
Defending Prophet's Integrity

(In the light of Shariah & Contemporary Work)

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ABSTRACT

Defending Prophet's honor is religious and social duty of every Muslim, The Holy Prophet (ﷺ) being more valuable than our own lives and souls.

The theme of love rests in its high correlation with obedience. That the one whom someone loves, his obedience and submission to him becomes easier, even to the extent of contentment and pleasure. Love of Allah and Holy Prophet (ﷺ) has been stressed upon in the article so that obedience of Allah and his Prophet and submission to them is expressed as easy and doable, and an instigation to avoid disobedience is generated. Success of a man lies in obedience of Allah and that of Holy Prophet (ﷺ).

In this article, the facet of "Love" with Holy Prophet (ﷺ) has been comprehensively narrated. The prophet was deputed to be obeyed and followed to the dooms day unchecked of followers' class, color or ethnicity. Such unconditioned following required his person to be of an extensively inclusive character, which it did, and that every single instant of his esteemed life is preserved. The most divinely of the services is moral building of nations on practical patterns. One way is of preaching, while even cultured is to assemble written material to be followed for long or otherwise forcefully bind people to follow ethical doctrines and avoid vice.

Keywords: Integrity, Prophet's honor, Obedience,

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These are some of the established civilized ways to propagate concept of virtue and vice. However, standing above all is that of presenting an enormous truly personified kingly figure of all the ethical beliefs as contrasted to vice, every nod of whom may become decree. No oral, transcribed expressions or malign means need resorted to in this context. Existing ethical principles have been mostly derived from lives of such actual righteous personifications, else are only majestic versions.

Qur'an has dubbed achievement of Allah's love and of salvation as lying in prophet's obedience. Then, even at the time of pronouncement of testimony (Shahadah), a Muslim declares that he will obey and prostrate exclusively before Allah, in compliance with prophetic customs.

Concept and Meaning of Obedience

Obedience implies prostration exclusively to Allah, as well as submission to Allah and his Prophet ﷺ or otherwise to the righteous leader on his behalf provided he rules in harmony with Allah's commandments ⁽¹⁾. It is cited in Qur'anic chapter Aal-Imran (Family of Imran):

﴿قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ ۗ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ﴾ ⁽²⁾

((O Muhammad) say: obey Allah and the Messenger. But if they turn away, Lo! Allah loveth not the disbelievers).

Also:

﴿وَأَطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ﴾ ⁽³⁾

"And obey Allah and the Messenger, that ye may find mercy" 3: 132

So, ordinarily Allah is first to be obeyed followed by the Prophet and on their behalf the righteous leader. Then, Allah's obedience requires complete faith with imposition upon oneself of

Submission to Prophet like obligatory duty without grievances or argumentation.

Love bears emphatic power. It has guided in the dark, cured morbid ailments, and achieved the unthinkable. Promptly, after prophet's departure circumstances took a hideous turn. People regressed away from Islam, Madinah was at adversaries' target, the legion sent down by the Prophet under Usama's command against romans, while on death bed, was opined (by some disciples) to be called back, but it was only the power of love which ruled out every striking opinion uttering these words: " By one God, else of whom there is no god, Abubakr son of Qahafah cannot think of calling back the legion sent down by the Prophet, or lowering the emblem raised by him, even if hounds may devour our flesh" ⁽⁴⁾

Though contradictory with rules of wisdom, but once implemented the decree of love was followed by perpetual demise of conspiracies, adversaries' pulse vanished away, and Political scenario turned headlong.

Fondness of the prophet makes his obedience viable; command of the Book (Al-Qur'aan) is established on body and soul; social, civic, and cultural facets more exuberated; and above all the worldly life and of hereafter are both adorned. Again, it was this very fondness through which the disciples brought laurels of command, authority, honor, and of absolute success in all aspects. How awkward the circumstances may be they would not digress away from prophet's obedience. Then this torch was transferred by them to their further companions (tabi'een). Now it is required of us to be custodians of this torch, the light of which is signified by all of obedience, character, self-esteem and which culminates in a spiritual feeling of the like of prophet's company.

