

# The Al Islam eGazette

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www.alislam.org

## MUHAMMAD<sup>saw</sup>: THE GREATEST OF THE SONS OF ADAM

“Philosopher, orator, apostle, legislator, warrior, conqueror of ideas, restorer of rational dogmas,” so said Alphonse de Lamartine a French historian, who was also Foreign Minister of France in 1848, “the founder of twenty terrestrial empires and of one spiritual empire that is Muhammad. As regards all standards by which human greatness may be measured, we may ask, is there any man greater than he?” He continued, “If greatness of purpose, smallness of means, and outstanding results are the three criteria of human genius, who could dare to compare any great man in modern history with Muhammad? The most famous men created arms and empires only. They founded, if any at all, no more than material power which often crumbled away before their eyes. This man merged not only armies, legislation, empires, peoples and dynasties but millions of men in one third of the inhabited world, and more than that, moved the altars, the gods, the religions, the ideas, the beliefs and the souls on the basis of a Book, every letter of which has become law. He created a spiritual nationality of every tongue and of every race.” (Historie de la Turqu, Vol. II. www.archive.org)

“One of the greatest of the sons of Adam,” was the description of the Holy Prophet Muhammad<sup>saw</sup> by W Montgomery Watt, a biographer who was not favorably disposed towards the Prophet.

Hadhrat Mirza Ghulam Ahmad<sup>as</sup>, Messiah of this age and the Founder of the Ahmadiyya Movement in Islam, writes about the Holy Prophet Muhammad<sup>saw</sup>:

## Muhammad (peace be upon him)

### “The Greatest of the Sons of Adam”

- [Michael H Hart](#)
- [A Movie About The Holy Prophet's Life](#)
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- [Thomas Carlyle](#)
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If we could view Muhammad as we do any other important historical figure we would surely consider him to be one of the greatest geniuses the world has known. (Karen Armstrong)



In Boston Public Library in the left most column appear the names of Moses and Muhammad, a tribute to their contribution to knowledge.

“I always wonder how high was the status of this Arabian Prophet, whose name was Muhammad, thousands of blessings be upon him. One cannot reach the limit of his high status and it is not given to man to estimate correctly his spiritual effectiveness. It is a pity that his rank has not been recognized as it should have been. He was the champion who restored to the world the Unity of God which had disappeared from the world; he loved God in the extreme and his soul melted out of sympathy for mankind. Therefore God, Who knew the secret of his heart, exalted him above all the Prophets and all the first ones and the last ones and bestowed upon him in his lifetime all that he desired. He is the fountainhead of every grace and a person who claims any superiority without acknowledging his grace, is not a man but is the spawn of Satan, because the Holy Prophet has been bestowed the key to every exaltation and he has been given the treasury of every understanding. He who does not receive through him is deprived forever. I am nothing and possess nothing. I would be most ungrateful if I were not to confess that I have learnt of the true Unity of God through this Prophet. The recognition of the Living God we have achieved through this Perfect Prophet and through his light. The honor of converse with God, through which we behold His

countenance, has been bestowed upon me through this great Prophet. The ray of this sun of guidance falls like sunshine upon me and I continue illumined only so long as I am adjusted towards it.” [Haqiqatul Wahi, Ruhani Khazain, Vol. 22, pp. 118-119].

### MICHAEL H HART

Michael H Hart in his book *the 100: A Ranking of The Most Influential Persons In History* has ranked the great men in history with respect to their influence on human history.

He ranked the Holy Prophet Muhammad<sup>saw</sup> as the most influential man in the human history. More than 500,000 copies of his book have been sold and it has been translated into 15 languages

He wrote the following about the Holy Prophet Muhammad<sup>saw</sup>, “My choice of Muhammad to lead the list of the world’s most influential persons may surprise some readers and may be questioned by others, but he was the only man in history who was supremely successful on both the religious and secular levels.

