

ON MUHAMMAD ﷺ

- Interesting Quotes -



1. **Michael Hart**

On writing the 100, A Ranking of the Most Influential Persons In History, New York, 1978

‘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 secular and religious level. ...It is probable that the relative influence of Muhammad on Islam has been larger than the combined influence of Jesus Christ and St. Paul on Christianity. ...It is this unparalleled combination of secular and religious influence which I feel entitles Muhammad to be considered the most influential single figure in human history.’

2. Mahatma Gandhi

Young India

‘I wanted to know the best of the life of one who holds today an undisputed sway over the hearts of millions of mankind... I became more than ever convinced that it was not the sword that won a place for Islam in those days in the scheme of life. It was the rigid simplicity, the utter self-effacement of the Prophet the scrupulous regard for pledges, his intense devotion to his friends and followers, his intrepidity, his fearlessness, his absolute trust in God and in his own mission. These and not the sword carried everything before them and surmounted every obstacle. When I closed the second volume (of the Prophet’s biography), I was sorry there was not more for me to read of that great life.’

3. Sir George Bernard Shaw

The Genuine Islam, Vol. 1, No. 8, 1936

‘If any religion had the chance of ruling over England, nay Europe within the next hundred years, it could be Islam.’ “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 for from being an anti-Christ, he must be called the Savior of Humanity.” "I believe that if a man like him were to assume the dictatorship of the modern world he would succeed in solving its problems in a way that would bring it the much needed peace and happiness: 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.’

4. W. Montgomery Watt

Muhammad at Mecca, Oxford, 1953. p 52

‘His readiness to undergo persecution for his beliefs, the high moral character of the men who believed in him and looked up to him as a leader, and the greatness of his ultimate achievement - all argue his fundamental integrity. To suppose Muhammad an impostor raises more problems that it solves. Moreover, none of the great figures of history is so poorly appreciated in the West as Muhammad.... Thus, not merely must we credit Muhammad with essential honesty and integrity of purpose, if we are to understand him at all; if we are to correct the errors we have inherited from the past, we must not forget the conclusive proof is a much stricter requirement than a show of plausibility, and in a matter such as this only to be attained with difficulty.’

5. Historian, John William Draper

in his well-known work A History of the Intellectual Development of Europe

‘Four years after the death of Justinian, 569 A.D., was born at Makkah, in Arabia, the man who, of all men, has exercised the greatest influence upon the human race.’

6. Philip K Hitti

The Arabs: A Short History

‘Within a brief span of mortal life Muhammad called forth out of unpromising material a nation never united before, in a country that was hitherto but a geographical expression; established a religion which in vast areas superseded Christianity and Judaism and still claims the adherence of a goodly portion of the human race; and laid the basis of an empire that was soon to embrace within its far-flung boundaries the fairest provinces of the then civilized world.’

7. Edward Gibson

Fall In The East – The decline and fall of the Roman Empire
p54

‘It is not the propagation, but the permanency, of his religion, that deserves our wonder: the same pure and perfect impression which he engraved at Mecca and Medina, is preserved, after the revolutions of twelve centuries, by the Indian, the African, and the Turkish proselytes of the Koran. If the Christian apostles, St. Peter or St. Paul, could return to the Vatican, they might possibly inquire the name of the Deity who is worshipped with such mysterious rites in that magnificent temple: at Oxford or Geneva, they would experience less surprise; but it might still be incumbent on them to peruse the catechism of the church, and to study the orthodox commentators on their own writings and the words of their Master.’

‘But the Turkish dome of St. Sophia, with an increase of splendour and size, represents the humble tabernacle erected at Medina by the hands of Mahomet. The Mahometans have uniformly withstood the temptation of reducing the object of their faith and devotion to a level with the senses and imagination of man. "I believe in one God, and Mahomet the apostle of God," is the simple and invariable profession of Islam. The intellectual image of the Deity has never been degraded by any visible idol; the honours of the prophet have never transgressed the measure of human virtue; and his living precepts have restrained the gratitude of his disciples within the bounds of reason and religion.’

8. Reverend Bosworth Smith

Muhammad and Muhammadanism, London. p92

‘Head of the State as well as the Church, he was Caesar and

Pope in one; but he was Pope without the Pope's pretensions, and Caesar without the legions of Caesar, without a standing army, without a bodyguard, without a police force, without a fixed revenue. If ever a man ruled by a right divine, it was Muhammad, for he had all the powers without their supports. He cared not for the dressings of power. The simplicity of his private life was in keeping with his public life.'

