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CHAPTER-II

HUMAN BEING AND THE PERSONALITIES OF
THE FOUNDERS OF ISLAM AND BUDDHISM

A. HUMAN BEING AND PROPHET MOHAMMAD
   (PBUH)

According to Islamic scriptures thousand\(^1\) of Prophets had been sent from Adam to Mohammad for the guidance of human being. Prophet Mohammad is claimed to be the last and final\(^2\) of this Prophetic line, he was born in Mecca the famous city of West Asia almost in the centre of three continents Asia, Europe and Africa. He was so much well known to educated person of the olden days because his discription in the (old) scriptures\(^3\) of the religions of the world.

Vedas Purans of the Hindus, Old Testament and new testament of Jews and Christians, respectively, Zind Avista and Parisees - all recorded his name, place of birth attributes without going into detail scriptural prophecies concerning him, it is crystal clear that he was born not a mythological figure but a historical\(^4\) personality in the full blaze of light of history. Each and every event of his life has been recorded with full detail his full-span of life.
(approximately sixty\textsuperscript{5} three years) from birth to death with maximum possible detail is just like a mirror before the beholder (the looker).

If some body seriously goes through his biography he shall be surprise to know that even before being declared as the Prophet his life is open guidance book for the human being of every clime and cadre the rich, the poor the ruler the ruled the inhabitants of north and south and of east and of the west and for all stages of human being the babies, the children the boys, the youth, the adults, the elders the matured and the old ones and even those ready to meet their death find lesson and guidance for them.\textsuperscript{6} The following is the brief description of his noble life and precious teaching for human being.

He was born as a posthumous child, his father died some months before his birth and his mother also died, when he was six years old.

Hence he was a posthumous as well as an orphan child to be cared and guided by the Almighty God himself.\textsuperscript{7}

According to prevalent Arab customs he was suckled and brought up by rural and (poor lady Halima\textsuperscript{8})
of Banu Saad, during his stay with Halima he showed sign of justice and forbearance in his very infancy. He suckled half milk of his foster mother and the rest half left for his foster brother moreover, he used to go with his foster brother and sister (children of Halima) to care her herd (goats and camels etc.) Facing the hot waves etc. of the Arab desert.

After (five years) his return from Halima to his mother Ameenah he went in the six years of his life to Madina with his mother who wanted to see her relatives there. In the return journey his mother dead between Macca and Madina near the grave of his father, hence, he had to return with grief to Macca in the custody of his grand father Abdul Muttalib. In the eight years of his life his grand father also died then he passed into the care of his uncle Abu Talib a poor man with many responsibilities, because he was destined to be a best model of life for the whole humanity, he began to help his uncle on his own. Instead of being a burden to his uncle Abu Talib he shared responsibilities. He requested his uncle to take Ali, son of Abu Talib, with him and kept him as family member as careful boy always ready to help his uncle and others he went to Syria with the business
party for business purpose. During that long journey he was recognised as the future Prophet by a Christian monk called "Bahaira" and at his advice he was sent back to Mecca, at the age of fifteen. When certain clan of Arabia compelled his clan Quraish to fight, he help his kins man to remove the concern claimity of them again to lighten the burden of his uncle Abu Talib he went to sale the mercantile things of a famous wealthy lady Saiyedā Khadija (RA) to near by country and return with good amount of profits, later on, he was married with that very lady, famous in the Islamic history as Ummul-Mu-Miminin Saiyeda Khadija (RA). He discharged all his duties as a good husband.

He was so much true and honest that all the people of Arab began to call him Al-Amin and Al-Sadiq. At the age of 35 he proved as a peace maker for the warring people of Quraish, in connection with the Black stone of Ka'ba (due to heavy rain Ka'ba was demolished and was built again there arose a quarell among the chiefs of Quraish tribes in connection with the putting of black stone in the wall of building at proper place. He was selected to solve the problem and he solved the concern problem with the happiness of every chief.
Some years before being graced with prophet-hood, he developed the tendency to remain in solitude, he began to contemplate in the nearby cave of Hira, he used to stay there for several days and weeks and then return to his home to take care of his family.\textsuperscript{17}

At the age of 40 he was graced with Prophethood he was selected as the last and final Prophet and Messenger\textsuperscript{18} of Allah, the Master of all the universe, after prophethood he began to discharge his prophetic responsibilities along with his family\textsuperscript{19} and social duties, from now onward he was not simply al-Amin and al-Sadiq but the final Messenger of God to executes the divine plan and guiding the human being so that they may attain well being and well faire in the temporary world or Dunia or sansr and the permanent and eternal world (Akhirah)\textsuperscript{20} or hereafter.

