

BARAHIN I-AHMADIYYA

BY
MIRZA GHULAM AHMAD

TRANSLATED BY
MIRZA MASUM BEG, B.A.



AHMADIYYA ANJUMAN ISHAAT-I-ISLAM
Ahmadiyya Buildings, Lahore
(West Pakistan)

www.aail.org

BARAHIN-I-AHMADIYYA

MIRZA GHULAM AHMAD

Ahmadiyya Anjuman Ishaat-i-Islam
LAHORE

Printers :

Jadeed Urdu Type Press
39, Chamberlain Road, Lahore

December : 1955

Copies : 2000

Publishers :

Ahmadiyya Anjuman Ishaat-i-Islam
Ahmadiyya Buildings - Lahore

PREFACE

FAR from the madding crowd and civilization, there lived a man in a village called Qadian (1839-1908) named Ghulam Ahmad, of Persian origin, whose forefathers had migrated from Persia to India, in the early days of the Mughal Rule and settled down in the Punjab. Mirza Ghulam Ahmad grew up to manhood during the last days of Sikh Rule in the Punjab and had seen the atrocities of the Sikhs committed on Muslims and also the humiliations that the religion of Islam and its followers suffered at the hands of these tyrants. This made him to think deeply of all round himself. The more he saw the miseries deepening on the Muslims, the more he felt anxious on their account and prayed fervently to Allah for the regeneration of Islam.

He had a profound knowledge of the Qur'ān and Islamic Literature. He very carefully studied the effects of Western civilization with its new theories of physical and natural sciences on the human mind. He properly understood the bearings of our mechanistic and materialistic age *vis-a-vis* the spiritual life of man, how it had divested him of the right human vision of life.

With the total dissolution of the Mughal Empire in India and the crumbling down of Muslim Empires in other parts of the world, decay had set in the body politics of Islam. Islam was reduced to a mere formalism. This was the darkest period for the Muslims. The idea of a living

God had almost disappeared from their minds. The Qur'an with them was no more a code of life, it was no more the word of the living God, and for all practical purposes it was a dead letter. These were the days of the Mullahs and Pirs, who, like the Brahmins in Hinduism, had arrogated to themselves the sole right of understanding and interpreting Islam. A direct approach to Allah was completely banned, and guidance in spiritual matters could only be sought through the Mullah and the Pir. To sum up the whole situation, the fountainhead of godliness, the Qur'an, was deserted. This was the actual situation of the time.

Agnosticism, scepticism and atheism were the rule of the day. The Muslim youths were being educated under the influence of Western civilization and culture. It was a period of decadence, of disappointment and of degeneration, and there was nothing left of the living faith in Allah, the Qur'an and the great Prophet. The material progress was considered to be the only key to heaven. Such were the times when the Mirza proclaimed, "God is, God lives and speaks as well, as He did in the past. A living faith in Allah is necessary, nay it is essential and in it alone lies the secret of success in this life and in the life hereafter."

In the 19th century when the whole Muslim world was in the midst of an all-enveloping gloom and the well-wishers of Islam were in the grips of a life-and-death struggle with Western civilization and when the Christians and Arya Samajists were vilifying Islam and its founder, the Mirza took up their united challenge and fought single-handed all the battles of Islam. On the one hand, he wrote against agnosticism, atheism and scepticism and thus established the prestige of Islam in the world of religion, and on the other, he unveiled before a dazed world the dazzling lustre

and brightness of the Qur'an and boldly and fearlessly proclaimed that the path of success was none but the one blazed by the Prophet of Islam. The Mirza not only refuted the charges levelled against Islam and its founder with his forceful writings but also established the truth of Islam with equally strong arguments and challenged the people of other faiths to produce scientific formulae, if there were any, from their own respective scriptures for "the purification of the soul and edification of man to the higher planes of life."

The Mirza was the only man who postulated from the Qur'an that "the teachings of a revealed book must not conflict with any established law of physical nature." Likewise, he asserted with full force the fact of the existence of God. He pointed out that there is an eternal urge in the human mind to have a communion with God and that this basic demand of the human mind could be met only if God spoke with man. The Mirza gave a charming exposition of the attributes of God as given in the Holy Qur'an and asserted that He does listen to the prayers of man and respond to them as well. This direct conversation between God and man, he observed, was termed divine revelation; and this, he said, was not a phenomenon of the remote past. "God speaks to the chosen ones from among the followers of Prophet Muhammad (may peace and blessings of Allah be upon him!) and He speaks to me today. This is the living proof of His existence." This drew the Mirza into a controversy and, to meet all the charges, adverse criticisms and objections against Islam and its Prophet, he wrote a book called *Barahin-i-Ahmadiyya* in four volumes, in which he thoroughly discussed the questions of the existence of God, the Prophethood of Muhammad and the revealed nature of the Qur'an and of divine revelation as such. This

