called "thine only son" (Genesis 27:2) because Ishmael existed already and was 14 years old when Isaac was born. The address "thine only son" therefore, should go to Ishmael at the time when Isaac was not yet born.

(e) Abraham, in pursuance of God's command, offered Ishmael for sacrifice. According to the (Genesis 22:2) it was Isaac. The Holy Qur'an, on the other hand, declares clearly and unequivocally that it was Ishmael. The Bible contradicts itself in this respect. However, Abraham was commanded to offer his only son for sacrifice, but Isaac was at no time his only son. Ishmael was senior to Isaac by 14 years and for these many years was Abrahams' only son, and, being also his first born was doubly dear to him. It stands to reason, therefore, that Abraham must have been required by God to offer for sacrifice his nearest and dearest thing which was his only and first born son who was Ishmael. Some Christian evangelists have vainly tried to show that Ishmael being of the handmaid, was born after the flesh while Isaac being born of the free, was by promise." (Galatians, 4:22, 23).

8. Apart from the fact that Hagar, Ishmael's mother, belongs to the royal family of Egypt and was no handmaid, Ishmael has repeatedly been mentioned in the Bible as Abraham's son, exactly as Isaac has been mentioned as his son (Gen.16:16, 17,23,20). Moreover, analogous promises were made to Abraham in regard to the future greatness of Ishmael as were made to him about Isaac (Gen. 16:10,11,

17:20). Apart from the substitution in the Bible, of Isaac for Ishmael which seems to be deliberate, and of Moriah for Marwat, are hillocks which lies in the vicinity of Mecca near which Abraham left Ishmael with his mother Hagar while yet a child, there is nothing in the Bible to lend the slightest support to the view that Abraham offered Isaac for sacrifice and not Ishmael. But whereas no trace is to be found in the religious ceremonies of Jews and Christians of the supposed sacrifice of Isaac by Abraham, Muslims who are the spiritual descendants of Ishmael, commemorate with great fervour his intended sacrifice, by slaughtering every year rams and goats all over the world on the tenth day of Dhul-Hijjah. This universal sacrifice of rams and goats by Muslims establishes beyond dispute or doubt the fact that it was Ishmael whom Abraham offered for sacrifice and not Isaac. In reality Abraham was not required to fulfil his vision in actual fact. It was only a practical demonstration of his intention and preparedness to sacrifice his son who was desired of him. The vision had already symbolically been fulfilled in Hagar and Ishmael, having been left by Abraham in the valley of Mecca, an arid and barren wasteland. That brave act had, in fact, symbolised the sacrifice of Ishmael. The Divine Command to Abraham first to sacrifice his son and then to abstain from carrying it into actual fact showed also that it was intended to abolish human sacrifice, a most inhuman practice which was prevalent at that time among most nations.

9. From this it becomes quite clear that the text of the Old Testament has been altered in favour of Isaac. Moreover, the Bible contradicts itself when it speaks of Isaac as "thine only son" (Gen.27:2). Only Ishmael could

be spoken of as "only son" before the birth of Isaac.

This proves beyond doubt that Jewish tradition of Isaac was introduced in order to glorify the younger branch of the family, the descendants from Isaac, who was the ancestor of the Jews, while Ishmael was the ancestor of the Arabs. Our Holy Prophet Muhammad (S.A.W) is a descendent of Ishmael. This text, "all the nations of the earth would be blessed" means, therefore, that the First and Final Prophet was to be born in the family of Abraham through Ishmael. When God solemnly confirmed the CONVENANT which He had already once made to Prophet Abraham that his descendants would be numerous and powerful and that through them "all nations of the earth would be blessed". He meant thereby that the "SAVIOUR" of "all nations" was to be born in Abraham's family through the branch of Ishmael. Prophet Abraham settled the two branches of his family in two different neighbouring countries. Ishmael was accordingly established in Arabia and Isaac in Syria. The Holy Prophet (S.A.W.) being a descendent of Ishmael, is the one who was described as the SAVIOUR of mankind to come, the FINAL and the LAST Prophet promised by Allah.

10. This promise of the Lord is also verified by Jesus and it was said:

"Verily! I say unto you that many shall come from the east and the west and shall sit down Abraham and Isaac and Jacob, in the Kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness, there shall be weeping and gnashing of teeth".¹³

¹³ Matthew 8:12

The spiritual kingdom which was promised to Abraham and which remained in the house of Israel, was now taken from them and made over to the brother nation, the Ishmaelites. This would explain the words addressed to Moses.

"God will raise up unto thee a prophet from the midst of thee, of thy brethren like unto me".¹⁴

Here the spiritual inheritance is clearly made to devolve unto brethren of the Israelites, i.e., the Ishmaelites, and thus—FROM THE MIDST OF THEE is clearly explained as meaning FROM THE MIDST OF THY BRETHREN. Moses saw clearly that the Israelites would lose their title to the inheritance of the spiritual kingdom before the advent of the PROMISED PROPHET who was to be his LIKE. And Jesus made the same in different words when he said, addressing the Israelites:

"The kingdom of God shall be taken from you and given to a people bringing forth the fruits thereof".¹⁵

¹⁴ Deuteronomy 18:15-18.

¹⁵ Matthew 21:43

PROPHECY NO. 1

WHO BRUISED THE DEVIL'S HEAD?

THE PROPHECY IN GENESIS

The most prominent feature in the book of Genesis is that God cursed the serpent (Satan) for deceiving Adam. "I will put enmity between thee and the woman, and between thy seed and her seed, it shall bruise thy head and thou shall bruise his head."¹ Christian Apologetics, however, have tried to apply this as a "Messianic Prophecy". They regard Jesus as the "second Adam" who offered himself as an atonement for the remission of the sins of mankind. Thus, Jesus bruised the devil's head on the Cross. But when we read the Gospel we find that the prophecy spoken in Genesis is not related to Jesus.

Firstly, according to the Four Gospels, Jesus was not the seed of woman but the seed of the Holy Ghost. "Now the birth of Jesus Christ was on this wise, when as his mother Mary was espoused to Joseph before they came together, she was found with the child of Holy Ghost. Then Joseph, her husband, being a just man, and not willing to make her a public example, was minded to put her away privately. But while he thought on these things, behold! the angel of the Lord appeared unto him in a dream, saying, Joseph! thou son of David, fear not to take unto thee Mary the wife: for that which is conceived in her is of the Holy Ghost."²

¹ Genesis 3:15

² Matthew 1:18-20

Secondly: Jesus could not bruise the devil's head. On the other hand the devil always remained among the disciples and kept on troubling them. Peter, to whom the "keys of heaven" were given and on whom the Church was built, was called "Satan" by his own Master—Jesus himself. Similarly Satan troubled Jesus through Judas Iscariot whom Jesus had chosen prayerfully. "Have I not chosen you twelve and one of you is a devil".³

Thirdly: Can God be conceived of as desiring the blood of human life? Certainly not, God did not require the blood of animals, much less of human beings. For this reason the Prophet David said that "human blood which is shed as sacrifice, is an offering to the devil and not to God".⁴

Now, the teaching of St. Paul that the death of Jesus on the Cross is sacrifice for the remission of sins, does not seem to be in keeping with the teaching of Old Prophets. All these facts, however, show that Jesus could not kill Satan on the Cross, nor was his blood able to wash the sins of mankind, but rather it gives a free licence for sin, because after belief in atonement, sin no more remains a sin. "For if the truth of God hath more abounded through my life unto his glory, why yet am I also judged as a sinner Let us do evil, that good may come".⁵ It may, however, be said that blood of Jesus miserably failed to bruise the head of Satan.

³ John 6:70

⁴ Psalm 106:37

⁵ Romans 3:7,8

Woman Seed

Fourthly, the phrase of "the woman's seed" has also been mentioned in relation with Hagar. Please note:

"And he said: Hagar..... will multiply thy seed exceedingly, that it shall not be numbered for multitude. And the angel of the Lord said unto her: Behold! thou art with child, and shall bear a son, and shall call his name Ishmael because the Lord hath heard thy affliction. And he will be a wild man, his hand will be against every man, and every man's hand against him, and he shall dwell in the presence of all his brethren".⁶

Yes, Islam has recognized Jesus to have been without a father though it means to prove thereby the greatness of God and not the superiority of Jesus. God Who created Adam without parents and created Eve without a mother, had also the power to create Jesus without father. It means that the Omnipotent God can create (a) without father and mother (b) without mother, and (c) without father. It is only a sign of His glory but the Christian Church, in contrast with the teaching of the Bible, has adopted the Pagan Cult.⁷ (Ezckiel 8:14).

Fifthly: It would be interesting to note how this strong expression of the Bible fits on Ishmael: "His hand will be against every man and every man's hand against him".

⁶ Genesis 16:8, 10, 11, 12

⁷ Prescott, Conquest of Mexico, Vol. I. P. 60, Dr. Frazer. 'The Golden Bough,' IV. P. 229. See Beausobre, also Higgins' Arachalype, Vol. I. P. 322.

It has been seen that all nations have risen against Ishmael to destroy him, yet they could not achieve their evil desire. He is still living amidst all nations and shall always so abide. My purpose by quoting the words of prophecy "the woman's seed" is to prove that it was meant for "Hagar's seed—Ishmael" and was fit only for him.

It is a well known fact, during the pre-Islamic era, the peninsula of Arabia was the stronghold of Satan. There was no sin, no evil that was not practised there. Apart from moral sins, such as gambling, drinking, rape, etc., they also practised social sins of all imaginable varieties. They prided in pillages, carnage, brutality, etc.; so that not a moment of peace was available to any individual soul in the whole expanse of the vast country. It was the stronghold of Satan wherein evil reigned and sin prospered.

The Holy Prophet (S.A.W.) was raised amidst such surroundings. His message of peace, virtue and godliness, sounded strange to the sinful savages. They persecuted him for it as no human being was ever persecuted. But he persisted patiently, invoking the help of God for bruising the head of Satan—in the field of Badr he said: "These are the few souls who believe in Thee, and if they perished, none will ever worship Thee on earth". Finally he succeeded in overpowering Satan, as he is reported in the books of Hadith to have said "Satan is now despaired that ye ever shall worship him". Within a period of 23 years he turned the sinful savages, the Devil worshippers of Arabia into saintly beings.

PROPHECY NO. 2
THE RISING SUN OF GOD

IN DEUTERONOMY CHAPTER 33, VERSE 2

In ascertaining the personality of the promised Prophet the prophecy of Moses is, however, very helpful where it speaks of the shining forth of God from Paran, the Meccan mountain. The words in the book of Deuteronomy, Chapter 33 Verse 2, runs as follows:

"The Lord came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with ten thousand of saints; from his right hand went a fiery law for them".

In the above verse The Lord has been compared (metaphorically) with the sun. He comes from Sinai, he rises from Seir, but he shines in his full glory from Paran, where he had to appear with ten thousand of saints with a fiery law in his right hand. None of the Israelites, including Jesus, had anything to do with Paran where Hagar, with her son Ishmael, are reported to have wandered in the wilderness.¹ He married an Egyptian woman, and through his first born, Kedar, gave descent to the Arabs who from that time till now are the dwellers of the wilderness of Paran. And if Muhammad (s.a.w) admittedly on all hands traces his descent to Ishmael through Kedar and appeared as a Prophet in the wilderness of Paran and re-entered Mecca with ten thousand saints and gave a fiery law to his people,

¹ Genesis 21:21

then is not the prophecy above mentioned fulfilled to its very letter?