Muhammad; intercessor of the dooms day; seal and leader of prophets, prophet of the end times, had always been believers' heartthrob through the centuries. Prays of peace and blessing, and his remembrance have been esteemed angelical prayers. And be it

his hair bits left behind from hair cut or those of nails these were considered sacrosanct blessings by his disciples. Yes, this was zenith of love and fondness.

Then this fondness of prophet's person, attributes, and customs is core of Qur'anic message. Hence the denier of his honor is already out of Islamic sphere. Instance of an Ansari woman is related, who lost all of his father, uncles, brothers, and husband on the day of Uhad , but she kept on asking about the prophet, and upon being ascertained of his life she said that every mishap was trivial to her till the Prophet lives ⁽⁵⁾. While, just a single incident of Hazrat Ali is enough proof of fondness of disciples. It was the time when Prophet left for Madinah along with Abu Bakr, but in fear of Infidels setting out in his search upon finding his home vacant, Ali laid on his bed as if ready to be killed for him; an instance of extreme fondness pushing panic away ⁽⁶⁾.

The society nurtured by the prophet was of high rank, where leadership and law were not limited to his person rather a set of systems was devised to carry the emblem of peace and moderation ever after. The personnel were deliberately raised on customary patterns. They bore intellect, skill, spiritualism, socialization, military expertize, judiciary, theocracy and hence through this trained group the wings of new civilization spread on every facet of life giving it proper set of order, rules, and standards.

The Prophet had got such a blessed air that his company elevated most ordinary of the Bedouins to the level of revolutionary figures of history. They were militia men of their own sort. They were such conquerors, rulers, and flag bearers of Prophet's message that every power was humbled down to their feet.

There is a lesson rather a call for every single Muslim in their lives; a lesson of Prophet's fondness; a lesson of nurturing his honor, which finally concludes in an unmatched eternal success. Or else only failure will loom in darkness of ignorance. Allah (swt) says:

﴿ قُلْ إِنْ كَانَ ءَابَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ
وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَبِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِنُ تَرْضَوْنَهَا
أَحَبَّ إِلَيْكُمْ مِنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا
حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴾⁽⁷⁾

((O Muhammad!) say, if your fathers, and your sons, and your brethren, and your wives, and your tribe, and the wealth you have acquired, and the merchandize upon which you fear from slump, and dwellings ye desire are dearer to you than Allah and his Messenger and striving in His way, then wait till Allah bringeth His command. Allah Guideth not the wrongdoing folk.)

Love of Parents, Brothers, sisters, wives, wealth, tribe, trade and the dwelling place is all an instinctive stuff. Nevertheless, man has been sternly warned of being led astray by this instinct to overlook the regard of Allah and his Prophet. Not just regard rather preference of them both is required over each and everything and every single person on the face of Earth whoever he may be. It is quoted of Prophet:

(None of you is a true believer unless I turn out to be more lovable to him than his parents and all others”⁽⁸⁾

However, Love with prophet requires extreme care. It is not limited to calling him respectfully rather one who does not observe appropriate manners is threatened to lose all his deeds pronouncing it something of infidelity. It holds equally after him just like it did during his life span. Instances of his life time are literally awesome.

It was the time of his death. People were weeping bitterly in the mosque. Here, Umer Ibnul Khattab entered the mosque. He was

not ready to accept that Prophet had died. He fiercely shouted upon those who were weeping:

"Some of the hypocrites claim that the Prophet ﷺ died. The Prophet did not die, but went to his Lord in the same way as Moses son of Imran did. He stayed away for forty nights, but finally came back though they said he had been dead. By Allah, the Prophet will soon descend back and will cut off the hands and legs of those who claim his death."