book deals with all the existing and divergent thoughts on religion. It caused a great stir in the world of religion and deeply impressed the Muslims everywhere. The publication of this book secured for its author a place of high esteem in the hearts of all who believe in any religion. Maulvi Muhammad Husain of Batala, who was an early school-mate of the Mirza Sahib and was the leader of the Ahl-i-Hadith sect, wrote a lengthy review of about one hundred and fifty-two (152) pages in his journal *Ishā'at-us-Sunnah*. His observations are as follows :

“ This is the summary of the book. Now we would express our estimate of it in brief and in unexaggerated terms. In our opinion, this book, in view of the present age and the present conditions, is such that the like of it has never so far been published in the history of Islam and as for the future, we can say nothing. Its author has also displayed such steadfastness in helping forward the cause of Islam with personal labour, with pen and tongue, that a parallel of it is rarely met with among the past Musalmans. If someone should consider these comments of ours as Eastern exaggeration, let him produce at least one such book in which Islam has been so forcibly defended against all hostile critics, especially against the Arya and Brahmo sects of Hinduism. And over and above this, let him point to just a few of such persons who may have undertaken, besides these manifold services, to furnish proof of the spiritual fruits of Islam and have so manfully thrown out to all opponents of Islam and disbelievers in the fact of Divine revelation the challenge : ‘ Whoever doubts the fact of revelation, let him come to me and have a personal observation of the truth of this spiritual experience.’ ”

The Ahmadiyya Anjuman Ishā'at-i-Islam is happy to

place before the English-speaking world the Introduction and the Text of this epoch-making book *Barahīn Ahmadiyya*. This English rendering has been done for the Anjuman by Mirza Masum Beg, B.A., a humble follower of the great Mirza while the cost of its printing and publication has been borne by Dr. Ghulam Muhammad, M.B., B.S., one of the devoted disciples of this intrepid and saintly Champion of Islam.

INAITALI KHAN

Secretary

Ahmadiyya Anjuman Ishaat-i-Islam

AHMADIYYA BUILDINGS

LAHORE

December 1955

INTRODUCTION

Our Aim and Object

IT IS submitted respectfully for the information of all those people who do not see eye to eye with us in the matter of religious beliefs, that it is certainly not our aim or object, by the compilation of this book, that we should injure the religious susceptibilities of any person, or stir up and commence any controversy unnecessarily. Our intention, on the other hand, is merely the exposition and elucidation of Truth. And we would not have made any mention of the ideas and opinions of our opponents in this book ; but for the enquiry to be complete and productive of any good, it seems necessary that reference be made to the professed principles of other religions which stand contrary to the right and true principles, pointing out the errors that have crept into them. Also, no proof can be established perfectly on a sound and firm footing without removing thoroughly the doubts and misgivings of the opposite party. For example, when we enter upon a discussion on the existence of the Creator of this universe, the success of the argument will depend on how far we have been able to dispel the doubts which the atheists have created on this point ; and when we adduce arguments to show that the Most High God is the Creator of matter and soul, it becomes incumbent on us, in all fairness, to disprove and overthrow the wrong beliefs of the Arya Samaj, a sect of the Hindus, who refuse

to acknowledge Him as such ; and when we offer arguments on the imperative need of the Divine Revelation, it will be obligatory upon us to remove the doubts which beset and perplex the people of the Brahmō Samaj.

Moreover, it has become a matter of habit with the opponents of Islam in this age that until they are fully apprised of the falsity of their professed faith and the contamination and corruption caused by it, they pay no heed to the rightfulness of Islam, and howsoever bright and brilliant the sun of Truth may shine upon them, they turn their backs upon it deliberately. Under these conditions it is not only proper and essential and in conformity with straightforwardness and sympathy with them, that we should try our best to expose to their view, without any reservation, the falseness of their principles, particularly when we find them having strayed away from the right path, and feel that they will suffer spiritual damnation and a painful chastisement if they should pass away from this world with these beliefs. And if we should negligently omit to turn to their reformation, and tolerate indifferently their going astray and causing other people to go astray with them, what will, then, be the usefulness and utility of our faith and religion, and what answer shall we give to the Most High God for our exoneration ?