Says Charles Gore that "Paran is the territory inhabited by the Ishmaelite tribes".² However, Sinai and Seir refer to the two places from which Moses received the Divine Call. The words "he shined forth from Mount Paran" undoubtedly and truly refer to our Holy Prophet Muhammad (S.A.W). Paran is the ancient name for the land of Hijaz where the Holy Prophet (S.A.W.) of Islam was born, and the fact of his triumphal entry into Mecca with ten thousand followers is a well known fact. The fiery law refers to the various social and religious codes that were given to the world by the Prophet Muhammad (S.A.W).

The words of the prophecy in Habakkuk are especially noteworthy. His (the Holy One from Paran) glory covered the heavens and the earth was full of his praise. The word "Praise" is very significant, as the very name Muhammad literally means "the praised one". Besides the Arabs, the inhabitants of the wilderness of Paran had also been promised in the book of Isaiah:

"Let the wilderness and the cities thereof lift up their voice, the villages that Kedar doth inhabit: let the inhabitants of the rock sing, let them give glory unto the Lord, and declare his praise in the islands. The Lord shall go forth as a mighty man, he shall stir up jealousy like a man of war, he shall cry, yea, roar; he shall prevail against his enemies".³

¹ A New Commentary on Holy Scripture, P. 53.

² Isaiah 42:11.

³ Hab 3:3

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¹ A New Commentary on Holy Scripture, P. 53.

² Isaiah 42:11.

³ Hab 3:3

If Ishmael inhabited the wilderness of Paran, where he gave birth to Kedar, who is the ancestor of the Arabs; and if the son of Kedar had to come up with acceptance to a Divine altar to glorify "the House of My Glory" where the darkness had to cover the earth for some centuries, and then that very land had to receive light from God; and if all the glory of Kedar had to fail and the number of archers, the mighty men of the children of Kedar, had to diminish within a year after the one fled from the swords and from the bent bows—the Holy One from Paran"⁴ is no one else than Muhammad (S.A.W). The Holy Prophet Muhammad (S.A.W). is the holy offspring of Ishmael through Kedar, who settled in the wilderness of Paran. Muhammad (S.A.W). is the only Prophet through whom the Arabs received God's revelation at the time when darkness had covered the earth. Through him God shone from Paran, and Mecca is the only place where the house of God is glorified and the flocks of Kedar came up with acceptance on its altar. Muhammad (S.A.W.) was persecuted by his people and had to leave Mecca. He was thirty and fled from the drawn sword and the bent bow, and within a year after his flight, the descendents of Kedar met him at Badr, the place of the first battle between the Meccans and the Prophet, the children of Kedar and their number of archers diminish and all the glory of Kedar fails. If the Holy Prophet (S.A.W.) is not to be accepted as the fulfilment of all these prophecies they will still remain unfulfilled.

"The House of My Glory" referred to in Isaiah ix, is the House of God at Mecca and not the Church of Christ

⁴ Isaiah 42:11

as thought by the Christian commentators. The flock of Kedar, as mentioned in verse 7, have never come to the Church; and it is a fact that the villages of Kedar and their inhabitants are the only people in the whole world who have remained impenetrable to any influence of the Church. Again, the mention of 10,000 saints in the Deuteronomy xxxiii, is very significant. He (God) shined forth from Paran, and He came with 10,000 of saints. Read the whole history of the wilderness of Paran and you will find no other event but when Mecca was conquered by the Holy Prophet. (S.A.W.). He comes with 10,000 followers from Medina and re-enters "the House of Glory". He gives the fiery law to the world, which reduced to ashes all other laws.

(The House of My Glory, referred to in Isaiah 40:5, is the House of God in Mecca and not the Church of Christ.)

The House of My Glory, referred to in Isaiah 40:5, is the House of God in Mecca and not the Church of Christ.

PROPHECY NO. 3

WHO IS THE CAMEL RIDER?

IN ISAIAH 21:7 OF THE AUTHORIZED KING JAMES
VERSION

"And he saw a chariot with a couple of horsemen, a chariot of asses, and a chariot of camels: and he hearkened diligently with much heed".

In the gate we read the following: "He saw a chariot of two horsemen, a rider upon an ass, and a rider upon a camel".....

In the Hebrew version the text is as follows: "He saw two riders; one of them was a rider upon an ass, and the other a rider upon a camel.....".

The Hebrew text is simple and it refers to a vision of the Prophet Isaiah in which the riders were represented as being the restorers of their own mission. The above three different translations contain the same vision of the Prophet Isaiah—the riders of the camel and the ass. Anyway, this vision must then be a prophecy meant for Jesus and Muhammad (S.A.W.) because Jesus made his entry into Jerusalem riding on ass, while Muhammad (S.A.W.) made his entry into Medina riding on a camel. But the mention of the mount, be it an ass or a camel, is not based on the merit of the prophetic rank because all prophets hold equal merit in the eyes of God:

"We make no difference between His prophets".¹

¹ Al-Qur'an: 2:285

The mention of the mount relates to their respective missions. It is evident that the camel is used for a longer journey (universal message) than the ass (limited message). Hence, Jesus said: "I am not sent but unto the lost sheep of the house of Israel".² The Holy Prophet (S.A.W.) on the contrary, came as a blessing for entire mankind, which shows that the mission of the Camel Rider—the Holy Prophet Muhammad (S.A.W.) was universal, while that of the Ass Rider (Jesus) was limited.

We accept Jesus as our own Prophet, and pass him with the remark that his ministry was too short to give us many phases of high morality through his action; had he lived long, he would doubtless have supplied us with more. But the world will have to look to Muhammad (S.A.W.) for all this, and the life of the Holy Prophet (S.A.W.) shows that all that which is essential to constitute high morality was practised and worked out by the last of the prophets. (S.A.W.) A Rabbi³ solely interested in the "lost sheep of the Israelites", treating others as "dogs",⁴ could not be looked to for guidance on national or international ethics. Nay, he is no light to meet the ups and downs of life in any society other than that of the hermits and monks, seeing that he was a monk. His teachings may help some individual more or less of a recluse by nature. The Holy Prophet (S.A.W.) of Islam is the Prophet for all ages.⁵ His ethics will drive many evils from the West. Governments and statesmen, with the Holy

² Mathew 15:24

³ Matthew 23:8

⁴ Mathew 15:26

⁵ Al Quran 25:1

Prophet as an example, will learn to respect their treaties⁶ and keep their pledges. They will understand that they have to rule others for the benefit of the subject races and not to aggrandize certain classes of people at the expense of others. The clergy in the West will be *mere* custodians of the conscience of the people, and the Church would be attractive and not repelling. Even, the world will become rid of the three pests of Christianity, gambling, prostitution and drunkenness.

Jesus undoubtedly was not responsible for it. But have not these three evils gone to the world side by side with Foreign Mission? I regret that Jesus was allegedly reported to have tampered ⁷ with pure clean water, turning it into wine to satisfy some quests. The miracle has done immense wrong to the world.

The Holy Prophet Muhammad (s.a.w.) will inspire the West to make their homes, their clubs and care more for their wives, as he said: "ye husbands have rights, and ye wives, ye have rights. Husbands: love your wives and cherish them. You have taken them as your wives under the security of God. Treat them well".⁸ Husband would have his wife to think more of their children and of their domestic duties, which should leave them no leisure hours to parade public courts in order to satiate their unwholesome curiosity on divorce scandals, and the judges will not need to ask them to leave the Court. Nay, the divorce court will become an

⁶ Al Quran 2:4 (also Treaty of Hudaibiyah and its strict observation by the Prophet to the disadvantage of the Muslims).

⁷ John. 2:1-10. See also i Tim 5:23.

⁸ Saying of Muhammad

empty court — divorce in Islam, with all the alleged latitude covering it, is a rare thing.

In one word, marriage will not be a mere lottery, but a sure premium of happiness.⁹ Bastardy will become rare and the life of a mistress a thing unknown.¹⁰ Mothers and fathers in indigence— apart from relations—with sons in affluence, will no more stir the imagination of writers for the screens, to bring home to the coming generation, as the Church has failed to do, the lesson of filial duty; and last, but not the least, as reported in 'The Star' of July 28, 1925, by the Rev. Richard Free, Vicar of St. Elements', Fulham, who was shocked at the short skirts of the fair sex.

"Day by day, and in every way, they (the fair sex) grow nakeder and nakeder. One need no longer *scour* the European galleries in search of the eternal feminine in undress uniform, examples, which rapidly become the rule, are to be seen in every bus, and every concert and garden-party, and in our very streets and homes. Will the police have to be called in, as they were on account of the Parisian ladies after the French Revolution?

Europe is already indebted to Islam for many of its virtues. The progressive spirit took its inception from the Muslims after the Renaissance. A religion that teaches the dogmas of sin in nature and vicarious atonements could not give rise to high and progressive moral ideas. A religion that teaches man to walk on crutches cannot germinate independence of character. If the West possesses it, she is not indebted to Christianity for it.

⁹ Al Qur'an 90:12

¹⁰ Al Quran 4:25; 7:26; 24:39

PROPHECY NO. 4

PROPHET IN THE LIKENESS OF MOSES

The book of Moses, namely Deuteronomy speaks very clearly of the rising of a prophet in the likeness of Moses, from among the brethren of the Israelites. Not a single prophet from among the Israelites, not even Jesus, claimed to be the promised prophet of Deuteronomy. According to the Pauline doctrine, Jesus was a son of God who was CURSED¹ and went into HELL² for three days, whereas Moses was a servant of God and was neither CURSED nor went into HELL. Let us scrutinise the differences between Moses and Jesus and the similarity of Moses with Muhammad (S.A.W.).

1. Moses and Muhammad (S.A.W.) were born in the normal course of events through father and mother, but Jesus had only a mother, no father.
2. Moses and Muhammad (S.A.W.) married but Jesus remained a bachelor due to certain circumstances.
3. Moses and Muhammad (S.A.W.) were temporal as well as spiritual heads of their people. They were prophets as well as spiritual heads of their people. They were prophets as well as Leaders and Reformers, but Jesus said "My kingdom is not of this world." (John 18:36).

¹ Saying of St. Paul.

² Apostle creed.

4. Moses and Muhammad (s.A.W.) brought LAWS and ORDINANCES for their peoples but Jesus, on the contrary, said "Think not that I came to destroy the LAWS OF THE PROPHETS, I came not to destroy but to fulfil." (Mt. 5—17).
5. Moses and Muhammad (s.A.W.) were acknowledged as PROPHETS by their people in their very life time but Jesus was dispossessed and crucified by his people. Even today his people—JEWS are unconvinced of his genuineness.
6. "Moses and Muhammad (s.A.W.) lived to see the complete success of their mission — the establishment of their religion, but Jesus left his followers in the dark, he left no book nor gave any code of guidance". Jesus could not reveal the whole truth. He had many things to say to his disciples, but they were unable to bear them. (John 16:12,13) He, however, gave them the good news of another great prophet coming after him; the Spirit of Truth—Muhammad (s.A.W.) came and taught Islam in the perfect form, and that was the religion of Jesus.

Everyone who knows history is aware that Jesus left no established religion which he came to preach. The Church religion was kept alive and spread abroad by Paul and others who mixed ancient and erroneous beliefs with their creeds in order to make it popular among the masses of the people.

For more than three centuries the Christian Church had no New Testament as we see it in its present shape. None of the Semite or Greek Churches, nor did Antioch, Edessa,

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Byzantium and Rome possess all the books of the New Testament, nor even the FOUR GOSPELS before the Nicene Council, held in C.E. 325. I wonder what was or could be the belief of those Christians who were only in possession of St. Mark or of Luke, concerning the dogmas of the Eucharist, Baptism, Trinity, miraculous conception of Jesus, and of dozens of other dogmas and doctrines!