It is also relate of him that he shouted upon them: *"Anyone who claims Prophet's death will be killed"*

In Ayesha's words

"In the meantime, Abubakr came out of his house at Al-Sunh on a mare back and went towards the mosque. There he dismounted and went straight to Ayesha's abode where Prophet was. The prophet was covered with a Yemeni mantle. He uncovered his face, lent to kiss him, and wept. He said: "My father and mother be sacrificed for your sake. Allah, verily, will not cause you to die twice. You have just experienced the death that Allah had destined."

Abu Salma relates of Ibne Abbas: "When Abu Bakr came out, Umar was still addressing people, Abubakr stepped forward and said to Umer: "Umer Calm down" then addressed the gathering:

"One who worships Muhammad should know that Muhammad is dead, while for those who worship Allah, Allah is alive and will never die" then recited this verse from Holy Qur'aan (Translation):

"Muhammad is no more than a Messenger and indeed (many) Messengers have passed away before him. If he dies or is killed, will you then turn back on your heels (like disbelievers)? And he who turns back on his heels, not the least harm will he

do to Allah, and Allah will give reward to those who are grateful."[3:144]

Umer says: *"I was factually stunned at this and terrified I staggered to ground unconscious"* ⁽⁹⁾

Allah may bless Prophets' companions with high ranks in paradise like He revered them in this world and may reward us with fortune of sharing these blessings.

Ayesha (رضي الله عنها) relates:

"These were early days in Madinah. One day the Prophet got up in midnight and muttered, "I wish there had been someone to guard upon me" and suddenly we received chink of weapons. The prophet inquired: "Who's there", the reply was "Sa'd", The Prophet inquired again: "For what have you come" Sa'd replied, "I felt fear in my heart for you, Messenger of Allah, so I have come to guard upon you", the prophet prayed for Sa'd and slept. ⁽¹⁰⁾

Ibn-e-Bareed relates of his father, that he used to relate an instance of a Bedouin with the Prophet. The Bedouin came to prophet and asked him to show such a sign which should strengthen his belief. The Prophet asked that what kind of sign he wished. The Bedouin said, I want the tree in front to come to you walking. The prophet asked the Bedouin that he should go to the tree and tell it that it to come to the Prophet walking. The Bedouin did the same. Upon this, the tree lent one way and pulled out one side roots, then lent the other way and pulled out the other side roots, then came to the prophet walking and said; Assalam-o-Alaikum, Messenger ﷺ of Allah". The Bedouin said that it was enough for him. The Prophet ordered the tree to go back. So, the tree went back to its place and affixed itself like before. The Bedouin said: Messenger of Allah! Allow me to kiss your head and feet. He was allowed and thus fulfilled his desire. ⁽¹¹⁾

History itself stands to be the witness that no sooner did adversaries of Allah's message tortured the prophets, slandered them, or ridiculed them; they were promptly taken into Allah's agony. Some were inhumed alive with all their wealth, others were tormented like boars and apes, and still others ruined into the sea, as Qur'an describes:

﴿وَقُرُورٌ وَفِرْعَوْنٌ وَهَمَانٌ ۖ وَقَدْ جَاءَهُمْ مُوسَىٰ بِالْبَيِّنَاتِ ۚ فَاسْتَكْبَرُوا فِي الْأَرْضِ وَمَا كَانُوا سَابِقِينَ ﴿٣٦﴾ فَكَلَّا أَخَذْنَا بِذُنُوبِهِمْ ۖ فَمِنْهُمْ مَن أَرْسَلْنَا عَلَيْهِ حَاصِبًا وَمِنْهُمْ مَّن أَخَذَتْهُ الصَّيْحَةُ وَمِنْهُمْ مَّن حَسَفْنَا بِهِ الْأَرْضَ وَمِنْهُمْ مَّن أَغْرَقْنَا ۚ وَمَا كَانَ اللَّهُ لِيُظْلِمَهُمْ وَلَٰكِن كَانُوا أَنفُسَهُمْ يَظْلِمُونَ ﴿١٢﴾﴾

“And Korah, Pharaoh and Haman! Moses came unto them with clear proofs (of Allah's sovereignty), but they were boastful in the land, and they were not leaders (in the race). So we took each one in his sin; of them was he on whom We sent a hurricane, and of them was he who was overtaken by the (Awful) Cry, and of them was he whom We caused the earth to swallow, and of tem was he whom we droned. It was not for Allah to wrong them, but they wronged themselves.”