For Seekers-after-Truth only

Again, it is not unlikely that some people, infected with the love of this world, who have no regard for the Most High God and His true religion, will put up a wry face and writhe and wrest in discomfort on hearing the sublime excellences of Islam and the errors and inequities of their own religion. But we do hope as well that there will be

such seekers-after-truth who, through a perusal of this book, will achieve the Right Path, and prostrate before the Most High God in thankfulness and gratitude ; and God Almighty will cause them to know what He has caused us to know, and disclose to them what He has disclosed to us. This book, in fact, has been compiled for them, and all this burden we have sustained for their sake ; they are the real persons who have been addressed to in this treatise, and for them our bosom throbs with sympathy and affection to an extent which is beyond the scope of our pen or tongue to express.

It is, therefore, submitted for the impartial consideration of all fair-minded people that they should study this book intensively, looking upon me as their friend and well-wisher ; and just as a man ponders over the word of his friend, and misconceives not his sincere advice as far as possible, and accepts it with gratefulness, unstubbornly, if it should be conducive to his good and happiness, and gives thanks to his friend who, out of love and affection for him, apprised him of those things ; in the same way, I also expect from the people of learning and knowledge of all the nations of the world that if they should find the arguments and proofs offered by me in regard to the reality of Islam and the superiority and excellence of the Word of God, the Holy Qur'ān, over the other Revealed Books, perfect and incontrovertible, they should, in all fairness and fear of God, accept them, and turn not their faces away unconcernedly in doubtfulness and inattention.

The True Principle

Gentlemen, all human wisdom and judgment lie in this thing that man should examine and scrutinize closely

in this very life, all those principles and beliefs which, after death, will be the cause of everlasting blessing or eternal damnation, and establish himself on Truth and hold aloof and abstain from falsehood. He should found his cherished beliefs, whereon, according to him, depends his salvation and everlasting bliss, on a firm and well-established basis, and be not proud of and charmed by the things which his nurse had probably taught him in his younger days ; for, to rely upon surmises and conjectures, in proof of which there is not a single argument in hand, is in reality to deceive one's own self. Every sane and sensible man understands that besides the evidence of Divine Revelation, it is also essentially necessary that intellectual and rational arguments should be given in support of such books and the principles contained therein which different nations believe to be the means of achieving God's pleasure and their own deliverance, and for the denial of which one nation condemns the other and consigns it into the fire of hell ; for, although the evidence of Divine Revelation is undoubtedly very trustworthy and reliable, and the perfection of faith in the Divine Being depends entirely upon it, yet, if a book which claims to have its source in Divine Revelation should teach a matter for the prohibition of which there are evident intellectual and rational arguments, then, that matter cannot be accepted as correct and true, and the book will have to be regarded as false, corrupt or interpolated in which a spurious and irrational matter has been inserted.

Rational Argument

So, when the decision of every matter, whether it is right or wrong, permissible or forbidden, depends upon the judgment of Intellect and Reason, and Intellect and Reason

is the only criterion to distinguish between possible and impossible ; it, therefore, becomes essentially important that the truth of the principle of salvation should also be proved by intellectual arguments ; for, in case the principles of different religions are not established by rational arguments, and they appear, on the other hand, to be impossible and forbidden, how can we know that the principles held by Zaid are correct and true, and those of Bakr, false and fabricated, or that the Scriptures of the Hindus are wrong and perverse, whereas those of the Israelites are correct and errorless. Moreover, if there should be no difference intellectually between Truth and Falsehood, how will a seeker-after-truth be able to distinguish between them in order to be able to adopt Truth and shun Falsehood, and how will a denial of these principles accuse and incriminate a man before the judgment-seat of God. And when we are, for our deliverance, wholly at the mercy of such principles, the truth of which has been established by rational arguments, the question naturally arises, how shall we be able to know those true principles together with their arguments in an easy, perfect and unfailing way, and attain to the exalted position of belief by realization.

The Holy Qur'an, the Perfect Guide

The reply to this question is that easy, perfect and unfailing way, by means of which the true principles together with their rational arguments can be known without error, exertion and embarrassment of doubts, is the Holy Qur'an only, and there is no other book in the world, nor any other means by which this great purpose may be achieved. I have arrived at this important conclusion with full certainty, and anyone who will ponder

over the facts over which I have meditated will also come to the same conclusion that all those principles, a belief wherein is essential for every seeker-after-truth, and whereon depends the salvation and deliverance of us all, and wherewith is bound up man's happiness and bliss in the next world, are found in a pure and preserved state only in the Holy Qur'an, and the principles and teachings of all other Books have been corrupted and contaminated to such a great extent that we feel abashed and ashamed in committing them to writing. It is no hyperbole nor an exaggerated statement ; and verily I say unto you that, before the compilation of this book, a comprehensive and complete enquiry had been instituted, and the Scripture of every religion had been studied with honesty and diligence, and compared with the Holy Qur'an, and discussions and debates with the scholars and savants of other nations were also held.