The change which Muhammad (s.A.w.) brought about was not through the aid of dollars. It was through the words of the Qur'an "Their sin is greater than their profit". Why these words succeeded in bringing about so colossal a change will always remain a riddle to the social reformer. It may be mentioned, however, that intoxicating liquors were the chief feature of pre-Islamic Arab Society, and the habit of drinking then just as now, was not looked down upon as an evil, nor had there been any temperance movement among them, the Jews and the Christians being themselves addicted to this evil. Human experience with regard to it is that of all evils it is the most difficult to eradicate. Yet but one word of the Holy Qur'an was sufficient to blot out all traces of it from among a whole nation, and afterwards from the whole country as it came over to Islam. History cannot present another instance of so wonderful a transformation brought about so easily yet so thoroughly.

It is well known to adverse critics that the progress of Islam has been at once marvellous and unique on account of its beauty, rationality, and simplicity, and yet they do not hesitate to say that our faith has been spread by sword! And Muhammad (s.A.w.) was compelled in self-defence

to many battles, yet they twist the truth in justification of their charge. Before I come to those charges I should like to bring home to my non-Muslim brethren a great Islamic truth that has characterized all our activities in the spread of Islam. There is no compulsion in religion, Muhammad (S.A.W.) acted upon this principle, and history cannot lay its finger on a single instance where conversion to the Muslim faith was secured by the sword during his lifetime. In his hour of greatest triumph, when the whole of Arabia was at his feet, the Christians of Najaran in Yemen, under the leadership of the Patriarch, came to Muhammad (S.A.W.) and received certain concessions, and no attempt was made to force them into Islam. The following appear amongst the concessions: There shall be no interference with their faith or observances, nor any change in their rights or privileges, no Bishop shall be removed from his bishopric; nor any monk from his monastery, nor any priest from his priesthood, and they shall continue to enjoy everything great and small as heretofore; no image or cross shall be destroyed; no tithes shall be levied on them, nor shall they be required to furnish provisions for the troops". The noble example was followed by his successors, Abu Bakr, Omar, Usman and Ali, (R.A.A.), and wherever Muslim rule penetrated the Muslim kings did the same.

The key words of the prophecy have been admitted to be "Thy Brethren", which imply that it was in the scheme of things that the Holy Prophet Muhammad (S.A.W.) was to appear essentially as he belonged to the progeny of Ishmael. The key words also imply that no prophet was to appear in Israel after Jesus, as the series of prophets in

Israel ended with Jesus, because of his birth without father.

The spiritual kingdom which was promised to Abraham and which was to remain in the house of Israel, was now taken³ from them and transferred over to a brother nation, the Ishmaelites. And Jesus made the same clear in different words when he said, addressing the Israelites: 'The kingdom of God shall be taken from you and given to a people bringing forth the fruits thereof'. Yet the Christians regard this prophecy to be in connection with Jesus, which is no-wise applicable to him. In order to realise this point we should take into consideration the fact that the Holy Prophet (s.a.w.) never took the support of miracles or prophecies as a proof of his prophethood, instead, God Himself bestowed upon him the Title of "The Mercy for all Creation". This proves that he was the First and the Final Prophet (s.a.w.).

³ Matthew: 21:43

PROPHECY NO. 5

THE NAME MUHAMMAD IN SOLOMON'S BOOK

According to Biblical usage, Solomon too has a prophecy about the advent of the Holy Prophet. We have several songs from him in love of the Prophet. One song actually gives his Holy Name, the Hebrew words in Roman script are as follows:

"HIKKOMAMITTAQIM VIKULLO MAHAMADDIM ZEHDUDIVEZEH RAAI BENUTS YARUSHALAM." "His mouth is most sweet: Yea, he is Mohammad altogether lovely. This is my beloved and this my friend, O daughter of Jerusalem" (Song of Solomon 5:16)

It must be remembered that the word Mahamaddim has been used but once in the whole of Bible in the book of Solomon— (The Song of Songs) the translator has rendered it as "He is altogether lovely". As a matter of fact, the word should never have been translated, in view of the suffix IM and should have been rendered as "MOHAMMAD THE GREAT". Because, in the word "MAHAMADDIN", the suffix "IM" is not the mark of plurality but of dignity and grandeur, just as in the word ELOHIM.

Commenting on the latter word, the Jewish Encyclopaedia says: "Elohim, plural in form though commonly constrained with a singular verb or adjective; is most probably to explain of the high dignity or greatness.

Thus the word "Mahammadim", should never have been translated, in view of suffix "IM" and should have been rendered as "Mohammad The Great"

That among all the sons of Adam, the name Muhammad should be given for the first time alone to the son of 'Abdullah and Amina in the town of Mecca, is a unique miracle in the history of religions. There could be no artificial device, attempt, or forgery in this respect. His parents knew nothing of the prophecies in the Hebrew or Christian scriptures concerning a great prophet, who was promised to come to restore and establish the Right Religion of Allah, which is commonly known as Al-Islam. His parents choice of the name Muhammad could not be explained away as a coincidence or an accidental event. It was surely providential and inspired.

It is thus clear that Solomon has quite distinctly mentioned the name of the Holy Prophet that was to come as "MAHAMADDIM". But an error is made. intentionally or unintentionally, by translation of the proper name as "Altogether Lovely". Even the translation "Altogether Lovely" is a befitting attribute of the Holy Prophet, as mentioned in the words of Hadith. "Lau la ka lama khalaqtul aflak (were it not for thee, were it not for thee) (O' beloved Muhammad), We would not have created the worlds or heavens. But the highest honour and glory granted by Allah to His most esteemed Apostle was that he was commissioned to establish and to perfect the true religion of Allah, under the name of "Islam", which, like the name of its Messenger, Muhammad (S.A.W.) has so very many consoling and salubrious significations; peace, security,

safety, tranquillity, salvation and "the good" in opposition to the evil"; besides those of submission and resignation to the will of Allah.

BIBLICAL PROMISED PROPHET IN NEW TESTAMENT

PROPHECY NO. 1

The Real Way

This is a well known fact that the only way to understand the sense and the spirit of the Bible is to study it from an Islamic point of view. It is only then that the real nature of the Divine Revelation can be understood, appreciated, and loved. It is only then, too, that the spurious, the false, and the heterogeneous elements interpolated in it can be discovered in their blackest features and eliminated. And it is from this point of view that I welcome the Greek word "eudobia" which in its true and literal signification admirably corresponds to the Hebrew words 'MAHAMADDIM', "HAMD", and "HEMD" used in the Old Testament.

The Prophecy Word by Word

The word 'MAHAMADDIM' is derived from the root HAMD which according to Hebrew lexicon means "to take desire" and "praise". Taking all these senses together, the word sums up the significance "to feel grateful to someone for some good in him and praise the same". Thus in the expression, "WI KALLO MAHAMADDIM"¹

¹ Song of Solomon 5:16

concerning the dogmas of the Eucharist, Baptism, the Trinity, the miraculous conception of Jesus! The 'Syriac version of the Pshittha does not contain the so-called 'Essential' or 'Institutional words', now extant in St. Luke (22:17,18,19). The last twelve verses of sixteenth chapter of the Second Gospel are not to be found in the Old Greek manuscripts. The so-called "Lords Prayer" Mathew (6:9), Luke (11:2), is unknown to the authors of the Second and Fourth Gospels. In fact, many important teachings contained in one Gospel were unknown to the Churches which did not possess it. Consequently there could possibly be no uniformity of worship, discipline, authority, belief, commandments, and law in the early Church, just as there is none now.

Ahmad from Ishmael

All that we can gather from the literature of the New Testament is that the Christians in the Apostolic Age had the Jewish Scriptures for their Holy Bible, with a Gospel containing the true revelation made to Jesus, and its substance was precisely the same as announced in this Seraphic Canticle—namely, Islam and Ahmad. The special mission assigned by Allah to His prophet Jesus was to revert or convert the Jews from their perversion and erroneous belief in a Davidic Messiah, and to convince them that the Kingdom of God upon earth which they were anticipating was not to come through a Messiah of the Davidic dynasty, but of the family of Ishmael whose name was AHMAD, the true equivalent of which name the Greek Gospels have preserved in the form of "PERICLYTOS" (means the most illustrious, renowned and praiseworthy) I take for my authority Alexandre's Dictionaire Grec-Francias.

Jesus as Herald

Jesus, in fact, was not himself the founder of the kingdom of God, but only its herald, and that is why he wrote nothing and authorized no one of Four Gospel writers to write the Holy Gospel that was inscribed in his mind.⁵ He revealed the Gospel which meant the "good news" concerning the "kingdom of God" and the 'Pereiklitos' to his followers, not in writing, but in oral discourses, and in public sermons. These discourses, sermons, and parables were transmitted by those who had heard to those who had not. (But the Gospel of St. Luke, (1:1-4) gathers its documents and acquires its story of Jesus from Eye-witnesses and ministers of the word. St. Mark, according to tradition, is the faithful interpreter of St. Peter's preaching. He was not the disciple of Jesus)⁶. Later on, Jesus was no longer the Rabbi, but the Logos — the Divine Word; no longer the Forerunner of the Paraclete but Lord and Superior. His pure and true words were adulterated and mixed with myth and legend.

Jesu's Second Coming Delayed

For a time he was expected at any moment to come down from the clouds with legion of angels. The disciples and the apostles had all passed away, the second coming

⁵ Please see the Gospel of Barnabas.

⁶ Dr. A. C. Mc. Giffert says that "It should be noticed finally that our second Gospel (St. Mark) nowhere claims to be the words of an eye-witness of the events recorded nor even hints at such a thing, and in this respect, too, Mark apparently satisfies the condition for nothing we know of him suggests that he was a personal disciple of Jesus; and Papi distinctly asserts that he was not". "See" A history of Christianity in the Apostolic Age p. 603.

of Jesus was delayed. His person and doctrine rise to a variety of religious and philosophical speculations. Sects succeeded one another; Gospels and Epistles under different names and titles appeared in many centres and a multitude of the Christian scholars and apologists combated and criticized each other's theory. If there had been a written Gospel during the life time of Jesus, or even a book authorized by the School of the Apostles, the teachings of the Prophet of Nazareth would have been preserved in their purity and integrity until the appearance of the *Periqalit*—Ahmad. But such was not the case. Each writer took a different view about the Master of Nazareth and his religion, and described him in his book — which he named Gospel and Epistle — according to his own imagination. The light soaring flight of thought concerning the world; the prophecy about the *Periqalit*; the inexplicable discourse of Jesus, his flesh and blood; and a series of several miracles, events, and sayings recorded in the Fourth Gospel were unknown to the Synoptics and consequently to a greater majority of the Christians who had not seen it at least for a couple of centuries.

Periclyte⁷

The Fourth Gospel, too, like other *books* of the New Testament, was written in Greek and not in Aramaic which was the mother-tongue of Jesus and his disciples. Consequently, we are again confronted with the same difficulty when we were discussing “Periclyte”. What

⁷ John 14:16 and 16:7 Greek version. see also Lamentation of Jeremiah and Gospel of St. John 1:2, 9, 16, 17, 21 of Septuagint version.

word or name was it that Jesus in his *native* language expressed which the Fourth Gospel translated as "the Paraclete" and has been converted into "comforter" in all the versions of that Gospel?