And again in Surah Haqqah:

﴿كَذَّبَتْ ثَمُودُ وَعَادٌ بِالْقَارِعَةِ ﴿١﴾ فَأَمَّا ثَمُودُ فَأُهْلِكُوا بِالطَّاغِيَةِ ﴿٢﴾ وَأَمَّا عَادٌ فَأُهْلِكُوا بِرِيحٍ صَرْصَرٍ عَاتِيَةٍ ﴿٣﴾ سَخَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَثَمَنِيَةً أَيَّامٍ حُسُومًا فَتَرَى الْقَوْمَ فِيهَا صَرْعَى كَأَنَّهُمْ أَعْجَارٌ نَّخْلٍ حَاقِيَةٌ ﴿١٣﴾﴾

“(The tribes of) Thamud and Aad disbelieved in the judgment to come. As for Thamud, they were destroyed by the lightning. And as for Aad, they

were destroyed by a fierce roaring wind, which He imposed on them seven long nights and eight long days so that though might have seen men lying overthrown, as they were hollow trunks of Palm trees”

Apart from this there are even other, striking cases described in Qur'an. But it suffices that if Allah did not bear ragging of prior Prophets, then how of His last Apostle, even in form of minor disrespect. It is quoted:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ
بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَن تَحْبَطَ أَعْمَالُكُمْ وَأَنتُمْ لَا تَشْعُرُونَ﴾⁽¹⁴⁾

(O ye who believe! Raise not up your voices above the voice of the Prophet, nor shout while speaking to him as ye shout one to another, lest your deeds be rendered vain while ye perceive not)

Belief and wisdom go together. There is a pretty long list of instances of Prophet's foolish cursers being punished of their silly rash behavior.

An instance which Most of us are aware of is of Prophet Muhammad's ﷺ mounting mount Safaa during early years of his message, where he yelled in high voice: "O, The calamity of the dawn" it was an expression of enemy's attack, so people hurried towards him. When the gathering grew large enough, the prophet directed towards them the interrogation: If I say that there is a legion of Enemy on the other side of the mountain, are you going to agree. Response was simple. Yes, you are truthful and trustworthy, we have never observed falsehood from you, and we can doubt our own observations but never yours.⁽¹⁵⁾

Another instance is of a man named Ab-ul-Aas who would make fun of the Prophet with twisted face, and then his face was really twisted for good. But still the impudent; spiritual descendants

of Abu Jahl, Abu Lahb, and Abdullah bin Ubayyi like people, do not refrain from making fun of the Prophet, and some despite claiming faith and righteousness, go such far that they consider Muhammad ﷺ one of their own sort. Anticipation of their destiny reflects none other than agony of grave and thereafter. We pray to Allah for true respect and regard for the Prophet. ⁽¹⁶⁾

A staunch one of Prophet's devotees is Asmaa' the daughter of Abubakr. She relates: "After Muhammad ﷺ, and Abubakr had left for Madinah, Abu Jahl Ibne Hisham and some others came to our door and inquired about them (Muhammad ﷺ and Abu Bakr), I denied that I knew anything. Abu Jahl slapped me such fiercely that my earring tore my ear to bleed but I did not acquiesce in betraying the secret ⁽¹⁷⁾. It's perhaps in the same context:

﴿الَّتِي أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ﴾ ⁽¹⁸⁾

(The Prophet is closer to the believers than their own selves)