Of humble origins, Muhammad founded and promulgated one of the world’s great religions, and became an immensely effective political leader. Today, thirteen centuries after his death, his influence is still powerful and pervasive.

The majority of the persons in this book had the advantage of being born and raised in centers of civilization, highly cultured or politically pivotal nations. Muhammad, however, was born in the year 570, in the city of Makkah, in southern Arabia, at that time a backward area of the world, far from the centers of trade, art, and learning. Orphaned at age six, he was reared in modest surroundings. Islamic tradition tells us that he was illiterate. His economic position improved when, at age twenty five, he married a wealthy widow. Nevertheless, as he approached forty, there was little outward indication that he was a remarkable person. ...”

To read further go to the following link:

<http://www.alislam.org/library/links/eyes.html>

The Western writers, due to their preconceived ideas, tend to analyze the great achievements of the Holy Prophet<sup>saw</sup> only in secular terms. The Muslims, however, fully appreciate that the dimensions and scope of his successes would not have been possible without the constant help and succor of God Almighty. At times the 'Freudian slips' of the Western writers slip through and reveal the truth. Here is a confession by Montgomery Watt, commenting on the reasons of the success of the Holy Prophet Muhammad<sup>saw</sup>:

“The more one reflects on the history of Muhammad and of early Islam, the more one is amazed at the vastness of his achievement. Circumstances presented him with an opportunity such as few men have had, but the man was fully matched with the hour. Had it not been for his gifts as a seer, statesman, and administrator and, behind these, **his trust in God and firm belief that God had sent him**, a notable chapter in the history of mankind would have remained unwritten.”

### A MOVIE ABOUT THE HOLY PROPHET'S LIFE

A good place for the non-Muslims to start learning about the Holy Prophet Muhammad is a movie named *the Message: Mohammed: Messenger of God* (1976) Rated PG.

The back cover states, “After seeing a vision of the Angel Gabriel, Mohammad calls to the people of Mecca to cast aside the 300 idols of Kaaba and worship only one God. Starring Anthony Quinn and Irene Papas, this breathtaking historical epic about the birth of the Islamic faith took six years to prepare and more than a year to film. It received an Academy Award nomination for Best Original Score.”

The movie can be watched at the following links:

<http://video.google.com/videoplay?docid=-3932892888105534903>

### TWO BIOGRAPHIES OF THE HOLY PROPHET MUHAMMAD<sup>SAW</sup>

Hadhrat Mirza Bashiruddin Mahmood Ahmad<sup>ra</sup> (1889-1965) was the second successor to Hadhrat Mirza Ghulam Ahmad the Promised

Messiah<sup>as</sup>. He led the Ahmadiyya Muslim community from 1914 till 1965, as Khalifatul Masih II. He was one of the greatest Muslim thinkers. He was a great orator and a leader. The community progressed remarkably during his leadership. The biography by him, *Life of Muhammad* can be read at the following link:

<http://www.alislam.org/library/books/Life-of-Muhammad.pdf>

This book has sections on how the Holy Prophet<sup>saw</sup> treated women and his wives.

Sir Muhammad Zafrulla Khan (1893-1985), a distinguished scholar in world religions, was a member of the Ahmadiyya Muslim Community, a missionary branch of Islam. He became Foreign Minister of Pakistan in 1947 and for many years led the Pakistan Delegation to the General Assembly of the United Nations. He was President of the Seventeenth Session of the General Assembly. He also served as president of the International Court of Justice at The Hague. The biography by him Muhammad: Seal of the Prophets can be read at the following link:

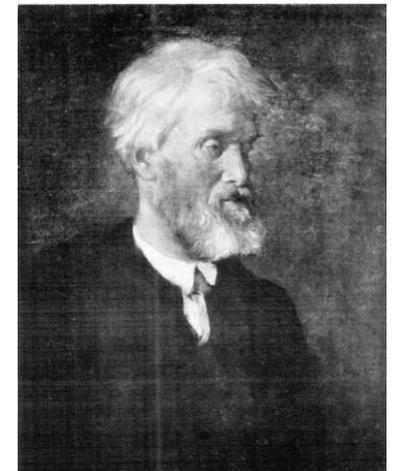
[http://www.alislam.org/library/books/muhammad\\_seal\\_of\\_the\\_prophets/](http://www.alislam.org/library/books/muhammad_seal_of_the_prophets/)

The second half of the last chapter of this book, titled *Excellent Exemplar*, has a robust defense of the marriages of the Holy Prophet Muhammad<sup>saw</sup> and has several quotes from non-Muslim writers.