Before discussing the etymology and the true signification of this unclassical or rather corrupt form of 'paraclete' it is necessary to make a brief observation upon one particular feature of St. John's Gospel. The authorship and authenticity of this Gospel are questions which concern the higher Biblical criticism; but it is impossible to believe that the Apostle could have written this book as we have it in its present shape and contents. The author, whether Yahannan (John), the son of Zebedee or someone else under that name, seems to be familiar with the doctrine of the celebrated Jewish scholar and philosopher Philo, concerning the Logos — word. It is well known that the conquest of Palestine and the foundation of Alexandria by Alexander the Great opened up, for the first time, a new epoch for culture and civilization. It was then that the disciples of Moses met with those of Epicurus, and the mighty import of the spiritual doctrines of the Bible on the materialism of the Greek paganism took place. The Greek art and philosophy began to be admired and studied by the Jewish doctors of law both in Palestine and in Egypt, where they had a very large community. The penetration of Greek thought and *belles-letters* into the Jewish schools alarmed their priests and learned men. In fact, Hebrew was so much neglected that the scriptures were read in the Alexandrian synagogues in the Septuagint version. This invasion by a foreign knowledge, however, moved the Jews to make a better study of their own law, and to defend,

therefore, to find a new method for the interpretation of the Bible in order to enable the possibility of a rapprochement and reconciliation of the Biblical truths with the Hellenic thought. For, their former method of a literal interpretation of a law was felt to be unworkable and too weak to stand against the fine reasoning of Plato and Aristotle. At the same time the solid activities of the Jews and their profound devotion to their religion often aroused against themselves the jealousy and hatred of the Greeks. Already, under Alexander the Great, an Egyptian priest, Manetho, had written libels or calumnies against Judaism—under Tiberius, too, the great orator Apion had resuscitated and envenomed the insults of Manetho. So that this literature poisoned the people who, later on, cruelly persecuted the believers in one True God.

Religious Philosophy

The new method was accordingly found and adopted. It was an Allegorical Interpretation of every law, precept, narration, and even the names of great personage which were considered to conceal in them a secret idea which it attempted to bring to light. This Allegorical Interpretation soon arrogated to itself the place of the Bible, and was like an envelope enclosing in itself a system of religious philosophy.

Now the most prominent man who personified this was Philo, who was born of a rich Jewish family in Alexandria in the year 25 before the Christian Era, well versed in philosophy, he wrote his allegorical work in a pure and harmonious Greek style. He believed that the

doctrines of the Revelation could agree with the highest human knowledge and wisdom. What preoccupied his mind most was the phenomenon of the dealings of God, the pure spirit, with the earthly beings. Following Platos' theory of the "ideas" he invented a series of intermediary ideas called "the emanations of the Divinity", which he transformed into angels who unite God with the world. The fundamental substance of these ideas, the Logos, constituted the supreme wisdom created in the world and highest expression of the Providential action.

The Alexandrian school followed the triumph of Judaism over Paganism. But, as rightly remarks the Grand Rabbi Paul Hagguenauer in his interesting little book *Manuel de 'Littérature Juive'* (P. 24), "mais d'elle surgirent, plus tard, des systémes nuisibles a l'heraisme", indeed noxious system, not only to Judaism but to Christendom too!

Doctrine of Logos

The origin of the doctrine of the Logos is to be traced, therefore, to the theology of Philo, and the Apostle John—or the author of the Fourth Gospel, whoever he be — only dogmatized the theory of the "idea" which had sprung up first from the golden brain of Plato. As remarked, elsewhere, in this article, the Divine word means the Word of God, and not God the word. The word is an attribute of rational being; the speaker, The Divine word, has an origin, a beginning; it did not exist before the beginning except potentially. The word is not the essence. It is a serious error to substantiaize any attribute whatever.

If it be permitted to say "God the Word", why should it be prohibited to say, God the Mercy, God the Love; God the Vengeance, God the Life, God the Power, and so forth. I can well understand and accept the appellation of Jesus "The Divine Spirit — Ruhu'i-Lah, of Moses "The Divine Word" — Kalamu-i-Lah, of Muhammad — The Divine Apostle" — Rasul Allah", meaning the Spirit of God, the Word of God, the Apostle of God respectively. But I can never understand nor accept the spirit, or the word, or the Apostle, as a Divine Person having Divine and human natures.

Only Ahmad

Now we will proceed to expose and confute the Christian error about the Paraclete. In this article I shall try to prove that the Paraclete is not, as the Christian Churches believe, the Holy Ghost, nor does it at all mean the "Comforter" or the "Intercessor"; and in the following article, (May it please God), I shall clearly show that it is not "Paraclete" but "Periclyte" which precisely signifies "Ahamad" in the sense "the most Illustrious, Praised; and Celebrated".

The Holy Spirit is as otherwise than a Personality

A careful examination of the following passages in the New Testament will convince the readers that the Holy Spirit, not only is not the third person of the Trinity, but is even a distinct person. But the 'Paraclete' foretold by Jesus is a distinct person. This fundamental difference between the two is, therefore, a decisive argument against the hypothesis of their being one and the same person.

- (a) In Luke, the Holy Spirit is declared to be a 'gift of God.'
 If ye then, being evil, know how to give good gifts unto
 your children: how much more shall your heavenly
 Father give the Holy Spirit that ask him?⁸

The contrast between the "good gifts" which are given by evil person and the Holy Spirit which is bestowed upon the believers by God entirely excludes the idea of any personality of the Spirit. Can we conscientiously and positively affirm that Jesus, when he made the above contract, meant to teach his bearers that "God the Father" make a gift of "God the Holy Spirit" to His earthly "children"? Did he ever insinuate that he believed the third person of the Trinity to be a gift of the first person of the Trinity? Can we conscientiously admit that the Apostles believed this a gift" to be God Almighty offered by God the Almighty to mortals? The very idea of such a belief makes a Muslim shudder.

Channel

- (b) In the first Epistle to the Corinthians, this Holy Spirit is described in the neuter gender "the Spirit of God".⁹ St. Paul clearly states that as the Spirit which is in man makes him know the things that appertain to him so the Spirit of God makes a man the things divine (1 Cor. 2:13—16). Consequently, the Holy Spirit here is not God but a divine issue, channel, or medium through which God teaches, enlightens and inspires those whom He pleases. It is simply an action of God upon human soul and mind.

⁸ St. Luke 11:13,

⁹ 1 Cor. 2:12

The teacher, the enlightener, and the inspirer is not directly the Spirit but God Himself. I remarked that Philo was a student of Plato's philosophy. He had never seen Plato, but only learned Plato's philosophy and became a philosopher and a Platonist. In the same sense I say Peter the Apostle and all others received the Holy Spirit of God and became inspired with the knowledge of God — they became divine, just as the philosophy of Plato is not the Plato, and the Platonist Philo not the creator of that specific wisdom, so Peter and others were not God. They were divine because they were enlightened by the Spirit of God. St. Paul clearly sets forth, in the passage just quoted, that the human soul cannot discern the truths concerning God but only through His Spirit, inspiration and direction.

(c) Again, in the first Epistle to the Corinthians we read that the righteous servant of God are called "the temple of the Holy Spirit",¹⁰ which they "receive from God" Here again the Spirit of God is not indicated to be a person or an angel, but His virtue, word, or power and religion. Both the body and the soul of a righteous belief are compared with a temple dedicated to the worship of the Eternal.

(d) In the Epistle to Romans, this same spirit that "lives" within the believers is called alternately "the Spirit of God" and the "Spirit of Christ". In this passage "the Spirit" means simply faith and the true religion of God which Jesus proclaimed. Surely this spirit cannot mean to be the Christian ideal of the Holy Ghost, viz: another third of the three.

¹⁰ 1 Cor. 6:19

We Muslims always wish and intend to regulate our lives and conduct ourselves in accordance with the spirit of Muhammad (s.A.w.), meaning thereby that we are resolved to be faithful to the religion of God in much the same way as the Last Prophet (s.A.w.) was. For the Holy Spirit in Muhammad (s.A.w.), in Jesus, and in every other prophet was none other than the Spirit of Allah — Praised be His Holy Name! This spirit is called "Holy" to distinguish it from the impure and wicked spirit of the Devil and his *fallen angels*. This spirit is not a divine person, but a divine ray that enlightens and sanctifies the people of God.

The Church formula, "In the name of the Father and of the Son and of the Holy Spirit", even if authentic and truly prescribed by Jesus, may be legitimately accepted as a formula of faith before the formal establishment of Islam, which is the real kingdom of God upon earth. God Almighty in His quality of Creator is the Father of all beings, things, and intelligence, but not the Father of one particular son. The orientalists know that the Semitic word "abb" or "abba" which is translated as "father", means "one who brings forth, or bears fruit" ("ibba"-fruit). This sense of the word is quite intelligible and its use legitimate enough. The Bible frequently makes use of the appellation "Father". God in the Bible, says "I am father to Israel, and Ephraim is my first born".¹¹ It is because of the abuse of this divine appellation of the Creator by Christendom that the Qur'an refrains from using it. From a purely unitarian and Muslim point of belief the

¹¹ Jeremiah 31:9b

Christian dogma concerning the eternal birth or generation of the Son is a blasphemy.

Sibghat Allah

Whether the Christian baptismal formula is authentic or spurious, I believe there is hidden truth in it. For it must be admitted that the Evangelists never authorize the use of it in any other ritual, prayer, or creed other than that of Baptism. The point is extremely important. St. John had foretold the Baptism with the Holy Spirit and fire by the Prophet Muhammad (S.A.W.). Thus, the religion of Islam is called Allah's Baptism¹² (the colour of God) because God is uppermost in a Muslim's idea, and because his views are as broad as humanity. This particular word "Sibghah" has been adapted here as a hint to the Christians that the Baptism of water does not effect any change in a man. It is the baptism of Holy Spirit and Fire; i.e. accepting the Holy Prophet and God who is Baptizer Himself, that brings about change in the mentality of man. It is through this baptism that the new birth is received, because it opens the mind for the reception of all truth, and inspires it with love and reverence for all good men.

The divine appellation "Father" before its abuse by the Church, was in fact the *Sibghat Allah*. The *Sibghatul lah* is a new birth, a nativity in the kingdom of God which is Islam. The Baptizer who causes this regeneration is directly Allah. To be borne in the religion of Islam, to be endowed with the faith in the true God, is the greatest favour and gift of the "Heavenly Father"—to use the

¹² Al-Qur'an 2:138

Evangelistic expression. In this respect God is infinitely more beneficent than an earthly father.

The Son

As regards the second name in the formula, "the son", one is at a loss to know who or what this "son" is? Whose son? If God to be rightly addressed "Father", then one is curious, inquisitive, and anxious to know which of His innumerable "sons" is intended in the baptismal formula. Jesus taught us to pray "our Father who art in heaven". If we are all His sons, in the sense of His creatures, then the mentions of the word "son" in the formula becomes somehow senseless and even ridiculous. We know that the name, "The son of man" is mentioned eighty-three times in the discourses of Jesus. The Qur'an never calls Jesus "the son of man" but always "the son of Mary". He could not call himself "the son of man" because he was only "the son of woman". There is no getting away from the fact. You may make "the son of God" as you foolishly do, but you cannot make "the son of Man" unless you believe him to be the offspring of Joseph or someone else and consequently fasten on to him the taint of illegitimacy.

I don't know exactly how, whether through intuition, inspiration, or dream, I was taught and convinced that the second name in the formula ("In the name of the Father, the son, and the Holy Ghost") is an ill-fated corruption of "the Son of Man", and therefore, Ahmad "the Periqlytos" Paraclete of St. John's Gospel.