Again in Surah Noor:

﴿لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُمْ بَعْضًا﴾

(Make not the calling of the Messenger among you as you're calling one of another.) ⁽¹⁹⁾

Then in Surah Hujuraat:

﴿إِنَّ الَّذِينَ يُنَادُونَكَ مِنْ وَرَاءِ الْحُجُرَاتِ أَكْثَرُهُمْ لَا يَعْقِلُونَ﴾ ⁽²⁰⁾

"Lo! Those who call thee from behind the private apartments, most of them have no sense"

Prophet's Honor, In the light of Qur'aan:

Islam is a complete code of life based on solid testimony. First part of the testimony declares unity, while the other is about the ideology of prophet hood. Especially, the second part is of great importance as it guides to the path towards unity (of Allah). It's in fact a character with absolute attributes of one Allah aspires to see.

﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ
وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا﴾⁽²¹⁾

(Verily in the Messenger of Allah ye have a good example for him who looketh unto Allah and the last day, and remembereth Allah much.)

Besides Muslims, even Infidels have been ordered to observe prophet's respect and avoid dual sense expressions with hidden derogatory implications as was the practice of the Jews. So believers have been guided with a warning note for the infidels:

﴿يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَقُولُوا رَاعِنَا وَقُولُوا انظُرْنَا
وَأَسْمِعُوا وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ﴾⁽²²⁾

(O ye who believe, say not (unto the Prophet): 'Listen to us' but say 'Look upon us' and be ye listeners. For disbelievers is a painful doom.)

Also in Surah Anfaal:

﴿يَتَأْتِيهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَوَلَّوْا عَنْهُ وَأَنْتُمْ
تَسْمَعُونَ وَلَا تَكُونُوا كَالَّذِينَ قَالُوا سَمِعْنَا وَهُمْ لَا يَسْمَعُونَ﴾⁽²³⁾

(O ye who believe! Obey Allah and His Messenger, and turn not away from him when ye hear (him speak). And be not as those who say, we hear, and they hear not.)

Here is a clear warning for those who neither listen nor do ever try.

Various warning notes for the impudent and the mischievous are cited, as in Surah Alahzaab:

﴿إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ لَعَنَهُمُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَأَعَدَّ لَهُمْ
عَذَابًا مُّهِينًا﴾⁽²⁴⁾

(Lo! Those who malign Allah and His Messenger, Allah hath cursed them in the world and the hereafter, and hath prepared for them the doom of the disdained.)

Also in Taubah:

﴿ وَمِنْهُمْ الَّذِينَ يُؤْذُونَ النَّبِيَّ وَيَقُولُونَ هُوَ أُذُنٌ قُلْ أُذُنٌ خَيْرٌ لَكُمْ يُؤْمِنُ بِاللَّهِ وَيُؤْمِنُ لِلْمُؤْمِنِينَ وَرَحْمَةٌ لِلَّذِينَ ءَامَنُوا مِنْكُمْ وَالَّذِينَ يُؤْذُونَ رَسُولَ اللَّهِ لَهُمْ عَذَابٌ أَلِيمٌ ﴾⁽²⁵⁾

(And there are some among them who vex the Holy Prophet (with their ill-tongued remarks) and say He is highly credulous (readily believes what he hears) Say: He readily listens to only what is good for you; believing in Allah and giving credence to (the words of) the believers, and he is a mercy to those of you who believe. And those who hurt Apostle of Allah, for them is a painful torment.)