### THOMAS CARLYLE

Thomas Carlyle (1795 – 1881) was a Scottish satirical writer, essayist, historian, teacher, and was given in 1865, the rectorship of Edinburgh University. His writings were highly influential during the Victorian era. At his demise according to Encyclopedia Britannica, “Westminster Abbey was offered for his burial.”

He was probably, in his time, the most vocal, articulate and passionate Christian defender of the Holy Prophet Muhammad<sup>saw</sup>. He delivered



a lecture in 1840 titled the Hero as Prophet. Muhammad: Islam. It is included in the book on heroes, hero worship and the heroic in history which can be reviewed in the books section of google.com:

“Our current hypothesis about Muhammad, that he was a scheming Impostor, a Falsehood incarnate, that his religion is a mere mass of quackery and fatuity, begins really to be now untenable to any one. The lies, which well meaning zeal has heaped round this man, are disgraceful to ourselves only. When Pococke inquired of Grotius, Where the proof was of that story of the pigeon, trained to pick peas from Muhammad’s ear, and pass for an angel dictating to him? Grotius answered that there was no proof! It is really time to dismiss all that. The word this man spoke has been the life guidance now of a hundred and eighty millions of men these twelve hundred years. These hundred and eighty millions were made by God as well as we. A greater number of God’s creatures believe in Muhammad’s word at this hour than in any other word whatever. Are we to suppose that it was a miserable piece of spiritual legerdemain, this which so many creatures of the Almighty have lived by and died by? I, for my part, cannot form any such supposition. I will believe most things sooner than that. One would be entirely at a loss what to think of this world at all, if quackery so grew and were sanctioned here.

Alas, such theories are very lamentable. If we would attain to knowledge of anything in God’s true Creation, let us disbelieve them wholly! They are the product of an Age of Skepticism; they indicate the saddest spiritual paralysis, and mere death life of the souls of men; more godless theory, I think, was never promulgated in this Earth. A false man found a religion? Why, a false man cannot build a brick house! If he do not know and follow truly the properties of mortar, burnt clay and what else he works in, it is no house that he makes, but a rubbish heap. It will not stand for twelve centuries, to lodge a hundred and eighty millions; it will fall straightway. A man must conform himself to Nature’s laws, be verily in communion with Nature and the truth of things, or Nature will answer him, No, not at all! Speciosities are specious—ah me!—a Cagliostro, many Cagliostros, prominent world leaders, do prosper by their quackery, for a day. It is like a forged bank-note; they get it passed out of their worthless hands: others, not they, have to smart for it. Nature bursts-up in fire-flames, French

Revolutions and such like, proclaiming with terrible veracity that forged notes are forged.

But of a Great Man especially, of him I will venture to assert that it is incredible he should have been other than true. It seems to me the primary foundation of him, and of all that can lie in him, this. No Mirabeau, Napoleon, Burns, Cromwell, no man adequate to do anything, but is first of all in right earnest about it; what I call a sincere man. I should say sincerity, a deep, great, genuine sincerity, is the first characteristic of all men in any way heroic. Not the sincerity that calls itself sincere; ah no, that is a very poor matter indeed;—a shallow braggart conscious sincerity; oftenest self-conceit mainly. The Great Man’s sincerity is of the kind he cannot speak of, is not conscious of: nay, I suppose, he is conscious rather of insincerity; for what man can walk accurately by the law of truth for one day? No, the Great Man does not boast himself sincere, far from that; perhaps does not ask himself if he is so: I would say rather, his sincerity does not depend on himself; he cannot help being sincere! The great Fact of Existence is great to him. Fly as he will, he cannot get out of the awful presence of this Reality. His mind is so made; he is great by that, first of all. Fearful and wonderful, real as Life, real as Death, is this Universe to him. Though all men should forget its truth, and walk in a vain show, he cannot. At all moments the Flame image glares in upon him; undeniable, there, there!—I wish you to take this as my primary definition of a Great Man. A little man may have this, it is competent to all men that God has made: but a Great Man cannot be without it.”