As to the Holy Spirit in the formula, it is not a person or an individual spirit, but an agency, force, energy of God.

with which a man is born or converted into the religion and knowledge of One God.

If It Be God

The truth is that the Christians have not a definite or precise conception about the Holy Spirit filling a baptized Christian. If it be God, then how dare the devil approach, tempt, and seduce the hollowed or rather deified man? And, besides, what is more serious is: How can the devil chase away the Holy Ghost and settle himself in the heart of a baptized heretic or atheist? On the other hand, if the Holy Spirit means the Archangel Gabriel, then the Christian Church roams in a desert of superstition; for an angel is not omnipresent. If this spirit that purifies and fills a baptized Christian is God Himself, for such is their belief in the Third Person of the Trinity, then all the baptized Christians ought to claim themselves divine or deified.

Thus, Christian conception of the Deity is only an erroneous definition of the true God in whom they believe and love. If they extol Jesus and deify him it is not that they wish to dishonour God but because they see His beauty in that "Ruh-Allah—Spirit of God", i.e. Jesus. They certainly cannot appreciate the Apostleship of Muhammad (S.A.W) not because they deny his unparalleled service to the cause of God inflicting the greatest blow on the devil and his cult of idolatry, but because they do not understand as he did the true nature of the mission and person of Jesus. Similar reasoning may be put forward with regard to the attitude of the Jews towards Jesus and Muhammad (S.A.W.). God is Merciful and Forgiving!

Misused

We are told in the "Acts of the Apostles" that Hanaiah and his wife Shapirah were baptized and they both were with the Holy Ghost. They were thus inspired by the third divine person to sell their field and to place its price in cash at the feet of St. Peter, but at the same time were seduced by the devil to conceal a portion of the money. The consequence was that the unfortunate couple were stricken dead miraculously.¹³

Is This Possible?

Think of the belief that the Third Person of the Trinity descends upon men, sanctifies them, and then allow them to commit sin against God? Is this possible? Can the devil seduce a man filled with and guarded by the Holy Ghost and change him into a demon? The Holy Qur'an is very expressive on this point. Allah says to the devil.

What the Early Fathers of the Christianity say about the Holy Ghost?

(a) HERMAS¹⁴ understands, by the "HOLY SPIRIT", the divine element in Christ, namely the son created before all things. Without entering into useless or rather meaningless discussion whether Hermas confounds the Holy Spirit with the word, or if it is a distinct element belonging to Jesus, it is admitted that the latter was created before all things—that is to say, in the beginning—and the Spirit in Hermas, belief is not a person.

¹³ Acts 5:1-9

¹⁴ ~~Similitude~~ V.S, 6

(b) JUSTIN (100—167 C.E.)—called the “Martyr”—and Theophilus (120—180 C.E.) understand by the Holy Spirit sometimes as peculiar from the manifestation of the word and sometimes a divine attribute, but never a divine person. It must be remembered that these two Greek fathers and writers of the second century C.E. had no definite knowledge and belief about the Holy Ghost of the Trinitarians of the Fourth and the succeeding centuries.

(c) ATHENAGORAS (110—180 C.E.) says the Holy Spirit is an emanation of God proceeding from and returning to Him like the rays of the sun.¹⁵ IRENAEUS (130—202 C.E.) that the Holy Spirit and the Son are two servants of God and that the angels submit to them. The wide difference between the belief and the conception of these two early fathers about the Holy Spirit is too obvious to need any further comment to the declaration of such an authority as Irenaeus, should, two centuries afterwards, be raised to the dignity of God and proclaimed two persons in company with the one true God by whom they were created.

(d) ANTI-NICENE The most illustrious and learned of all the anti-Nicene fathers and the Christian apologists was Origen (185—254 C.E.). The author of the *Hexepla* ascribes personality to the Holy Spirit, but makes it a creature of the Son. The creation of the Holy Spirit by the Son cannot be even in the beginning when the Word—or the Son, was created by God.

The doctrine concerning this Holy Spirit was not sufficiently developed in 325 C.E., and therefore, was not defined

¹⁵ Depraecatio Pro Christianis, IX, X.

by the Council of Nicea. It was only in 386 C.E., at the second Ecumenical Council of Constantinople that it was declared to be the Third Person of the Trinity,¹⁶ consubstantial and equal with the Father and the Son.

THE PARACLETE does not signify either "consoler" or "advocate"; in truth, it is not a classical word at all. The Greek orthography of the word is Mapdak-ANTOS, which in ecclesiastical literature is made to mean "One called to aid, advocate, intercessor".¹⁷ One need not profess to be a Greek scholar to know that the Greek word for "Comforter" or Consoler" is not "Paraclytos" but "Paracaton". The Hebrew word for "Comforter" ("Mna-hem") in the Lamentations of Jeremiah (1:2,9,16,17,21), etc., is translated into "Paracalon", which means to call to, invite, exhort, console, pray, involve. The Syrian name for mediator or intercessor is "mis'aaya", but in law courts the "Sinighra" is used for an advocate. Many Syrians unfamiliar with the Greek language consider "Paraqlita" to be really the Aramaic or the Syriac form the "Paraclete" in the Pshittha version and to be composed of "Paraq" to save from, to deliver from" and "lita" "the accursed". The idea that Jesus is the "Saviour from the curse of the law", and therefore, he is himself too "Paraqlita",¹⁸ may have led some to think that the Greek word is originally an Aramaic word, just as the Greek sentence "Maran atha" in Aramaic is "Maran Athi," i.e. "Our Lord is coming", which seems to be an expression among the

¹⁶ Encyclopaedia of Religion and Religions P. 276 by Pike

¹⁷ Dict. Grec. Français, by Alexandre.

¹⁸ 1 John 2:1

believers regarding the coming of the LAST GREAT PROPHET. This Maran Athi, as well as, especially, the baptismal formula contains points too important to be neglected. They both deserve a special study and valuable exposition. They both embody in themselves marks and indications favourable to Christianity.

For centuries the ignorant Latins and Europeans have been writing the name of Muhammad (S.A.W.) "Mahomet", that of Mushi "Moses". Is it, therefore, small wonder that some sturdy Christian monk or scribe should have written the true name in the name Pereclyte in the corrupted form of Paraclete? This means the "most Illustrious, Praiseworthy", but the corrupted form means nothing at all except a standing name to those who have for eighteen centuries understood it to signify an advocate or a consoler.

PROPHECY NO. 2

ART THOU THAT PROPHET?

(JOHN 1 : 21)

In the Gospel of St. John, there are two very significant remarks about John the Baptist made by Jesus, but recorded in a mysterious way. The first remark about the Baptist is that in which John is presented to the world as reincarnated Elian of the Old Testament. The mystery with which this appellation is enveloped consists in the significant silence of Jesus about the identity of the person whom Eliah was expected to officially announce and introduce to the world as the Last Prophet. The language of Jesus in this respect is exceedingly obscure, ambiguous and mysterious. If John was Eliah, as is expressly and fearlessly declared, why, then, is the person whom Eliah preceded not expressly and fearlessly mentioned?

The other remark is shrouded in still a thicker mystery. "No man born of woman was ever greater than John the Baptist", says Jesus, "but the least in the Kingdom of Heaven is greater than John". Does Jesus mean to teach us that John the Baptist and all the Prophets and the Righteous men were outside the Kingdom of God? Who is the "least" that was "greater" than John, and consequently than all the people of God preceding the Baptist? Does Jesus mean by the "least" himself or the "least" among the baptized Christians? It cannot be himself, because in his time that Kingdom was not yet established on earth; if it be, then he could not be the "least" in it since he was its founder. The

Churches—rather each Church, orthodox or heterodox, from its own peculiar point of view—have discovered a very abstruse or a very absurd solution for this problem: and that solution in the Christian washed with the blood of Jesus—either through the Sacrament of Baptism, according to the belief of Sacrotalists, or through the regeneration of some kind, according to the superstition of the Evangelicals—becomes “greater” than the Baptist and all the army of the holymen and women including Adam, Noah, Abraham, Moses, David, Eliah, Daniel, and John the Baptist! And the reason or proof of this marvellous claim is that the Christian, however, sinful, ignorant, low and poor he may be, providing he has faith in Jesus as his Saviour, has the privileges which the Holy Prophets coveted to have but did not enjoy. These privileges are innumerable; purification from original sin through the Christian Baptism; the knowledge of the “Holy Trinity”—(Allah forbid and pardon this term); the feeding upon the flesh and the blood of Jesus in the Sacrament of the Eucharist, the grace of making the sign of a cross; the privilege of the keys of Heaven and of Hell delivered to the sovereign pontiff; and the rapturous ecstasies of Puritans, Quakers, Brethren, and all other sects called Non-Conformists who, each in its own way, while claiming the same privileges and prerogatives, all agree that each good Christian will become on the day of resurrection a pure virgin and present herself as a bride to the “Lamb of God”!

Do you not think, then, that the Christians are right to believe that the “least” among them is “greater” than all the Prophets? Do you not think, then, that a sturdy Patagonian monk and penitentiary Parisian nun are higher than

Adam and Eve, because the mystery of the Trinity is revealed to these idiots and not to our first parents who lived with Allah in Paradise before their fall? Or, don't you think that this sort of belief is most unbecoming and undignified in these lofty times of advanced science and civilization? To claim that an English prince or an orphan negro is "greater" than John the Baptist because they are Christians, is in the least, abominable!

Yet all these diverse beliefs and creeds are derived from the New Testament and from the words put into the mouth of Jesus and of his Apostles. For us Muslims, however, there are a few scintillating sparkles left in the Gospels, and they are enough for us to discover the truth about the real Jesus and his Cousin, Yohannan Ma'mdana—John the Baptist.

Foretold Prophet

According to the testimony of Jesus, no man born of woman was ever greater than John the Baptist. But the "least" in the Kingdom of Heaven is greater than John. (Matthew, 11:11) The comparison made by Jesus is between John and all the preceding Prophets as the officers and administrators of the Kingdom of Heaven. Now in chronological order the LAST PROPHET would be the LEAST of them all, he would be their junior and their youngest. Every Christian will admit that Jesus is not the LAST PROPHET, and therefore, he cannot be the "least". Not only were the Apostles themselves endowed with the gift of prophecy, but also many other holy men in the Apostolic age were favoured with it.¹⁹

¹⁹ Acts: 10:34, 44, 45, 11:27, 28; 13:1; 15:32; 21:9, 10 and etc.

However, we cannot determine which of these numerous Church Prophets was the "last", we are naturally forced to seek elsewhere a Prophet who is indisputably the LAST and SEAL of the prophetic LIST. Can we imagine a stronger and more brilliant evidence in favour of Muhammad (S.A.W.), than the fulfilment, in his holy person, of this wonderful prophecy of Jesus?

In the long list of the prophetic family, certainly the "least" is Muhammad (S.A.W.), yet he is their Sultan, their "Adon" and their "Glory". To deny the prophetic and apostolic character and nature of Holy Prophets' mission is a fundamental denial of the whole Divine Revelation and all the prophets who preached it. For all other prophets put together had not accomplished the gigantic work which the Prophet of Mecca (S.A.W.) did alone in the short period of but twenty-three years of his apostolic mission.