In short, every endeavour and effort that was humanly possible had been made for the exposition of Truth. All this vigorous investigation led us to the inevitable conclusion that of all the Revealed Books, on the surface of this earth, **the Holy Qur'an** is the only scripture which is proved by indisputable arguments to be the Word of God ; the principles and doctrines of which are in perfect harmony with Truth and human nature ; the teaching whereof is wholly pure and free from the defilement of polytheism and nature-worship, having been fully saturated with the unity, majesty and perfect excellences of the Divine Being ; the distinctive characteristic of which is that it ascribes no abject and mean motive, defect or imperfection, nor any base and ignoble attribute to the Divine Being ; nor does it thrust down one's throat any doctrine by force, but whatever

it teaches, it establishes the truth thereof beforehand by incontrovertible arguments, and leads to the point of complete certainty and perfect faith ; and it purifies and cleans all the corruption and depravity which have tainted the belief, words and deeds of the people by clear and cogent arguments ; it teaches all the modes of moral conduct and behaviour, the knowing of which is essential for man to be man ; it drives away and dispels every evil and wickedness with the same power and force with which it is prevailing today ; its teaching is very simple, straight and strong ; it is, as it were, a mirror, a reflection of the Laws of Nature, and a bright and brilliant sun for our internal light and illumination.

Defective Divine Attributes in Other Books

But an examination of the present condition of other Scriptures, which are said to be Revealed Books, shows manifestly that they are destitute and bereft of all those perfect qualities, and contain doubts and misgivings of various nature regarding the person and attributes of the Divine Being. The followers of these Books have queer and quixotic beliefs ; some of them deny the Most High God as the All-Powerful Creator, and claim co-existence with Him on terms of brotherly equality and partnership ; some believe their idols and images to be the associates of the Supreme Being in His Power and Kingdom ; whereas others propose for Him sons and daughters and grandsons and grand-daughters. In brief, they vie with one another in conceiving the Almighty God as if He is the most unfortunate being who could not have that supreme perfection which Intellect and Reason wanted for Him.

To sum up : When I found people caught in the

quagmire of false and pernicious beliefs to such an alarming extent, my soul quivered and quaked, and I felt morally bound and compelled to compile this book for their good and guidance. It is in reality a glad tidings for the seekers-after-truth and heavenly warning for the opponents of Islam, a reply to which it will not be in their power to write even up to the Day of Resurrection ; and it is for this reason that the announcement of a reward of Rs. 10,000 has also been appended to this book, so that it may serve as an admonition to every opponent and reviler of Islam that he should not pride himself and plume on his false and erroneous beliefs.

Re. Writing Reply to This Book

Secondly, it may also be stated that if anybody should like to write a reply to this book, it will be incumbent on him, as already stated in the conditions of the reward, that his reply should be twofold, that is, he should, on the one side, adduce arguments from his own sacred Scripture as compared to the arguments offered by the Holy Qur'an, and, on the other side, he should also controvert and overthrow the arguments advanced by me. And should he omit to cite the arguments, for a relative estimate, from his Sacred Scripture, and apply himself merely to the animadversion of our arguments, it will be understood, in that case, that he has no argument to offer from his Sacred Book. It may also be known that it is our sincere and eager desire that anyone who does not agree with us in the belief that the Holy Qur'an is in reality the Word of God, and eminently excellent and superior to all other Revealed Books, and unequalled and unique in the proof of its truthfulness and superiority, he should commit to paper and indite some-

thing in support of his contention. We shall be much grateful to him for this trouble. For, we have been at a loss to think how to show to the people in general that the qualities and excellences wherewith the Holy Qur'ān has been endowed, or the indisputable arguments and evidences which prove it to be the Word of God, are not to be found in any other Book. Pondering over this problem, we think that there can be no better plan than that someone from the opposite camp should write a pamphlet, if he can, claiming for his Sacred Scripture all the arguments and proofs which we have stated on the truthfulness and superiority of the Holy Qur'ān. And if it were done, and we wish and pray that it were done so, then the sun of the grandeur and glory of the Holy Qur'ān will shine brightly even upon the weakest eye, and no simple-minded person will, in future, be taken in and deluded by the opponents of Islam.