### MUHAMMAD<sup>SAW</sup>: THE RESTORER OF FAMILY VALUES

**“And why beholdest thou the mote that is in thy brother’s eye, but considerest not the beam that is in thine own eye?” (Matthew 7:3)**

“Until I went away to college, no one in Plains had ever been divorced;” President Jimmy Carter writes, “divorce was considered to be a sin against God committed only in Hollywood and among some of the more irresponsible New Yorkers. The oath given during the marriage ceremony was regarded as inviolable, based on the words of Christ himself, who, when questioned about marriage, referred to the first binding of Adam and Eve, concluding with ‘Therefore what God has joined together, let no man put asunder.’ For some reason, this commandment was considered to have priority over the one against adultery. One of the most notable cases involved two white families who lived in a fairly remote area near Archery. In

what was obviously a totally harmonious arrangement, the two husbands simply swapped wives and a total of nine children. Perhaps to minimize false rumors, one of the husbands came over to our house and described their decision to my father. Other children were born to the new couples, and the resulting common-law marriages remained intact thereafter, but the parents stopped going to church.”

This incident very precisely and succinctly defines Christianity’s position on divorce until recently, and shows the kind of problems the lack of flexibility on divorce issue creates. Islam had always discouraged divorce but, nevertheless, allowed it and thirteen centuries later Christianity is following suit. The Church and the Western society have gradually been borrowing from the Islamic teachings without acknowledging the source. Islam was the first religion to grant women the status never known before. ...

It was only in the last century that Western men were telling women they should not use anaesthetics in childbirth because God had decreed that pain was Eve’s punishment for sin.

As American Justice Pierre Craibites had rightly observed, “Muhammad may peace be upon him, 1300 years ago assured to the mothers, wives, and daughters of Islam a rank and dignity not yet generally assured to women by the laws of the West.”

To read the rest of the article by Khaula Shah, from USA, go to the following link:

<http://www.alislam.org/library/articles/Muhammad-saw-The-restorer-of-family-values-20090131MN.pdf>

### **RUSHDIE’S TEAM -- THE MODERN DAY CRUSADERS**

Today in the West a person may have as many premarital and extramarital affairs as he or she pleases. But when it comes to marriage there is an absolute and almost militant insistence on monogamy. What an amazing paradox! Salman Rushdie’s agenda of slandering and defaming Islam was dying its own death in the decade of the nineties. The unfortunate and tragic events of 9/11 have among other problems given birth to new propaganda machinery that in the disguise of fiction, science and religion plan on maligning Islam and personalities associated with Islam. The knights of this new Crusade are Prof. Richard Dawkins, Sherry Jones, Irshad Manji and many others.

The human condition is, as Plato would make Socrates say in the Republic (7.514a ff.), comparable to that of prisoners of an underground cave, whose unfortunate fate is to confuse reality with passing shadows created by a fire inside their miserable abode and kept in motion by clever manipulators, who in the name of politics, religion, science, and tradition control the human herd. The agenda of this crusade is to keep the focus of discussion on slanderous topics so that the masses can be kept away from the beauty of Islam. The idea being that if you ask the ‘wrong questions’ the ‘answers’ will not matter, and any positive discussion about Islam can as such be avoided. All the writers mentioned here do not make an individual effort at their writings. It is a concerted effort to defame Islam one way or the other. Professor Richard Dawkins claims in his book the God Delusion that he was one of the 37 authors who were chosen to defend Rushdie at the time of publication of his so called novel, *Satanic Verses*.

