"[W]e must ask ourselves why this final and consummate appearance of the Divine Will was granted to mankind, and what were its causes. All Islamic schools of thought accept it as a fundamental principle that for centuries, for thousands of years before the advent of Muhammad, there arose from time to time messengers, illumined by Divine Grace, for and among those races of the earth which had sufficiently advanced intellectually to comprehend such a message. Thus Abraham, Moses, Jesus and all the Prophets of Israel are universally accepted by Islam. Muslims indeed know no limitation merely to the Prophets of Israel; they are ready to admit that there were similar Divinely inspired messengers in other countries -- Gautama Buddha, Shri Krishna and Shri Ram in India, Socrates in Greece, the wise men of China, and many other sages and saints among peoples and civilisations, trace of which we have lost. Thus man’s soul has never been left without a specially inspired messenger from the Soul that sustains, embraces and is the universe. Then what need was there for a Divine revelation to Muhammad?

"The answer of Islam is precise and clear. In spite of its great spiritual strength, Jewish monotheism has retained two characteristics which render it essentially different from Islamic monotheism: God has remained, in spite of all, a national and racial God for the children of Israel, and His personality is entirely separate from its supreme manifestation, the Universe. In far-distant countries such as India and China, the purity of the Faith in the one God had been so vitiated by polytheism, by idolatry and even by a pantheism which was hardly distinguishable from atheism that these popular and folklore religions bore little resemblance to that which emanated from the true and pure Godhead.
Christianity lost its strength and meaning for Muslims in that it saw its great and glorious founder not as a man but as God incarnate in man, as God made Flesh. Thus there was an absolute need for the Divine Word's revelation, to Muhammad himself, a man like the others, of God's person and of his relations to the Universe which He had created."


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