

### Fast 13: Prophets and Messengers of Allah — *Dhul Kifl*

- The Quran says of the appointment of the Holy Prophet Muhammad:

“He (Allah) it is Who **raised** (بعث) among the illiterates a Messenger from among themselves, who recites to them His messages and purifies them, and teaches them the Book and the Wisdom — although they were before certainly in manifest error —” (62:2)

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ ﴿٦٢﴾

The word used here for the raising of the Holy Prophet Muhammad is the word we were discussing in the last Study: *ba'atha*.

- When Buddha was on his death bed, he was asked by Ananda, his principal disciple: “Who shall teach us when you are gone?” Buddha replied:

“I am not the first Buddha who came upon the earth, nor shall I be the last. In due time another Buddha will arise in the world, a Holy One, a supremely enlightened One, endowed with wisdom in conduct, auspicious, knowing the universe, an incomparable leader of men, a master of angels and mortals. He will reveal to you the same eternal truths which I have taught you. He will preach his religion, glorious in its origin, glorious at the climax, and glorious at the goal, in the spirit and in the letter. He will proclaim a religious life, wholly perfect and pure, such as I now proclaim.”

Ananda asked him: “How shall we know him?” Buddha replied:

“He will be known as Metteyya, which means ‘he whose name is kindness’.”  
(*The Gospel of Buddha*, by Paul Carus, 1917 edition, p. 245)

- It is quite clear that the Holy Prophet Muhammad had all the attributes mentioned by Buddha. Many of them are covered by the verse quoted above. He was “raised” (*ba'atha*), i.e., he was “another Buddha”. His wisdom, knowledge, teaching the disciples (by revealing “the same eternal truths”), and purifying them (by proclaiming a wholly perfect and pure religious life), are all mentioned by Buddha, and these are in the verse 62:2 quoted above.
- Buddha mentions that he will be “a master of angels and mortals”. The Quran says in this connection, mentioning both angels and mortals:

“Surely Allah and His angels bless the Prophet. O you who believe, call for

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا

blessings on him and salute him with a (becoming) salutation.” (33:56)

الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا ﴿٥٦﴾

- Buddha says that he will be recognised because his name means kindness. It is clear from the Quran and a study of the Holy Prophet Muhammad’s life that he was the very embodiment of kindness and mercy, towards all, his own followers, people at large, and even animals. Some such verses of the Quran are given below:

1. “And We have not sent you but as a mercy to the nations.” (21:107)

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ﴿١٠٧﴾

It is significant that this verse occurs towards the end of chapter 21, *The Prophets*, which we have been discussing in earlier Studies. The other prophets were a mercy to their people and the Prophet Muhammad came as a mercy to all nations, in fact all creatures. The wording of this verse is that God has not sent him **as anything other than** a mercy to all the worlds.

2. “Certainly a Messenger has come to you from among yourselves; very painful for him is your falling into distress, most concerned (he is) for you, to the believers (he is) compassionate, merciful.” (9:128)

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ ﴿١٢٨﴾

﴿١٢٨﴾

The “you” in this verse is all mankind. It says that the Prophet Muhammad has come to them as one of them. He grieves for their burdens and is most concerned for their welfare. In addition, he has a special relationship with believers, to whom he is compassionate and merciful.

3. “Thus it is by Allah’s mercy that you are gentle to them. And if you had been rough, hard-hearted, they would certainly have dispersed from around you. So pardon them and ask protection for them, and consult them in (important) matters.” (3:159)

فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ ۚ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانفَضُّوا مِنْ حَوْلِكَ ۚ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ ۚ

The Holy Prophet treated his followers with gentleness. That was why they loved him and showed him great loyalty. By seeing his treatment of his followers, the hearts of his enemies also melted and they joined him. If his followers made mistakes, the Prophet was asked by Allah to pardon them, ask God’s forgiveness for them, and still consult them in important matters, even if their advice was sometimes wrong.