This article refutes a recent novel by Sherry Jones, titled the *Jewel of Medina*. To read the rest of the article by Anisa T. Masood, from Canada, go to the following link:

<http://www.alislam.org/library/articles/Rushdie-s-team-Modern-day-Crusaders-20090201.pdf>

### **WOMEN: BEARER OF ORIGINAL SIN OR PARADISE?**

Review an article by Maham Khan, titled *Women: Bearer of Original Sin or Paradise?* Published in Muslim Sunrise at the following link:

[http://www.muslimsunrise.com/dmddocuments/2006\\_iss\\_2.pdf](http://www.muslimsunrise.com/dmddocuments/2006_iss_2.pdf)

### **IN DEFENSE OF HADHRAT ‘AISHA: MOTHER OF ALL MUSLIMS**

In a recent novel Sherry Jones has tried to slander the holy character of Hadhrat ‘Aisha<sup>ra</sup>. She and her team do not realize that for Muslims Allah Himself had vindicated Hadhrat ‘Aisha and attested to her nobility. For the non-Muslims the novel will, God willing, only serve as a reminder of everlasting influence of Islam and will eventually attract them to the beauty of Islam.

The front jacket of her book states that it is 'extensively researched;' a novel that is extensively researched are oxymoron. 'Oxymoron,' is perhaps a fitting description for the self contradictory contents of her book.

The two verses of the chapter numbered 24, Al Nur in the Holy Quran that are most relevant to this issue are mentioned here and their commentary is copied from the five volume commentary of the Holy Quran available on [www.alislam.org/quran/](http://www.alislam.org/quran/).

"Indeed, those who brought forth the lie are a party from among you. Think it not to be an evil for you; nay, it is good for you. Every one of them shall have his share of what he has earned of the sin; and he among them who took the chief part therein shall have a grievous punishment. Why did not the believing men and believing women, when you heard of it, think well of their own people, and say, "This is a manifest lie?" (Al Quran 24:12-13)

"The extremely painful incident referred to in (24:12) of the Holy Quran took place when on the Holy Prophet's return from the expedition against Bani Mustaliq in 5 A.H. (After Hijra), the Muslim army had to halt for the night at a place, a short distance from Medina. In this expedition the Holy Prophet was accompanied by his noble and talented wife, 'Aisha. As it happened 'Aisha went out some distance from the camp to attend to the call of nature. When she returned, she discovered that she had dropped her necklace somewhere. The necklace itself was of no great value, but as it was a loan from a friend 'Aisha went out again to search for it. On her return, to her great grief and mortification she found that the army had already marched away with the camel she was riding, her attendants supposing that she was in the litter as she was then very young and light of weight. In her helplessness she sat down and cried till sleep overpowered her. Safwan, a Muhajir, who was coming in the rear recognized her as he had seen her before the verse enjoining 'purdah' was revealed and brought her on his camel to Medina, himself walking behind the

animal (Bukhari, *kitab al-Nikah*). The Hypocrites of Medina, led by 'Abdullah bin Ubayy bin Salul, were always on the look-out to create some mischief and cause distress to the Holy Prophet. They made capital out of this incident and spread a malicious scandal against 'Aisha and unfortunately some of the Muslims also became associated with it. 'Aisha's innocence was at last established in the present and the following few verses of the Qur'an. Those who had taken part in fabricating and spreading the accusation were punished and injunctions were revealed effectively to deal with scandal-mongers and their evil designs and activities.

The words 'who *took* the chief part,' are understood to refer to 'Abdullah bin Ubayy, the leader of the Hypocrites of Medina, who had invented the lie and gave it wide publicity. He died an ignominious death, frustrated in all his designs against Islam and in his ambition and aspiration to become the crowned king of Medina.