'In Mohammadanism everything is different here. Instead of the shadowy and the mysterious, we have history.... We know of the external history of Muhammad....while for his internal history after his mission had been proclaimed, we have a book absolutely unique in its origin, in its preservation...on the Substantial authority of which no one has ever been able to cast a serious doubt.'

9. Gibbon

The Decline and Fall of the Roman Empire 1823

'The good sense of Muhammad despised the pomp of royalty. The Apostle of God submitted to the menial offices of the family; he kindled the fire; swept the floor; milked the ewes; and mended with his own hands his shoes and garments. Disdaining the penance and merit of a hermit, he observed without effort of vanity the abstemious diet of an Arab.'

10. De Lacy O'Leary

Islam at the Crossroads, London, 1923

'History makes it clear, however, that the legend of fanatical Muslims sweeping through the world and forcing Islam at the point of sword upon conquered races is one of the most fantastically absurd myths that historians have ever repeated.'

11. Washington Irving

Mahomet and His Successors 1849, Volume 9

‘He was sober and abstemious in his diet and a rigorous observer of fasts. He indulged in no magnificence of apparel, the ostentation of a petty mind; neither was his simplicity in dress affected but a result of real disregard for distinction from so trivial a source. In his private dealings he was just. He treated friends and strangers, the rich and poor, the powerful and weak, with equity, and was beloved by the common people for the affability with which he received them, and listened to their complaints.’

‘His military triumphs awakened no pride nor vain glory, as they would have done had they been effected for selfish purposes. In the time of his greatest power he maintained the same simplicity of manners and appearance as in the days of his adversity. So far from affecting a regal state, he was displeased if, on entering a room, any unusual testimonials of respect were shown to him. If he aimed at a universal dominion, it was the dominion of faith; as to the temporal rule which grew up in his hands, as he used it without ostentation, so he took no step to perpetuate it in his family.’

12. James Michener

Islam: The Misunderstood Religion, Readers Digest, May 1955, pp. 68-70

‘No other religion in history spread so rapidly as Islam. The West has widely believed that this surge of religion was made possible by the sword. But no modern scholar accepts this idea, and the Qur’an is explicit in the support of the freedom of conscience.” “Like almost every major prophet before him, Muhammad fought shy of serving as the transmitter of God’s word sensing his own inadequacy. But the Angel commanded

‘Read’. So far as we know, Muhammad was unable to read or write, but he began to dictate those inspired words which would soon revolutionize a large segment of the earth: "There is one God". "In all things Muhammad was profoundly practical.’

‘When his beloved son Ibrahim died, an eclipse occurred and remorse of God 's personal condolence quickly arose. Whereupon Muhammad is said to have announced, ‘An eclipse is a phenomenon of nature. It is foolish to attribute such things to the death or birth of a human being'." “At Muhammad's own death an attempt was made to deify him, but the man who was to become his administrative successor killed the hysteria with one of the noblest speeches in religious history: ‘If there are any among you who worshiped Muhammad, he is dead. But if it is God you Worshipped, He lives for ever...’

13. Lawrence E Browne

The Prospects of Islam, 1944

‘Incidentally these well-established facts dispose of the idea so widely fostered in Christian writings that the Muslims, wherever they went, forced people to accept Islam at the point of the sword.’

14. Aiphonse de Lamartine

Histoire De La Turquie, Paris, 1854, Vol. II, pp. 276-277

‘If greatness of purpose, smallness of means, and astounding 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, laws and empires only. They founded, if anything at all, no more than material powers which often crumbled away before their

eyes. This man moved not only armies, legislations, empires, peoples and dynasties, but millions of men in one-third of the then inhabited world; and more than that, he moved the altars, the gods, the religions, the ideas, the beliefs and souls.

. . . his forbearance in victory, his ambition, which was entirely devoted to one idea and in no manner striving for an empire; his endless prayers, his mystic conversations with God, his death and his triumph after death; all these attest not to an imposture but to a firm conviction which gave him the power to restore a dogma.'

'This dogma was twofold, the unity of God and the immateriality of God; the former telling what God is, the latter telling what God is not; the one overthrowing false gods with the sword, the other starting an idea with words.'

'Philosopher, orator, apostle, legislator, warrior, conqueror of ideas, restorer of rational dogmas, of a cult without images; 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 well ask, is there any man greater than he?'



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