Under the divine plan he was ordered to declare\textsuperscript{21} to the people (subject of God who is the soul master of the Universe) "There is no God but Allah and Mohammad is his messenger".

At the advent of Mohammad as Messenger of God, the Arabia in particular and whole world in general was
grouping in all sorts of ignorance and darkness, under the divine inspiration he girded his loins to irredicate all sorts of evil and propagate all the good beginning from the local level to the grower level (Ummul Qura-wa-man-Hau-Laha).

He along with his friends and his followers past his early thirty years and prophetic live in Macca with all sorts and trouble, ranging from branding him and his friends with bad names and unfounded charges, to the physical threshing and murder.

He was troubled so much that it became almost impossible to discharge his prophetic duties in Mecca. Hence, he along with his followers were allowed to migrate from Macca to Madina, even there the aurist of Mecca and other like minded people "Opposed to his prophethood did not allowed to work in peace. - the Quraish and their friends were hell ben not to allow Prophet Mohammad to propagate good (Maroofat) and iradicate evil (Munkart), hence, they attacked Madina then the only shelter for Mohammad and his follower in the whole world. Under compelling circumstances, he was permitted to use force to defend themselves against wrong and injustice as the result Prophet Mohammad and his
followers had to defend themselves with minimum possible force against the attack of Qurish and their accomplices. Having completely relied on Gods protective power they defeated the enemy (Badr) as the result seventy O.K. The anti-God people of the enemy were killed and seventy were arrested, those arrested were treated in a manner unknown to world in those days.

The Holy Quran says; describing about the Muslim and Madina "And they feed, for the love of Allah. The indigent orphan and the captive".

Al-Insan : 8

Though the Prophet Mohammad and his follower treated even the captured in such a good manner as mentioned above, the anti-God people of Macca again attacked the follower and Prophet in Madina second times in less than one year (Uhud) they attacked Muslim with so much ferocity that approximately seventy companion of Prophet were killed and even the Prophet was himself injured, these the enemies of God from Mecca did not spare even a greatest well wisher of human being.

Because the prophet Mohammad (PBUH) was sent for the guidance of humanity he missed no chance to guide them and educate them, once it so happen that some
people from tribe came to the prophet (PBUH) and requested him to send some people with them so as to teach their ignorant tribe.\textsuperscript{30} The Prophet having accepted their request sent a group of well educated companion to teach the concerned tribe but it proved a fraud and all of them were killed (even of Rajica).\textsuperscript{31}


The people of Arabia at that time were very much ignorant in no case they wanted to be enlightened, they approved the Prophet tooth and nail they all gathered together in the fifth\textsuperscript{32} years of Hijra (more than 10,000 in number) around Madina to wipe out the prophet and his friends completely and earn the Jews and Madina conspied with the enemy out of Madina. The Prophet and his companies displayed highest degree and partion and reliance of God, they had to defend themselves by means of digging the trench around Madina. Allah helped them and enemy had to retreat with heavy loss of life and property. This event taught the lesson that one should rely and at the same time should work hand. In the six years of Hijra he along with his 1400\textsuperscript{33} followers wanted to perform Umrah - (Lesser-Haj) the anti-God people (polythiests) of Macca stope\textsuperscript{d} them on the way at
Hudabiya\textsuperscript{34} and did not allow to wint the House of God then in their position, although his followers wanted to enter Macca by force, yet the prophet being the messenger of peace and mercy and greatest friend and mankind did not like violence at all. To avoid the armed conflict he accepted all the conditions and terms of Quraish in the ensuring treaty, he even got ready not to mention himself as the Prophet of God i.e. instead\textsuperscript{35A} of writing "Mahmodur Rasulullah" (Mohammad the messenger of God). Mohammad bin Abdullah, i.e., Mohd. son of Allah was written in the treaty not only this but also another humiliating condition was accepted by the Prophet to avert the blood shed, the condition was "if any person from Macca joins the Muslim in Madina he must be send back to Macca but if a man from Madina joins the camp of people of Macca he will not be return back". Such was the love of Prophet for the human being that he even dispersed with his honour to save them from any possible harm.\textsuperscript{35B}

The life of Prophet is full of the examples which show him again and again as the real friend. Nay the greatest friend of human being.
At the occasion of victory of Macca the whole of the city was at his feet he entered as a conqueror and if the victorious commander of ten thousand military man had been like any other worldly minded commander he might have flown the river of blood in the city but because he was Rahmatulilaaalamin". The city in stead of being the blood bath presented the seen of the most peaceful night in the history, because Muslim army instead of engaged in looting the people, burning the houses and raping the woman engaged in doing the Tawaf of Ka'ban and performing prayers and glorified Allah. The Prophet himself very clearly declared that the city has been conquered not by him and his army but Allah alone conquered the city and he fulfilled his promised.36

Say the H.Q:

Very He who ordained the Quran for thee will bring thee back to the places.