Pre-Existence Mystery

The mystery of pre-existence of the spirits of the Prophets has not been revealed to us, but every true Muslim believes it. It was that pre-existing spirit that by the power of word of "Kun"—(be) a Sara, a Hanna, and Mary gave birth to Isaac, to the Baptist, and to Jesus. There are several other names as recorded in the Old Testament—For instance, Samson, Jeremiah.

The Gospel of Barnabas reports Jesus as speaking of the Spirit of Muhammad (S.A.W.) which he declares to have been created before everything else. Hence the Baptists witness about the Prophet whom he foretold!

"He that cometh after me is preferred before me: for he was before me".²⁰

It is useless to interpret these wonderful words of John the Baptist, about Muhammad (s.A.w.), as John the Baptist recognizes the Holy Prophet as superior and more powerful than himself. That significant expression made to the Jewish multitudes, "He that cometh after me" reminded their Scribes, Pharisees, and Lawyers of the ancient prophecy of their ancestor Jacob, in which that patriarch uses the unique title of "Shilokhah"²¹ for the Holy Prophet the epithet frequently used by Jesus for Muhammad (s.A.w.) as preserved in the Gospel of Barnabas.

Powerful Prophet

We have only an epitome of John's sermon in a few lines, written not by himself but by a pseudo disciple at least not in his own original tongue—and much tampered with by transcribers and redactors who had already made his disciple Jesus an idol or a god. But when we come to compare this sermon preached in the wilderness of Judea and on the shores of the Jordan with the marvellous grace, elegance, eloquence, and power so manifest in every verse and page of the Holy Qur'an, we understand the sense of the words, "He is more powerful than I"

When I picture to myself the ascetic Baptist preaching aloud in the wilderness, or on the banks of Jordan, to the

²⁰ John 1:15b.

²¹ Means Rasul Allah.

masses of the Jewish believers, with a theocratic history of some four thousand years old behind them, and then make a brief review of the quite, orderly, and dignified manner in which Muhammad (S.A.W.) proclaimed his revealed celestial verses of the Qur'an to the unbelieving Arab pagans; and finally, when I examine and behold the effect of the two preachings upon the hearers and the final result, I understand the magnitude of the contract between them, and of the significance of the words "He is more powerful than I"!

When I contemplate the seizure and imprisonment of the helpless Baptist by Antipas and his cruel decapitation or when I peruse the confused but tragical accounts of the flagellation of Jesus or Judah Ischariot by Pilate, his coronation with a crown of thorns by Herod,—and the *Catastrophe* upon the calvary—and then turn my eyes upon the triumphal entry of the great Adon—the Sultan of the Prophets—into Mecca, the total destruction of all the ancient idols and the purification of the Holy Ka'ba, upon the thrilling scene of the vanquished deadly enemy headed by Abu Sufyan at the feet of the victorious *Shilokhah*—the Apostle of Allah—beg of his clemency and making the profession of faith; and upon the glorious worship, devotion, and the final sermon of the Seal of the Prophets in these solemn Divine words: "Al-yauma akmaltu lakum dinakum"—Today I have completed for you your religion—then I fully understand the weight and value of the Baptists' confession "He is more powerful than I".

Baptizing the Penitent

John the Baptist, when he began his mission of preaching repentance, baptized the penitent sinners with water. Great

tells us that the Baptist, while a foetus in the womb of his mother, knew and worshipped, who was also a younger foetus in the womb of Mary, (Luke 1:44). Then, again, we are told that the Baptist while in prison, when he was beheaded, did not know the real nature of the mission of Jesus.

That Prophet

There is a mysterious indication hidden in the questions put to the Baptist by the Priest and the Levites. They ask the Baptist: "Art thou Messiah? Art thou Elijah? And when answers "No" they say: "If thou art neither the Messiah, nor Elijah, nor that Prophet!"

I venture to ask the Christian Churches, who believes that the inspirer of all these contradictory statements in the Holy Ghost — i.e. the Third of the Three—whom did those Jewish Priests and Levites mean by "That Prophet"? And if you pretend not to know what the Hebrew clergy meant, or your Popes and Patriarchs know about "That Prophet", if not, then what is the earthly use of these spurious and interpolated Gospels? However, on the contrary, if you do know who that Prophet is, then why do you keep silent?

In the above quotation (John 1:21) it is expressly stated that the Baptist said he was not a Prophet; where Jesus is reported to have said that "verily I say unto you, among them that are born of women there hath not risen a greater than John the Baptist"²⁴. Did Jesus really make such a declaration? Was John the Baptist greater than Abraham, Moses, David and Jesus himself? If this testimony of Jesus,

²⁴ Matthew 11:11

about John the Baptist, the son of Zachariah, be authentic and true, then the greatness of the "Eater of the locusts in the wilderness" only consists in the absolute abnegation, self-denial, and refraining from the world with all its luxuries and pleasures; his ardent wish to invite the people to penance; and his good tidings about "That Prophet".

Or did his greatness consists—as the Churches will have it—in being a cousin, contemporary and witness of Jesus. The value and greatness of a man, as well as of a Prophet, can be determined and appreciated by his work. We are absolutely ignorant of the number of persons converted through the sermons and purified by the baptism of John. Nor are we informed with regard to effect of that conversion upon attitude of the penitent Jews towards the "Lamb of God"

Jesus is said to have declared that John the Baptist was the reincarnation of the Prophet Elijah²⁵. Whereas John expressly told that he was not Elijah, nor Christ, nor that Prophet²⁶.

Circumspection

Now can one, from these Gospels full of statements opposing and denying each other, form correct conclusion? Or can one try to find out the truth? The charge is exceedingly grave and serious, because the persons concerned are not ordinary mortals like ourselves, but two Prophets who were both created in the womb by the spirit and born

²⁵ Matthew 11:14 17:12; Luke 1 17

²⁶ John 1:21

miraculously — one had no father, while the parents of the other were sterile and an impotent nonagenarian couple. The gravity of the charge is even more serious when we come to consider the nature of the documents in these contradictory statements are written. The narrators are the Evangelists, persons alleged to be inspired by the Holy Spirit, and the record to be a revelation! Yet there is a lie, a false statement or a forgery somewhere. Elijah or Elias is said to come before "THAT PROPHET"²⁷. Jesus say, "I am not Elijah"; and it is the sacred scripture of the Christians which makes both these affirmative and negative statements!

It is absolutely impossible to get at the truth, from these Gospels, unless they are carefully read and examined from an Islamic point of view. It is only then that the truth can be extracted from the false, and the authentic, distinguished from the spurious. It is the spirit and the faith of Islam that can alone sift the Bible and cast away the chaff and error from its pages. Before proceeding farther to show that the Prophet foretold by the Baptist could be none other than Muhammad (s.a.w.), I must draw the serious attention of my readers to one or two other important points:—

(a) It may, in the first place, be remarked that the Muslims have the highest reverence and veneration for all the Prophets, particularly for those whose names are mentioned in the Qur'an, like John the Baptist, were holy men and inspired by Allah. But as we do not possess their

genuine and unadulterated writings we consequently cannot for a moment imagine the possibility that either of these two great servants of Allah could have contradicted each other.

(b) The other important point is that John the Baptist meant to say is that if he were to meet that dignified prophet he would certainly consider unworthy to kneel and undo the laces of his shoes. From this homage paid beforehand by the Baptist one thing is certain: that the foretold Prophet was known to all the Prophets as their Adon, Lord, and Sultan, otherwise such an honourable person, chaste, and sinless Messenger of Allah as John the Baptist, would not have made such a humble confession.

The Identity

Now remains the task of determining identity of "THAT PROPHET". This article, therefore, must be divided into two parts, namely:

1. The foretold Prophet was not Jesus; and
2. The foretold Prophet was Muhammad (S.A.W.)

Everybody knows that the Christian Churches have always regarded John the Baptist as a subordinate of Jesus, and his herald. All the Christian commentators show Jesus as the object of John's witness and prophecy.

Although the language of the Evangelists has been distorted by interpolators to that direction, yet the fraud or error cannot for ever escape the searching eye of a critic and an impartial examiner. Jesus could not be the object of John's witness because—

(a) The very preposition "after" clearly excludes Jesus from being the foretold Prophet. They were both contemporaries and born in one and the same year. "He that is coming after me", says the Baptist, "is stronger than I." This "after" indicates the future to be at some indefinite distance; and in the prophetic language it expresses one or more cycles of time. The history of the true religion, from Abraham to Muhammad (S.A.W.) is thus decorated with such epoch-making events under Abraham, Moses, David, Jesus, and Muhammad (S.A.W.) Each of these epochs is marked with special characteristic features. Each one makes a progress and then begins to fade away and decay until another luminary appears on the scene, and so on down to the advent of John, Jesus, and satellite Apostles.

Abraham's Children from Stones

Baptist found his nation already toiling under the iron yoke of Rome, with its wicked Herods and their Pagan legions. He beheld the ignorant Jewish people misled by a corrupt and arrogant clergy, the scriptures corrupted and replaced by a superstitious ancestral literature. He found that people lost all hope of salvation, except that Abraham who was their father, would save them. He told them that Abraham did not want them for the children because they were unworthy of such father, but that "Allah could raise children for Abraham from the stones". Then they had a faint hope in a Messiah, a descendant from the family of David, whom they expected then, as they do today, to come and restore the kingdom of that monarch in Jerusalem.

Now when the Jewish deputation from Jerusalem asked, Art thou the Messiah? He indignantly replied in the negative to this as well as to their subsequent questions. God alone knows what rebukes and reprimands they did hear from those fiery utterings of the Holy Prophet of the wilderness which the Church or the synagogue have been careful not to let appear in writing.

Leaving aside the exaggerations, which have been evidently added to the Gospel, we fully believe that the Baptist introduced Jesus as the true Messiah, and advised the multitudes to obey him and follow his injunctions and his Gospel. But he clearly told his people that there was another, and the last, great Luminary, who was so glorious and dignified in the presence of Allah that he (Baptist) was not fit to undo the laces of his shoes.

(b) It was not Jesus who could be intended by the Baptist, because if such were the case he would have followed Jesus and submitted to him like a disciple and subordinate. But such was not the case. On the contrary, we find him preaching, baptizing, receiving initiates and disciples, chastizing King Herod, scolding the Jewish hierarchy and foretelling the coming of another Prophet "more powerful" than himself, without taking the least notice of the presence of his cousin in Judea or Galilee.

(c) Although the Christians have made of Jesus a god or son of a god, the fact that he was circumcised like every Israelite and baptized by John the Baptist, like any penitent sinners with water, proves the case to be just the reverse. The words interchanged between the Baptist and the Jesus in the River Jordan, appear to be an interpolation or a

commentary, for they are contradictory and of a deceptive character. If Jesus was in reality the person whom the Baptist foretold as "mightier" than himself, so much so that he was "not worthy to kneel and unloose his shoes", and that "he would baptize with the spirit and fire", there would be no necessity nor any sense in his being baptized by his inferior in the river like an ordinary penitent Jew! The expression of Jesus, "it behoves us to fulfil all the justice" (Mt. 3 : 15) would be accomplished by them if Jesus were baptized. This expression is utterly unintelligible. It is either an interpolation or a clause deliberately mutilated. Here is another instance which presents itself to be solved and interpreted by the Islamic Spirit. From a Muslim point of view, the only sense in this expression of Jesus would be that Baptist, through the eye of a seer or sage perceived the prophetic character of the Nazarene, and thought him for a moment to be the last Great Apostle of Allah, and consequently shrank from baptizing him; and that it was only when Jesus confessed his own identity that he consented to baptize him.