Hence any letter signifying insulting sense, uttered for Prophet leaves the culprit deserving death sentence, whichever sense it may be brought in, like the hypocrites had pretended, so they were countered:

﴿ وَلَئِن سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ قُلْ أَبِإِلَهِكُمْ وَأَيِّنِهِمْ وَرَسُولِهِمْ كُنْتُمْ تَسْتَهْزِئُونَ ﴿٢٥﴾ لَا تَعْتَذِرُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ إِنْ نَعَفَ عَنْ طَآئِفَةٍ مِّنْكُمْ تُعَذِّبْ طَآئِفَةً أُخْرَىٰ إِنَّمَا هُمْ كَاذِبُونَ ﴾⁽²⁶⁾

(And if you ask them, they will surely say 'Nay, we were only jesting and sporting' Say: 'O Insolent ones!) Was it Allah and His Signs and His Apostle that you did mock at. (Now) make no excuses, you have become disbelievers after you had believed.)

Prophet's Honor as expressed in Hadith

Qur'an has sentenced the Prophet's curser with death in this world and with hell on dooms day. Prophet is to be followed, respected and revered even after he has passed away.

A relation states that a pregnant concubine of a blind man used to satirize the prophet. Despite being repeatedly forbidden, she would not abandon her satire. One night when she started her satire as was her habit; her blind master took a machete and pierced her abdomen. Blood sprout out and the concubine died. The next day, incident was related to the Prophet. The Prophet gathered all the people and said: 'By Allah's greatness and my right upon the person who has committed this, he should stand and come forward'. Upon this, the blind man stood and shivering came to the Prophet, and said, 'O Allah's Apostle, I have killed this slave woman. She was mother of my two very dear sons, and of course a great companion, but she would satirize you which I could not tolerate, and by no way she would abandon the habit. Last night when she started her satire, I took a machete and pierced her belly, till she died. The Prophet proclaimed: 'be witness, her blood is waste, for which there would be no avenge.

Somewhat the similar incident is reported by Ali (R.A.), in which a Jewess was throttled by a man to death for her satire of the Prophet. Her blood was also declared wasted. ⁽²⁷⁾

Prophet's Honor according to Disciple Accounts

The biggest stalwart of Islamic insight, Abu-Bakr on one hand termed cursers of the Holy Prophet worth sentenced to death; some instances are of killing of Uqba Ibne Abi Mueet and Nadar Ibne Harith of Badar prisoners, Abu Izzah the poet of Uhad prisoners, Kananah Ibne Haqeeq of Khaiber prisoners, and some specified figures on the day of conquest of Mecca ⁽²⁸⁾.

While on the other hand we see a man humiliating Abubakr in open. Abu Barzah suggests, the person be beheaded, but Abubakr

tells people that it's only the Honor of the Prophet that his curser will be killed. ⁽²⁹⁾

Accounts of the Illustrious and Contemporary Works:

Ibne Wahb relates of Abdullah Ibne Umer, that a Christian monk talked derogatory of the Prophet. When the instance was related to Umer Ibne Khattab, he said that why was then he let live. ⁽³⁰⁾

In another instance Imam Malik was demanded Juristic opinion about a Christian culprit of Prophet's disrespect. He opined, the culprit be beheaded. ⁽³¹⁾

Movement of Prophet's Honor:

The Christian derogatory acts signify a mind overwhelmed by repeated defeats in crusades. However, even embarrassing is what occurred in Lahore in year 1983. Mushtaq Raj advocate an ardent supporter of communism wrote a book in Urdu "Afaqi Ishtimalyat". It was translated in English as "Heavenly Communism" and distributed free among bar members and the literate faction. Courage of the author was awful. Religion itself was ridiculed, all the prophets including Muhammad ﷺ were mocked at, and even weird comments were directed towards Allah's mighty self.

The World Association of Muslim Jurists was moved. An emergency meeting was called, and the demands were clear. All the copies of the sacrilegious material be confiscated, and the culprit be hanged. The resolution won substantial agreement. But unluckily, a case against Mushtaq Raj could be registered only under Religious sacrilege act, as there was no law yet against humiliation of Prophet, hence the culprit remained at liberty. Faithful Muslims were deeply distressed. The same year, World Association of Muslim Jurists organized a conference of notable Religious Scholars and Lawyers. It was demanded with mutual agreement that the culprit be awarded death sentence in accordance with Islamic Law, but pertaining to no

law in this regard at the time of crime, the demand could not find the desired response, and even the Clause did not find home.