Al-Qasas, 85

The prophet Mohammad having enter the Ka'ba performed salat (prayer) and sat down at the (Coachyard) and before him were seating all the chiefs and Qurish. The chief who had tried their best to wipe him and his
followers out of the face Arab. He instead and punishing treated them in the most noble manner never seen before and after him in the world, the reason why he treated them so kindly is his especial characteristic to forgive the enemies because God sent him as a model of mercy to the whole of mankind.\textsuperscript{37}

He was a person who never harm anybody so far as it was possible and so far as divine injunctions were not violated in forgiving in the concern person (culprit etc.) as a doctor has to resort medical operation under compulsion (when the normal treatment does not work) so also the Prophet had to resort to harm some body like killing some in Qisas (Revenge)\textsuperscript{38} because Qisar is the divine action what to say and harming others he did not invoked divine powers even it was at his disposal (like the Taif episode where he was physically injured and mentally tortured)\textsuperscript{39}, and the Angle of mountain offered his services to kill the Taif people.

The prophet being the last and final prophet having kept the reality of daily life set best examples in every walk of life, hence he proved.

To be one a perfect model\textsuperscript{40} for every man and any profession.
- To be one of the greatest reformer and successful man.
- To be one of the greatest politician and administrator.
- To be one of an ideal judge.
- To be one of the greatest legislator.
- To be one of the greatest peace maker.
- To be one of the greatest hero and military commander.
- To be one of the greatest Prophet of God.
- To be one of the greatest God relying and resolute man.
- To be one of the man of ideal character and conduct.
- To be one of the greatest leader of mankind.
- To be one of the charitable man
- To be one of the greatest sufferer in the world.
- To be one of the most practical man
- To be one of the greatest teacher of cleanliness and hygiene.
To be one of the great teacher of health and hygiene.

He proved himself as a great medical man.

He proved himself as an ideal businessman.

He proved himself as an ideal treatment toward parents etc.

He proved himself as an ideal husband.

He proved himself as a friend of the poor and the distressed.

He proved himself as a Prophet of war.\textsuperscript{40}

As already stated Prophet Mohammad is the last and final Prophet sent by Allah, he took care for the all developments of human being, he aimed at internal as well as external purification and cleanliness of human personality his reported to have stated.

"Allah make my inner self better than the external one (appearance) and also make my external personality good".\textsuperscript{41}

As the matter of check and balance he wanned the people not of concentrate only on the external appearance but should always take care of the internal purification
because Allah the Almighty knows very well what is hidden in the care of your heart.

And on the day of judgement Allah will take out all those things hidden in the heart.

The M.O. says,

And that which is (locked up) in (human) breasts is made manifest.\(^\text{42}\)

And thus he taught the human being to acts as such to provide them peace and happiness in the temporary as well as in the permanent world.

The Holy Quran says:

Our Lord give the good in this world and in the have After, and save us from the torment of the fire.\(^\text{43}\)
B. Human Being and Lord Buddha:

Buddham saranam Cachami (I go to the Buddha as my refugee)

Dhamman saranam cachami
(I go to doctrine (Teaching) as my refugee)

Shangham saranam Casnami
(I go to the Order (and monks and nuns) as my refuge)

Lord Buddha the founder of Buddhism is one of the three universal religion of the world (Islam, Christianity and Buddhism) he was one of the greatest personality Indian sub-continent ever produced without going into the detail of his miraculous birth it is enough to say that he was born in Lumbini Garden of Capilvastu (Nepal) approximately 100 mile from the famous spiritual city of India called Banaras, he was born with a silver spoon in his outh and hence all sorts of worldly pleasure was at his disposal and he remained sunk in the worldly pleasure upto the age of 29 years, before his leaving the royal family.

Although, all events of his life might not have been recorded because he was not born in the full light of
history. Yet in the light of the available vast literature it may simply be stated that his father tried his best to make his son priorly world minded but the Almighty had willed the other wise (spiritual personality of his excellence) the turning point in his life came after his excursion into the country side where he saw a sick man, an old man and the dead body and the month having told by the driver of his chariot that every person in the world has to bear the pain to old age, sickness and the death, he plunge into deep thought and made up his mind to remove these problems concerning human being and almost made it obligatory on himself to find out the solution of these problems without minding any cost. Hence, in persuance of his god he left his father's kingdom and having under gone extreme penance to the extent of death he found solution of his problems, having left the extreme penance he took bath and excepting milk bowl he sat down under the Bodhi true in Gayer Bihar.