The words, 'think it not to be an evil for you, nay it is good for you,' signify that the incident contained a great lesson for the Muslims. They were warned to be on their guard against falling a victim to the machinations of scandal-mongers and against accusing Muslim men and women of crimes of which they were quite innocent.

The next verse of the Holy Quran 24:13, shows that not only does Islam take a very serious view of the crimes against chastity and punishes them severely, it is also very sensitive about the good reputation of Muslim men and women and takes very effective steps to safeguard it. Islam regards it as highly reprehensible and even criminal to spread false accusations against them. According to this verse, he who accuses a Muslim man or woman of adultery and does not produce four witnesses to prove his or her allegation shall be held to be a liar and treated as such by the Islamic Law even if he can produce one, *two* or even three persons as eye-witnesses to the act. The fact of one person seeing another person committing this immoral act does not entitle him to go about spreading the evil report." The proof that can be offered to the non-Muslims from

these verses is that if (God forbid) the Holy Quran had vindicated Hadhrat 'Aisha<sup>ra</sup> in a pretense then the first to lose her faith would have been Hadhrat 'Aisha<sup>ra</sup> herself. But her long, pure, devoted and dedicated life to the ideals of Islam is a strong testimony against such a speculation.

To see the commentary of the rest of the chapter 24 of the Holy Quran:

<http://www.alislam.org/quran/tafseer/guide.htm?region=E1>

Also see the second half of the last chapter of Muhammad: Seal of the Prophets by Sir Muhammad Zafrulla at the following link:

[http://www.alislam.org/library/books/muhammad\\_seal\\_of\\_the\\_prophets/chapter\\_15.html](http://www.alislam.org/library/books/muhammad_seal_of_the_prophets/chapter_15.html)

### POLYGAMY IN ISLAM

Karen Armstrong has the following to say about polygamy in her book *Muhammad: a Prophet for our times*:

“The institution of polygamy has been much criticized as the source of considerable suffering for Muslim women, but at the time of this revelation it constituted a social advance. In the pre-Islamic period, both men and women were allowed several spouses. After marriage, a woman remained at the home of her family, and was visited by all her ‘husbands’. It was, in effect, a form of licensed prostitution.

Paternity was, therefore, uncertain, so children were usually identified as the descendants of their mothers. Men did not need to provide for their wives and took no responsibility for their offspring. But Arabia was in transition. The new spirit of individualism in the peninsula meant that men were becoming more interested in their own children, were more assertive about personal property, and wanted their sons to inherit their wealth. The Qur’an encouraged this trend toward a more patriarchal society. Muhammad endorsed it by taking his wives into his own household and providing for them, and the verses instituting polygamy take it for granted that Muslim men will do the same. But the Qur’an was also aware of a social problem that this new revelation sought to redress.

In the pre-Islamic period, a woman could not own property. Any wealth that came her way belonged to her family and was administered by her male relatives. But in Mecca, where individualism was more pronounced than elsewhere in Arabia, some of the more aristocratic women had been able to inherit and administer their own fortunes. Khadijah was a case in point, but this was still rare in Mecca and almost unheard of in Medina. Most men found the idea that women could inherit and manage their property quite ludicrous. Women had no individual rights. How could they? Apart from a few notable exceptions, they did nothing to contribute to the economy; and because they took no part in the ghazu, they brought no wealth to the community. Traditionally women were considered part of a man’s estate. After his death, his wives and daughters passed to his male heirs, who often kept them unmarried and impoverished in order to control, their inheritance.

The Qur’anic institution of polygamy was a piece of social legislation. It was designed not to gratify the male sexual appetite, but to correct the injustices done to widows, orphans, and other female dependants, who were especially vulnerable. All too often, unscrupulous people seized everything and left the weaker members of the family with nothing. They were often sexually abused by their male guardians or converted into a financial asset by being sold into slavery. Ibn Ubayy, for example, forced his women slaves into prostitution and pocketed the proceeds. The Qur’an bluntly refutes this behavior and takes it for granted that a woman has an inalienable right to her inheritance. Polygamy was designed to ensure that un-protected women would be decently married, and to abolish the old loose, irresponsible liaisons; men could have only four wives and must treat them equitably; it was an unjustifiably wicked act to devour their property.