Then in 1986, renowned advocate Asma Jehangir termed The Prophet an *Illiterate* and *Ignorant* person. The faithful were seriously disturbed. Asma Jehangir was asked to apologize but she refused. An extra ordinary session of World Association of Muslim Jurists was held in Lahore, in which not only was Asma Jehangir's act condemned but also the government was demanded implementation of Blasphemy law. Copies of resolution were sent to Provincial Governments as well as Members of Parliament.

The same year Member parliament Nithar Fatimah moved a bill that Humiliation of Prophet should be followed by death sentence. The bill won massive majority and no one could dare oppose it, and finally on 2nd of October year 1986 the bill was passed with joint agreement adding to constitution clause 295 (c). The fondness of Pakistanis' for their beloved Prophet brought tremendous victory. However, there was still a big flaw. The scoundrel was suggested either of Death or Life imprisonment. The Lovers of Prophets were once again at loggerheads with the Law makers. The clause 295(c) was challenged in Federal Shariat Court, and the Historical decision came on 30th of October year 1990. Any deficiency was removed by Mian Nawaz Sharif's address to the nation in which he clearly said that least punishment for sacrilege of Prophet's honor is death. Now the things became easy. Any blasphemy act will be directly reported to court and the scoundrel will be brought to Law. ⁽³²⁾

Today, after Salman Tatheer's murder by Ghazi Mumtaz Husain Qadri, the debate is once again alive. By one faction Salman Tatheer is being hailed as flag bearer and martyr of Liberalism, while the other is connecting Mumtaz Husain Qadri to Ghazi Ilm Deen Shaheed. Now, the Liberals are demanding replication of blasphemy law with minor or no punishment. So, alongside scores of processions and protest rallies, "*Prophet's Dignity Conference*"

was held on 12th of December 2010. Besides others it was attended by some illustrious religious figures like Qazi Husain Ahmed, Syed Munawwar Hassan, Maulan Fazl-ul-Rehman, Allamah Sajid Naqvi, Mufti Munib-ul-Rehman, Sahibzada Abul Ghair Muhammad Zubair, and Pir Ateeq-ul-Rehman. The seven member committee decided to sacrifice animals for prophet's honor, and not to let any blasphemous ideology prevail. The government was also warned of grave consequence, if it attempts at amending the said law. ⁽³³⁾

Once again, an exquisite story of fondness; Ghazi Ilm din Shaheed is afresh. It started with publication of a symbolic writer's book "Rangeela Rasool" (Chromatic Messenger), published by Hindu publisher named Rajpal in year 1923. Extremely blasphemous in theme, the publication instigated a general wave of concern among Muslims across India. Rajpal was sued in session court, where Rajpal was awarded severe punishment, but acquitted by Lahore High Court on appeal.

19 year old carpenter, Ilm Din was among attendees of grand procession raising slogans against Rajpal in front of historic Wazir Khan Mosque. Imam addressed the procession in bereaved tone: "Muslim brothers! Satanic vessel Rajpal has sacrilege our beloved Prophet, and then acquitted by the courts. It's like encouraging Islam's adversaries." Young Ilm din was deeply moved, and decided to put an end to Rajpal's life. Ilm Din went straight to a friend named Rasheed, and expressed his intention. Rasheed was also of same idea, so both differed as who is going to kill Rajpal. A draw was carried out which bore Ilm Din's name thrice. Thus, Rasheed withdrew in his favor, and at last, on the morning of December the 2nd, year 1929 Ghazi Ilm Din bought a machete from the market and went straight to Rajpal's printing press, and no sooner did Rajpal arrive, Ghazi Ilm Din attacked straight into his heart. Rajpal died on the spot, while Ghazi Ilm Din was held for murder.