In meditation with the firm determination not to leave the rent even if he would die. Under the bodhi tree he got enlightenment at the age of 35 years. Having known the real problems facing the all human being and its solution he came out from his meditation and for the nest
fourty five years, he continued to persuade the people to act upon his advice and follow his parts and then the reality of life will be known and all problems will be solved and peace and happiness will be attained in this temporary world as well as the next world after death.

Let us how systematically deal how the existence of human being is viewed by Lord Buddha and what are the problems of human being and what is the solution to these problems.

According to Lord Buddha, human being is the combination of mind and matter (1) Pupa-matter, (2) vedana sensation of pleasure, pain ard, and indifference, (3) samjana-cognition, (4) Samskara-synthetic mental states, (5) Vijnana-consciousness.

According to Lord Buddha the fundamental problem of human being is Dukkha-suffering it is cause by Tanha (desire or creating of Tanha or desire is not to be finished except by Nibana and Nibana may be achieved by Magga. The path leading to the cessation and suffering and this path consist of eight constituents (Eight Fold Path).
In simple terms Dukkha, Tanha may be finish by means of Eight Fold Path and by following this Eight Fold path is Nibana (the state of Supreme Bliss) or the healer of the various poisonous ills of worldly life which all beings suffer from.\(^{56}\)

The Eighth Fold Path discovered by Lord Buddha is follow:

1. Right view
2. Right thinking
3. Right speech
4. Right action
5. Right living
6. Right endeavour
7. Right memory
8. Right meditation.\(^{57}\)

The following are the explanation of the Eighth Fold Path.

1. **Right View** or right understanding in Buddhist interpretation means understanding the Four Noble Truths, the law of causation, and the correct Buddhist
interpretation of the world and human life. The moment a human being understand the doctrine condition genesis and the correct view of world and human life, his mind beginning to move in the right direction because it is necessary in any field that firstly a proper and right policy should by chalked out and then put it into action, the desired results will easily follow.

2. Right thinking, right understanding is not possible without right thinking and right thinking in Buddhist term means thinking without desire, anger or will to harm, it also means thought of renunciation and detachment of compassion and laws, by means of right understanding and right thought, right speech automatically get manifested that is without right thought, right speech is impossible.

3. Right speech, it means refraining from claying, malice, a double tongue, careless language and fruitless chatter.

4. Right action, it means refraining from killing, sexual misconduct, stealing etc. it aims at promoting the moral, honorable, peaceful conduct and a person.

5. Right living, right living is obtaining food, clothing and housing by proper means.

6. Right effort, right effort is described as of four kinds.
7. **Right mindfulness** is constantly bearing in mind the four insights:

   a) the world is transient  
   b) the body is impure  
   c) the perception lead to suffering  
   d) mind is impermanent, that is one must always be careful clear headed and attentive. The purpose of this point is attaining self control.

8. **Right concentration**, it means spiritual unification, mental iron quality and the attainment of state in which thought and concept no longer exist.°

Thus according to Buddhism the Four Noble Truths and Eight Fold Path is highly useful for attaining salvation but the following two issues pose great problems to the human being.
1) Karma

2) Rebirth

As regard karma it is very important in Buddhism every body is the lore total for the commulative result of his actions in the previous birth and the next birth will be according to the commulative effect of the present life and until and unless effect of karma is completely washed away he will have to go through countless cycles of birth and death. Buddha himself stated I have gone through countless births before attaining Nirvana. Moreover nobody can help a person in getting wipe out the effect of his karma. He alone must try and try in so many births and deaths cycles to wipe out the effect of his karma. According to Buddhism, even gods or devas or any other duties can not help a person in wiping out the result of some body's karma. Lord Buddha says just before his death.

"Transient are conditioned things. Workout your own salvation with deligence".

(Dignanikaya. 11.

Human being and rebirth, according to Buddhism, a man has to take birth again and again until he is fully
emanated, it also does not believe in any soul or god of souls (Atma, Pramatma) birth or rebirth does not depend on God or any other divine power its depend on the life force (Five Khandas - 5 physical and mental forces) even if a human being commits suicide to finish his life he can not do so because according to this karmas he will born again in the form of human being or any other form nothing less than Nirvana can finish the life forces and hence the cycle of life and dead.  