The Qur’an was attempting to give women a legal status that most Western women would not enjoy until the nineteenth century. The emancipation of women was a project dear to the Prophet’s heart, but it was resolutely opposed by many men in the ummah, including some of his closest companions. **In a society of scarcity, it took courage and**

**compassion to take financial responsibility for four women and their children. Muslims must have confidence that God would provide."** (Karen Armstrong. Muhammad: A Prophet for our times. Harper Collins, 2006. Pages 145-147.)

Henry Bayman has written an excellent explanation about the permission of polygamy, in Judaism and Islam in his recent book *The Secret of Islam: Love and Law in the Religion of Ethics*. He writes, "It is important to recognize that during the Prophet's life, polygamy was not only socially accepted, it was mark of distinction in ancient society. According to the Bible, for example, David had a harem (2 Samuel 5.13), Abraham, Jacob (Genesis 32.22) and Elkanah (1 Samuel 1.2) each had two wives, and Esau had several (Genesis 28.9). Solomon had seven hundred wives as well as three hundred concubines (1 King 11.3). At this time, a man of high standing was expected to take many wives."

The rest of the section about polygamy in Henry Bayman's book can be reviewed in the 'limited review' on google.com at the following link:

<http://books.google.com/books?id=TKIc5reSyAC>

### **TEAR DOWN THE SPANISH WALL**

On January 2, 1492, the leader of the last Muslim stronghold in Granada surrendered to armies of a recently united Christian Spain (after the marriage of Ferdinand II of Aragon and Isabella I of Castile, the Catholic Monarchs). The remaining Muslims and Jews were forced to leave Spain, or convert to Roman Catholic Christianity or be killed for not doing so. In 1480, Isabella and Ferdinand instituted the Inquisition in Spain, as one of many changes to the role of the church instituted by the monarchs. The Inquisition was aimed mostly at Jews and Muslims who had overtly converted to Christianity but were thought to be practicing their faiths secretly -- called respectively marranos and moriscos. The collective memory of these events has created a psychological partition, a 'Spanish Wall,' in the psyche of most Western people who are indoctrinated in Christianity. The wall

is impervious to almost anything good in Islam or the Muslims but very porous to any foul propaganda against Islam. To read the rest of the article by Zia H Shah, go to the following link:

<http://www.alislam.org/library/articles/Tear-down-the-Spanish-Wall-20090202.pdf>

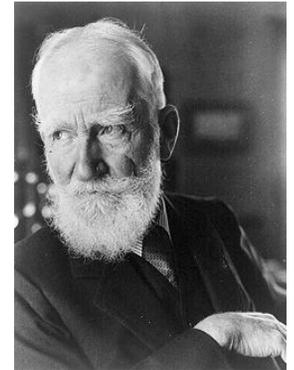
### **YOUNG MARRIAGE OF HADHRAT AISHA (RA)**

In this article Ansar Raza from Canada examines that age of marriage in different societies and times has been culturally based. The Arabs of the time of the Holy Prophet<sup>saw</sup> followed the norms of all the Semitic people. The contemporaries of the Holy Prophet<sup>saw</sup> did not find anything objectionable in his marriage to young 'Aishara. To read the whole article please go to the following link:

<http://www.alislam.org/library/articles/Young-Marriage-of-Hadhrat-Aisha-20090204MN.pdf>

### **SIR BERNARD SHAW**

In the words of Sir George Bernard Shaw, who was awarded the Nobel Prize for Literature in 1925, "I have always held the religion of Muhammad in high estimation because of its wonderful vitality. It is the only religion which appears to me to possess that assimilating capacity to the changing phase of existence which can make itself appeal to every age. I have studied him - the wonderful man and in my opinion far from being an anti-Christ, he must be called the Savior of Humanity." At another occasion he said, "I have prophesied about the faith of Muhammad, that it would be acceptable to the Europe of tomorrow as it is beginning to be acceptable to the Europe of today." (Sir George Bernard Shaw in 'The Genuine Islam,' Vol. 1, No. 8, 1936.)