Allama Iqbal requested Quaid-e-Azam to contest Ghazi Ilm din's case. Quaid-e-Azam told Ghazi Ilm din not to submit

murdering Rajpal in the room. Ghazi Ilm Din refused saying, to him the said murder was not disgrace rather an honor. Ghazi Ilm din was awarded death sentence while Quaid-e-Azam was severely criticized by Hindu press for taking Ghazi Ilm din's side despite advocating Hindu-Muslim unity otherwise. But Quaid-e-Azam did not care.

Ghazi Ilm din was hanged on 31st of October, 1929. Before, being hanged Ghazi Ilm Din expressed his desire of observing two bows of prayer (2 rak'ats), and right at the moment when his throat was strangled, he said in loud voice, "O people! Be witness that I have killed Rajpal for bringing humiliation to the Prophet, and am sacrificing my life for His (Prophet's) honor, while reciting the testimony. After being hanged to death, body of Ghazi Ilm Din Shaheed was buried in jail graveyard in Karachi without funeral prayer. Muslims protested, while Allama Iqbal assured the administration that there won't be any disturbance on the occasion of funeral. So, after 15 days of burial, Ghazi Ilm Din Shaheed's body was drew fresh from ground. The funeral profession attended by millions was the biggest in the history of historic city of Lahore. Everyone wanted to shoulder the Remarkable Lover of Prophet. Allama Iqbal himself lowered Ghazi Ilm din Shaheed's body into the grave in tears, and his words in Punjabi are quoted "*Tarkhanan da munda bazi lai gaya, assi gallan kardey reh gayey*" (Carpenters' son took the lead, we remained the chatterers).

Ghazi Ilm Din Shaheed's strangulation was momentous in devising of religious sacrilege laws by the British rulers, which was merged into Pakistan Penal Code after independence. Later President General Zia-ul-Haq amended it with least punishment of Life imprisonment for sacrilege of Qur'an and Death for humiliation of Prophet. ⁽³⁴⁾

It reveals that Prophet's humiliation legitimizes killing of the culprit. The killer in this particular case won't be punished rather imparted reward and respect, while the state is obliged to bring the scoundrel to law with eventual death sentence.

Accounts of Prophet's Lovers are fairly vast, so it is sufficed with allusion to their names. Some notables of contemporary Lovers of Prophet include Ghazi Abd-ul-Rasheed Shaheed, Ghazi Abd-ul-Qayyum Shaheed, Ghazi Muhammad Siddique Shaheed, Ghazi Mureed Husain Shaheed, Ghazi Mian Muhammad Shaheed, and Ghazi Muhammad Abdullah Shaheed. These were those illustrious figures that did not care even for their own life in defense of Prophet's Honor.

Significant Inferences

An Assessment has been made in this article of Prophet's Dignity in the light of Qur'an, Hadith, Disciple Accounts, Accounts of the Illustrious, and Contemporary developments. It particularly inferred the following:

First Inference, states lack of love and affection for Prophet an ill-mannered conduct, and any soft corner for curser of Prophet same as infidelity, so Prophet should be preferred even on one's own life.

Second Inference stresses need of following footsteps of the Disciples in Love for Prophet.

Third, Prophet's curser's destiny is death sentence, in the light of Qur'an as well as Hadith.

Fourth Inference supports the third one based on Accounts of Illustrious figures, stating the Curser of Prophet is out of Islam, so death penalty is a natural fate even through this dimension.

Fifth, the general masses of Muslims also agree on death penalty for the Prophet's curser, unchecked of his being Muslim, Infidel, polytheist, or one of people of the book. Once the guilt is proved, no one has a right to forgive the offender. If any act of forgiving occurred of Prophet during his lifetime, it was an act of mercy and morality. No one can rehearse the same practice after him. If done it won't be an act of mercy and morality rather of oppression and impotence.

We pray unto Allah for adornment of ourselves with craft, knowledge, struggle and eternal success through emphatic power of Prophet's Love.

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