Human being and Nirvana

Lord Buddha insists that Nirvana is the only thing which can finish all the problems of human being. According to Buddha Nirvana is characterized by the words nisprpanca (free from diffuseness and diversity, i.e. non-phenomenal), anutpada (not liable to come into existence), assambhava (without origin), and analaya (being above longing or desires). They also describe it as vivikta (lonely and detached), prakrtisunya (super-natural) and alaksana (devoid of attributes or in describable).

A Buddhist poet has described it as Akasena sada talyam nirvikalpam prabhasvaram' - i.e. it is similarly to the sky or space, beyond distinctiveness and extremely
shining. The followers of Buddha believed the sunya or nirvana as beyond existence and non-existence (anti-nasti-vinirmukta or catuskoti vivarjita). Every object or phenomenon except this sunya is unreal and is as delusive as magic, a mirase, a dream, a moon in the ovatu, and an echo (mayamaricstsvapnabham jalandu pratinadavat).^\textsuperscript{63}

Although nirvana sums to be easily receive by means of following the Eight Fold Path. Yet Buddha himself had to pass through so many ages and a and kalpas (billion years).

**Lord Buddha and daily life**

Lord Buddha explained that the true Buddhist must worship the six directions with the intention and ministering to the people of those directions.

1) Parent (East)
2) Teachers (South)
3) Wife (West)
4) Friends and acquaintance (North)
5) Servants and other employees (Nadir)
6) Man of religion (Zemith)
There are five ways in which a person ought to minister to each of these groups and five ways in numbers of groups must show compassion in return for such ministrations.

1. **Parents**

Children should minister to their parents in the following ways:

a) Caring for parents as they cared for one when one was a child.

b) Fulfilling their duties

c) Maintaining the family live.

d) Carrying on the family inheritance

f) Respecting and making efforts to the family ancestors.

Parents show compassion for these services in the following ways:

a) Restraining their children from evil

b) Encouraging them to do good.

c) Teaching them arts and sciences.

d) Arranging suitable marriage for them
f) Giving them their inheritance when the proper time comes.

2. Teachers

Students should minister to teachers in the following ways:

a) Shading a sign of respectful greeting.

b) Attendance on them

c) Obedience

d) Careful service

f) Reverence and affection for learning

In return, teacher should show compassion to their student in the following ways:

a) Training them well

b) Instructing them well

c) Teaching them all arts and sciences

d) Introducing them to their own friends and acquaintances.

e) Protecting them in all things.

3. Wife

A man should minister to his wife in the following
ways:

a) Respecting her.
b) Not despising her
c) Being sexually faithful to her
d) Giving her authority
e) Giving her clothes and ornaments

In return the wife should show compassion for her husband in the following ways:

a) Performing her duties well
b) Treating employees kindly
c) Being sexually faithful to him.
d) Protecting and guarding his property
e) Being skilful and industrious in all her work.

4. Friends

One should minister to one friends in the following ways:

a) Being generous
b) Speaking affectionately to them
c) Working for their good
d) Regarding them as a unity with one self

e) Telling them no lies, never deceiving them and never treating them unjustly.

Friends should respond to these ministrations by showing compassion in the following ways:

a) Protecting the friend when he is prodigal
b) Protecting his property when he is prodigal
c) Protecting him when he is afraid.
d) Staying with him when he is in trouble or danger
e) Respecting and serving his relatives.

5. Servants and Employees

A master should minister to servants and employees in the following ways:

a) Assigning duties according to their abilities.
b) Proving them with food and wages.
c) Caring for them well when they are ill.
d) Sharing delicacies with them
e) Allowing them to rest when suitable.

Servants and employees should show compassion to their masters in the following ways
a) Arising before the master does
b) Going to bed after he does.
c) Taking lonely what is given
d) Performing their duties conscientiously
e) Upholding the master's good name.

6. Man of Religion

People should minister to man and religion of the following ways:

a) Performing deeds filled with love.
b) Speaking words filled with love.
c) Having thought filled with love
d) Keeping the door always open to them.
e) Providing them with good.

Man of religion should respond to ministering by being compassionate in the following ways:

a) Restraining people from evil.
b) Encouraging to do good.
c) Being compassionate and sympathetic with good thoughts.
d) Teaching them what they have not heard.

e) Clarifying what they have already needed and thus showing them the way to rebirth in heaven.

Though Lord Buddha is one of the greatest spiritual and the moral teacher of the world and founder of world class religion. Buddhism with crores of followers through the world yet the fact is that in many fields guidance is not available from his life because of his decision to be an ascetic, hence, even a real follower of Buddha will have to seek the solution else where, however, Buddha can play a good role in maintaining world peace, harmony and secularism and spread of co-existance among the different class of people as Buddha's practical life shows.
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