Sir Bernard Shaw

### **HADHRAT MIRZA MASROOR AHMAD, KHALIFA-TUL-MASIH V (ABA)**

Read his sermons online (1) [The Blessed Model of The Holy Prophet Muhammad<sup>saw</sup> and the Caricatures](#) (2) [Exemplary Compassion of The Holy Prophet<sup>saw</sup>](#)

## EPILOGUE

We conclude this by the concluding portion of the biography *Life of Muhammad* by Hadhrat Mirza Bashiruddin Mahmood Ahmad<sup>ra</sup>:

“The life of the Holy Founder of Islam is like an open book, to any part of which one Life of Muhammad<sup>saw</sup> may turn and meet with interesting details. The life of no other Teacher or Prophet is as well-recorded and as accessible to study as is the life of the Holy Prophet. True, this abundance of recorded fact has given malicious critics their opportunity. But it is also true that when the criticisms have been examined and disposed of, the faith and devotion which result cannot be inspired by any other life. Obscure lives escape criticism, but they fail to produce conviction and confidence in their devotees. Some disappointments and difficulties are bound to remain. But a life as rich in recorded detail as the Prophet’s inspires reflection and, then, conviction. When criticism and false constructions have been liquidated, such a life is bound to endear itself to us completely and for ever. It should be evident, however, that the story of a life so open and so rich cannot even briefly be told. Only a glimpse of it can be attempted. But even a glimpse is worth while. A religious book, as we say, can have little appeal unless a study of it can be supplemented by knowledge of its Teacher. The point has been missed by many religions. The Hindu religion, for instance, upholds the Vedas, but of the Rishis who received the Vedas from God it is able to tell us nothing. The need to supplement a message by an account of the messenger does not seem to have impressed itself upon Hindu exponents. Jewish and Christian scholars, on the other hand, do not hesitate to denounce their own Prophets. They forget that revelation which has failed to reclaim its recipient cannot be of much use to others. If the recipient is intractable the question arises, why did God choose him? Must He have done so? Neither supposition seems reasonable. To think that revelation fails to reclaim some recipients is as unreasonable as to think that God has no alternative except to

choose incompetent recipients for some of His revelations. Yet ideas of this kind have found their way into different religions, possibly because of the distance which now divides them from their Founders or because human intellect, until the advent of Islam, was incapable of perceiving the error of these ideas. How important and valuable it is to keep together a book and its Teacher was realized very early in Islam. **One of the Prophet’s holy consorts was the young ‘Aisha<sup>ra</sup>. She was thirteen to fourteen years of age when she was married to the Prophet. For about eight years she lived in wedlock with him. When the Prophet<sup>saw</sup> died she was about twenty-two years of age. She was young and illiterate: Yet she knew that a teaching cannot be divorced from its teacher.** Asked to describe the Prophet’s character, she answered at once that his character was the Qur’an (Abu Dawud). What he did was what the Qur’an taught; what the Qur’an taught was nothing else than what he did. It redounds to the glory of the Prophet<sup>saw</sup> that an illiterate young woman was able to grasp a truth which escaped Hindu, Jewish and Christian scholars. ‘Aisha<sup>ra</sup> expressed a great and an important truth in a crisp little sentence: it is impossible for a true and honest teacher to teach one thing but practice another, or to practice one thing but teach another. The Prophet was a true and honest Teacher. This is what ‘Aisha<sup>ra</sup> evidently wanted to say. He practiced what he preached and preached what he practiced. To know him is to know the Qur’an and to know the Qur’an is to know him.”

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