(d) The fact that Baptist while in prison sent his disciples to Jesus, asking him: "Art thou that Prophet who is to come, or shall we expect another one"? Clearly shows that the Baptist did not know the gift of Prophecy in Jesus until he heard — while in the prison — of his miracles. This testimony of St. Matthew (11 : 3) contradicts and invalidates that of the Fourth Gospel²⁸, whereas it is stated that the Baptist, on seeing Jesus, exclaimed: "Behold! the Lamb of God that taketh away the sin of the world"!

²⁸ John 1:29 Matthew 3:15

The fourth Evangelist knows nothing of the cruel martyrdom of the Baptist. (Please compare Matt. xiv.): Mark vi:14—20.

From Muslim point of belief, it is a moral impossibility that a Prophet like the Baptist, whom the Holy Qur'an describes, "*Sayyidan, Wa Hasuran Wa Nabiyyan min us Salihin*", (lordly, chaste, a prophet of the righteous) (3:39) should use such a paganish expression about Jesus. The very nature and essence of Baptist's mission to preach penance—that is to say, every man is responsible for his sin and must bear it, or take it away himself by repentance. The baptism was only an outward ablution or washing as a sign of the remission of sins, but it is the contribution, the confession (to God, and to him who is injured by that sin—if absolutely necessary) and the promise not to repeat it, that can take it away. If Jesus were the "Lamb of God", to take away the sin of the world, then the Baptist's preaching would be—God forbid!—ridiculous and meaningless! Besides, the Baptist better than anyone else knew that such words from his lips would have caused—as has been the case—an irreparable error which would entirely disfigure and deform the Church. The root of the error which has soiled the religion of the Churches is to be sought and found out in this silly "vicarious sacrifice" business! Has the "Lamb of God" taken away the sin of the world? The dark pages of the "Ecclesiastical History" of any of the numerous hostile and "heretical" churches will answer with a big NO! The "Lamb" in the confessional-boxes can tell you by their groanings under the tremendous weight of the multi-coloured sins loaded upon their shoulders that the Christians, notwithstanding their science and

civilization, commit more horrible sins, murders, theft, intemperances, adulteries, wars, oppressions, robberies and insatiable greed for conquest and money than all the rest of mankind put together.

(e) John the Baptist could not be the precursor of Jesus in the sense in which the Churches interpret his mission. He is presented to us by the Gospels as a "Voice crying aloud in the wilderness", as the fulfilment of a passage in Isaiah,²⁹ and as a herald of Jesus on the authority of the Prophet Malakhi³⁰. To assert that the mission or duty of the Baptist was to prepare the way for Jesus—the former in the capacity of a precursor and the latter in that of a triumphant conqueror coming "suddenly to his temple", and there to establish his religion of "Shalom" and make Jerusalem with its temple more glorious than before³¹—is to confess the absolute failure of the whole enterprise.

Nevertheless, one thing is as true as two and two make four—that the whole project, according to the extravagant view of the Christians, proves a total failure. For, from whatever point of view we examine the interpretations of the Churches, the failure appears to be obvious. Instead of receiving his prince in Jerusalem at the Gate of the Temple clad in diadem and purple, amidst the frantic acclamations of the Jews, the precursor receive him, naked like himself, in the middle of the River Jordan; and then to introduce him, after immersing or plunging his master into the water, to crowds as behold! this is the Messiah or "this is the Son

²⁹ Isaiah 40:13

³⁰ Matthew 3:1

³¹ Hag. 2:8

civilization, commit more horrible sins, murders, theft, intemperances, adulteries, wars, oppressions, robberies and insatiable greed for conquest and money than all the rest of mankind put together.

(e) John the Baptist could not be the precursor of Jesus in the sense in which the Churches interpret his mission. He is presented to us by the Gospels as a "Voice crying aloud in the wilderness", as the fulfilment of a passage in Isaiah,²⁹ and as a herald of Jesus on the authority of the Prophet Malakhi³⁰. To assert that the mission or duty of the Baptist was to prepare the way for Jesus—the former in the capacity of a precursor and the latter in that of a triumphant conqueror coming "suddenly to his temple", and there to establish his religion of "Shalom" and make Jerusalem with its temple more glorious than before³¹—is to confess the absolute failure of the whole enterprise.

Nevertheless, one thing is as true as two and two make four—that the whole project, according to the extravagant view of the Christians, proves a total failure. For, from whatever point of view we examine the interpretations of the Churches, the failure appears to be obvious. Instead of receiving his prince in Jerusalem at the Gate of the Temple clad in diadem and purple, amidst the frantic acclamations of the Jews, the precursor receive him, naked like himself, in the middle of the River Jordan; and then to introduce him, after immersing or plunging his master into the water, to crowds as behold! this is the Messiah or "this is the Son

²⁹ Isaiah 40:13

³⁰ Matthew 3:1

³¹ Hag. 2:8

of God" or elsewhere "behold! the Lamb of God"! would either be tantamount to simply insulting the people of Israel or to blaspheming; or to purely making Jesus as well as making himself ridiculous.

The true nature of the austere ascetic's mission, and the true sense of his preaching, is altogether misunderstood by the Church. If Jesus were the Messenger of the Covenant, why does he not openly say so? It must, indeed, have been a criminal hand which erased and effaced the words of Jesus from the original Gospel. At all events, it is the Gospels that are responsible for this ambiguity and obscurity. It cannot but be described as diabolical tampering with the text that has misled billions of Christians for so many centuries. Jesus, whatever he believed he represented, ought to have, to say the least, shown himself straight forward, and to have frankly declared: John the Baptist is the Eliah who was sent as a precursor to prepare the way for me! Or if such was not the case, then he could have made the following declaration: John the Baptist is the Eliah who is sent to prepare the way for Muhammad (S.A.W.) Perhaps this is due to the love of Jesus for ambiguity. There are in fact, several instances—as reported in the Gospels—where Jesus gives an answer or makes a statement which is obscure and entirely unintelligible. Leaving his godhead aside, as a Prophet, nay even as a teacher, he was expected to be a straight forward teacher and leader.

PROPHECY NO. 3

MIGHTY PROPHET

John the Baptist recognizes Muhammad (S.A.W.) as mightier than himself ³². But Jesus and the Christians always charged Muhammad (S.A.W.) of having established the religion of Islam by force. The Muslim modernists have always tried to refute this charge. However, this does not mean that the Holy Prophet never wielded the sword. He had used it for self-defence and as well to preserve the Name of God. Every patience has limits, every favour has an end. It is not that Allah's patience or favour is finite, with Him all is settled, defined, and fixed. The chance and the time graciously granted by Allah to Jews, Arabs, and to the Gentiles lasted for more than four thousand years. It was only after the expiry of this period that Allah sent His beloved Prophet "with Holy Spirit and Fire"³³, to deal with the wicked unbelievers, with ungrateful children of Abraham—both the Ishmaelites and the Israelites—and thus to "bruise the head of the Devil"³⁴ once for all.

The whole of the Bible is a tale of theocracy and of idolatry. Now and then a little spark of the Truth—Islam, the religion of Allah—glittered in Jerusalem and in Mecca: but it was always persecuted by the power of the Devil. The four diabolical Beasts had to come and trample

³² Luke 3:16a

³³ Luke 3:16b

³⁴ Genesis 3:15

under their feet the handful of believers in Allah. With the coming of the Holy Prophet Muhammad (S.A.W.) to bruise the head of venomous Serpent and to give him the opprobrious title of "Iblis" — Satan, certainly Muhammad (S.A.W.) was that MIGHTY PROPHET, but the object of that fighting was victory not vengeance, defeat of the enemy and not his extermination, and, in a word, to establish the religion of Allah upon the earth.

In fact, when the crier in the wilderness shouted, "Prepare the way of the Lord, and make straight His paths;" every valley shall be filled, and every mountain, and every hill shall be brought low; and the crooked shall be made straight, and the rough way shall be made smooth; and all flesh shall see the saturation of God.³⁵

For it is only in Islam that all the believers are equal, no priest, no sacrament, no Muslim high as a hill, or low like a valley; and no caste or distinction of race and rank. All believers are one, except in virtue and piety, in which they can excel each other. It is only the religion of Islam that does not recognize any being, however great and holy, as an absolute mediator between Allah and man.

Ever-Living Guide

Muhammad (S.A.W.) was a man who never had an equal; a man of unique merits and virtues—prayerful, humble, hospitable, benevolent, generous, modest, truthful, honest, brave, a man who never broke his promise; a man who never uttered a false word, not even in a joke

³⁵ Luke 3:4b 6

or jest; a man who proclaimed "poverty is my pride"; a man who never misused his authority; a man who was the most sincere and true friend of his companions, most affectionate father to his daughter, most loving husband of his wife, even though she was older than him; a man of iron determination, of dauntless courage, consoling his solitary companion, when surrounded by ferocious enemies, with the soul-elevating words, "La Tahzan Inna'allah Ma'ana." Do not grieve, God is with us". He was a man who was ready every moment of his life to face the great judge before whom ones' own eyes, ears, tongue, and hands would bear witness revealing the inmost secrets, although he did not seek refuge in any cloister to be free from temptations, although he lived like an ordinary man among his enemies as among his friends, as a persecuted refugee and as a mighty one, not only in physical but also in spiritual, a man who never preached what he himself did not practice: as man who can even today give lessons to statesmen, to generals, to law-givers, to reformers, to revolutionists of the most civilized and cultured nations, as he can elevate and ennoble the characters of peoples of Asia, Europe, Africa, or America; a man who is the only ever-living guide, teacher, reformer, who can be our guide in all social or political revolutions to establish a universal human brotherhood on the principles of equality, fraternity, and liberty, demolishing all those boundaries that separate man from man and disrupt society—all those evils which create greed and every kind of rivalry, and cause bloodshed and war.

Marvellous Modernity

In short, if Muhammad (S.A.W.) were to come to life today, he would still be hailed as the greatest man in every

country of the world; to substantiate this I give examples of his marvellous modernity by describing two up-to-date reforms—one being tried before our eyes in America while the other in Russia—which he not only anticipated but also accomplished about fourteen centuries ago. I *question* the great Reformers' coming to life today for only those persons who did not know Muhammad (S.A.W.) who did not know history, and who had kept themselves uninformed of the greatest and most world-wide revolution ever made on earth in social, political and religious thoughts of mankind by a single man—a master mind.

To us Muslims, as to those who are not ignorant of the most wonderful miracle in history, Muhammad (S.A.W.) lives today as he lived over thirteen centuries ago. I know many people who know more of Holy Prophet's life history than that of their own parents. We can almost see Muhammad (S.A.W.) amongst us, and his very own contemporaries and companions.

Look! there he is. A man of medium height and of fair, healthy complexion, his hair curly, his features handsome, his skin almost transparent so as to show up the inward feelings of pleasure or pain, mirth or resentment, his forehead high and wide, his eyebrows full and thin, his eyes large and dark, his eyelashes long and thick, his nose proportionate, his teeth brilliant, his neck neither very long nor very short, his chest and shoulders broad and full; near his right shoulder-blade he has a mark like a seal—the seal of prophethood. His hands and arms are well covered with flesh, his wrists long, his palms broad, his fingers tapering, his gait firm, his steps steadfast.

Masterpiece of God's Work

It is not only his physical description that is well known to us, but also his habits—how he used to sit, stand, walk, ride, eat, drink, sleep, express his approval or disapproval. In short, every habit of his is known to us. We also fully know his character. We know him as a father, a son, a friend, and a husband, a neighbour, a general, a master, a tradesman, a preacher, a law-giver, a judge, a reformer, a teacher, a statesman, a gentleman, an emperor, and a poor man by his own choice. We know of his soul force, of his spiritualism. We also know he was forgiving. In truth, history presents to us no other example of that extent of forgiveness of ones' deadly enemies who had done their utmost to give pain and trouble, even to take his life itself, as shown by the Holy Prophet Muhammad (S.A.W.) on many occasions, particularly when his enemies were at his feet at the time of the conquest of Mecca. We know how forgiving, generous and courteous he was.

Everybody who knows his life-history has the same love and respect for that Prophet, that man, as did those who saw and met him. As regards personalities, I myself am rather arrogant, and no person in the past history or in the present day life has overawed me except that one Superman known to the world — the mighty and yet loveable Muhammad (S.A.W.). I would concede no other man any right to dictate to me except that one man—the best example of Man—the masterpiece of God's work—a man full of love for his God, a man full of love for his fellow-beings, even for the brute creation.

The Good Pattern

You have indeed in the Apostle of God, a good pattern (of conduct) for anyone whose hope is in God and the Final Day, and who engages much in the praise of God (Al-Qur'an 33:21).

No reforms in any community can possibly be worked out unless its members entertain some regard for the reformer and are willing to obey him, but no worldly riches or power, nor even any amount of one's working miracles, can inspire others with that love, respect and obedience which always follows advanced spirituality. According to the Holy Qur'an the Prophet was perfectly sinless.

Your companion is neither
Astray nor being misled
Nor does he say (ought)
of (his own) Desire
It is no less than
Inspiration sent down to him
He was taught by one
Mighty in Power.

(Al-Qur'an 53:1—5).

The words of Muhammad (s.a.w.) were not the dictates of potentates. Nay, he always disavowed possession of things which might influence others in his favour. In the words of the Holy Qur'an, he would often say: "I say not unto you, in my possession are the treasures of God, nor that I have the knowledge of the unseen; neither do I say: verily I am an angel; only what is revealed to me do I follow". (6:50) Still he commanded all the submission and homage unimaginable. Truly, his words were the words

of the beloved, to be respected and cared for by the lover. If such is the mental attitude of the people towards their teacher, no wonder, he is the most inspiring one among all other religious personalities, in working out reforms. But one should first reach the height of the ladder of spirituality before one aspires to that success.

In describing his Prophetic Mission, the Holy Qur'an said, "Mercy to the worlds". The Holy Prophet Muhammad (S.A.W.) is the only example in history where all the fine traits of a great personality are blended together in the most perfect manner. Thus his work gives evidence of his mission. Love, mercy and compassion were revealed in every act of his life. His heart went out in tender sympathy to all people. The poorest and the humblest were not afraid to approach him. Even little children were attracted to him. They loved to climb upon his knees and gaze into the pensive face, benign with love.

Such is the character of the Holy Prophet (S.A.W.) as revealed in his life. What he achieved was through integrity of character, piety and virtue. His life is a model of perfection and there is nothing mysterious or strange about it. In a sublime manner he fulfilled all his obligations to the Creator and His creation. The great are always, by virtue of their greatness, clearly visible, and remain within the sphere of consciousness. The Holy Prophet (S.A.W.) being very close to the Almighty learnt all those "Attributes". What actually the Almighty wanted to see in a man, whatever the Holy Prophet preached, was all from Him. Thus the Holy Qur'an says:

"He does not speak of his own desire." (53:3)

So, he did not suppress one word of truth, rather he uttered it always in love. He exercised the greatest tact and thoughtfulness, kind attention in his intercourse with the people. He was never rude nor spoke a severe word to anyone. Yes, he denounced hypocrisy, unbelief and iniquity, but always in love; tears were in his eyes as he uttered his admonitions. His life was one of self-denial and thoughtful care for others. Every soul was precious to him.

All the teachings of the Holy Prophet (S.A.W.) were for the purpose of leading men to the consciousness of their nearness to Allah. He had to begin at the external man because people then, so as now, were living mostly in external things, and taught him to do good to others even to their enemies, and so forth. These were external steps for them to take a saw for lopping off the ends of the branches; but were steps which led on up to the place of desire and attainment where finally as being promised, the Master could tell them how they might find the kingdom of Heaven.

It is said that Christ changed water into wine, but he could not change the nature of his disciples into what he desired them to be. Instead, he wished they could possess a "grain of faith". And his apprehension proved true when the trial came. One most trusted "betrayed him." If others "deserted him" one given "the Key of Heaven" cursed and "disowned him". Call them what you will, infirm in faith, or weak in spirituality, the fact remains the same. The followers of Moses also did not care much for their liberator. They did not listen to him on his way to the "Promised land". But the companions of the Holy Prophet Muhammad (S.A.W.) would always say: "Like

of the beloved, to be respected and cared for by the lover. If such is the mental attitude of the people towards their teacher, no wonder, he is the most inspiring one among all other religious personalities, in working out reforms. But one should first reach the height of the ladder of spirituality before one aspires to that success.

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the companions of Moses, we will not say: (O! Moses) go thou and thy Lord and fight. We will fight on your right and left, in your front and at your back". These were not mere lip expression. Invariably they were put to the hardest trials, and their words always proved true. Hence, to follow the Holy Prophet Muhammad (S.A.W) is an act of love for his good and inspiring example.

So we have to follow the Holy Prophet (S.A.W.) in all spheres of life. This is not merely a question of obedience, but that of following him with earnestness, devotion and love. His love should dominate all aspects of our lives. Then and only then we can make our hearts worth adoring Allah and His Prophet, (S.A.W.) which is indispensable for all Muslims. Thus love for the Holy Prophet (S.A.W.) is an abiding stimulus. It is neither a fancy, nor a sentiment nor an evanescent emotion. It is a principle, calm, steady, unwavering, deeper than the love of house kindred, rest and life.

"Say, if it be your fathers, your sons, brothers, your mates or your kindred, the wealth that you have gained: the commerce in which ye fear a decline or the dwellings in which ye delight, that are dearer to you than God or His Apostle, or the striving in His cause then wait until God brings about His decision: and God guides not the rebellious". (9-24).

The love for God which is described here as the *SINE QUA NON* of a true believer is in reality, the love of the highest ideal of ethical conduct which is symbolised in the person of God.

The highest moral standard and dynamic energy displayed by the early Muslims was not only the result of any emotional attachment to the person of the Holy Prophet (S.A.W.) but to this ethical ideal as represented in the lofty conception of Allah. It is said in the Qur'an:

“Muhammed is no more than an apostle” Al Qur'an (3:144).

The Qur'an, therefore, brings to their notice that the real cause for which they should strive is not dependent on the life or interest of one person, however great he may be but on the highest ideal, God, who never dies, who represents the healthiest ideal of life on this earth. When the Holy Prophet (S.A.W.) actually died, and there was fear of revolt, Abu Bakr rose to the occasion and pointed out to the people the truth behind the whole movement initiated by the Holy Prophet (S.A.W.).

“Those who accepted Islam, thinking they worshipped Muhammad (S.A.W) should know that Muhammad (S.A.W.) has died, but those who joined our ranks for the sake of a great ideal, should know that God, the embodiment of that ideal, is living and shall live for ever”.

The love for God, for these people was love and active striving for the establishment of an ideal state or a World Community based on the highest moral principles, the benefits of which would be open to all mankind, irrespective of any national, racial or class consideration.

Such a universal and lofty ideal is possible only if people submit, of their own free will, to God who represents in His person the best ethical values.

No Bacchanalian orgies elsewhere could surpass the Arab indulgence in alcohol those days. They had three meals, but they worshipped Bacchus five times a day. When the time came for the Holy Prophet (S.A.W.) to introduce total abstinence among them, the streets of Medina overflowed with the detestable contents of wine-barrels which were emptied at one magic word of the Prophet. (S.A.W.) One word from the master mind, and the five times were fixed for the worship of God. Such radical revolutions in the morals of people cannot be worked without one's being at the climax of spirituality and Muhammad (S.A.W.) was there. His duties increased with his ministry, but nothing could keep him back from his communion with God and spending his days in action and nights in long prayers. Even in the busy life of Medina one could see his feet swelling as for nights together he was in the presence of God, and continued this till he left the world.

There are various activities most necessary for human society. But Christ, as reported in the Evangelical records, could not be a guide in them. A king on a throne, a judge on the bench, a statesman in his cabinet, and a general in the field, are as necessary units of human society as a teacher of morality.

To fast and see visions, to pray away the midnight hours and to talk with God through the watches, as Cardinal Newman wrongly thinks, is not whole spirituality. The week day side of our life in the words of J.R. Ruller, D.D., "has a great deal more to do with spiritual life, with building up of our character, with our growth in grace, than many of us think. On the other hand no day can be made

beautiful whose secular side is not so full and complete as its religious side".

But what else is the religious side? Where lies the dividing line between the religious and the secular when you lead a life of purity and chastity, of charity and benevolence? Are not our physical conditions closely connected with the moral and spiritual one? Even eating and drinking play a great part in our moral and spiritual world. Jesus himself made no difference between secular and religious life. It was Muhammad (S.A.W.) who brought home to the world so clearly that every act of a person has a religious bearing, a religious significance; his whole life from the cradle to the grave is a series of religious performances. There is not a sharp line between Islam and Politics, There is no such thing as "Render unto Caesar what is Caesar's and unto God what is God's." Nothing belongs to Caesar. Islam does not acknowledge Caesar's place in the scheme of things, because all things between the Heaven and the Earth belong to Allah. All power and authority are His; none can share these with Him. Was Jesus a recluse or a man of action? Yes, his life was one both of prayer and action. His nights were passed in communion with God and mornings found him doing all sorts of good services to those in need and distress. He was not the less spiritual when he was in the company of publicans and tax-collectors.

In this respect Muhammad (S.A.W) is the only glorious illustration of true spirituality.

Once an orphan, then a persecuted citizen, he was a spiritual and a temporal chief. But could this taste of power change his method of living? Did he surround himself with

the pomp of power? Did he keep a retinue or bodyguard, or did he indulge in any one of those outward manifestations of earthly glory in which the monarchs of the earth, ancient and modern, have loved to clothe themselves? Did he amass wealth or leave a large fortune behind? In not one single respect did he change. Power notwithstanding, and stupendous power too, for he exercised a power which the greatest of monarchs might have envied, he remained to the last simple, unostentatious, free from pride, living for his flock and living with it with a self sacrifice rarely seen in life. Here is a great builder of temporal and religious power, but meek, merciful, and "pure in heart", who inherited the earth but braved hunger and thirst for righteousness. In his case, lip-words became reality and action. This is real spiritual life, which remains unflinching and unscathed even in affluence and prosperity. One who is humble in poverty has still to put this spirituality to test if he dips deep into the well of riches and power and remains unaffected.

All these facts lead to this conclusion that the Prophet of Islam (S.A.W.) was truly superior to all the prophets. (P.B.U. them) He was an inspiring example of Godly life. a model of virtue and goodness, a symbol of truth and veracity, a great Apostle of God, His Messenger to the whole world. His life and work, his truth and straightforwardness, his piety and goodness, his character and morals, his ideology and achievement, all stand as clear proofs of his superiority in Apostleship. Any one who studies his life and teaching will testify that verily he was the Most Holy Prophet of God and the Holy Qur'an, the book he gave to mankind, is the Book of God for all

ages. No serious seeker after truth can escape this conclusion. And he shall not remain quiet rather he shall invite people to say:

“O Ye that believe, send Ye peace on him and respect him with all respect”. Al Qur'an (33:56).



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