If the man taking issue with our book happens to be a non-believer in Divine Revelation, as are the followers of the Brahmo Samaj, it will be sufficiently necessary for him to controvert and overthrow our arguments *seriatim* and establish his own principles as against ours by means of rational arguments. Even the writings of such a man, we feel sure, will be useful to the people, and the cat of the much-vaunted and vainglorious Intellect and Reason will also be thrown out of the Brahmo Samaj bag. The worth and value of our book, we believe, will be fully felt on the day when someone will bring forward arguments and proofs from his Scripture with regard to its truthfulness, or, like the free-thinking Christian missionaries of the present age, who advance dexterous arguments on their self-made doctrines, offer reasons in support of his opinion ; for, the

real value and worth of a thing is correctly appreciated only where it is brought into comparison ; the beauty and grace of a rose is exhibited rightly when a thorn is also set by its side.

It should also be borne in mind by them who direct their attention to the writing of a contradictory reply to this book that if a search after truth is intended, and justice and fairplay be in view, our arguments should be copied *verbatim*, without any trimming, in the first instance, and replies written thereto numberwise, so that it may be clear at a sight to the man who sits in judgment over it whether or not the reply has been adequately given. Abridgments and epitomes take away the edge of an argument, and it often happens that, either on account of the dishonest intention of the opponents, or their ignorance or idiocy, an interpretation is put upon a passage which is contrary to the meaning of the author. It will not, therefore, be possible to express a well-considered opinion on this book without having a copy of the opponent's reply. Since it is a book of high order and excellence, for a full and complete reply to which a handsomely big reward has been promised, it will be highly reprehensible and useless too, if any deceitful device or cunning be employed against it. So, it is essentially necessary that, in order to be able to reap the benefit of the promised reward, the arguments advanced by us in this book should be copied word by word and the replies written thereto in serial order.

Arguments from Scriptures only

Thirdly, it should also be clearly understood that all the arguments and evidences which we have adduced in this

book on the real nature of the Holy Qur'ān and the truthfulness of the Holy Prophet's divine mission, or the exquisite excellences and eminent qualities of the Holy Qur'ān and the manifest signs of its having been from the Most High God which we have mentioned in this book, or any other claim which we have asserted and sought for it, have all been gathered and gleaned from the same Sacred Scripture, the Holy Qur'ān ; that is to say, we have reiterated the same claim which the Holy Book has itself made, and reproduced the same arguments and proofs which it has advanced in proof of that claim ; we have neither offered any argument from our own imagination, nor made any claim, not contained in the Book so that we have taken care to quote all the verses in original wherefrom we have derived and deduced those arguments and claims.

It will, likewise, be incumbent on them who, in contradiction of our book, may like to make a claim in respect of their sacred scripture, that they should adduce and advance only that claim and the arguments attending upon it which exist actually in their sacred books. It may also be borne in mind that by the term *argument* we mean rational and intellectual argument which reasonable and fairminded people offer in support of their statements, and no fictitious fable or an imaginary story. In few, a rational argument, which is found in the sacred scripture, should be produced on each point, and to adduce an imaginary matter which exists not in the Revealed Book will not be permissible. For, every sane man can understand that it is the responsibility of the Revealed Book itself that whatever claim it should deem proper to make in regard to its being so, it should be done by the Book itself, supported by convincing arguments ; in the same way, the Book itself should prove the truthfulness of its principles by clear

and cogent reasons ; and not that the Revealed Book should be silent and speechless in the promulgation and proof of its claim, and the establishment of its principles by sound reasons, and another man should come forward to plead and promote its cause. It should, therefore, be remembered that if a person, endeavouring to establish the truthfulness of his sacred scripture and the principles professed by him should advance a claim or an argument which is not found in his Book, it will be a conclusive proof of the fact that the Book, which he claims to be a Revealed Book, is unable to fulfil the condition of the case.

Decent Language

Fourthly, it may also be submitted that in the compilation of this book all the limits of decency and decorum have been thoroughly kept in view ; and not a word is there in the whole of this treatise that offends against any sage or saint or religious personage of any sect or creed. As a matter of fact we condemn vehemently the use of foul and opprobrious language, directly and indirectly, as a severe moral crime, and consider the perpetrator thereof as a very vile and wicked person. It is, therefore, eagerly expected that our opponents will also be careful and cautious on this point, and refrain scrupulously from the employment of any gross and scurrilous language that may, in any way, cause contempt of the prophets, apostles and sacred personages of all the nations of the world. The task of compiling religious literature is a very subtle task indeed ; and the reins of rule, in this case, lie not in the hands of a single person, but many, who can distinguish between good and bad, and can differentiate between a fairminded and a prejudiced person, and a righteous and a wicked man, have their eyes upon him. Such noble souls as are

naturally averse to the use of disdainful and derisive language, and look upon the contempt of the spiritual guides of different peoples as a monstrous mischief and odious sin, are to be found, more or less, in every nation. And true it is as a matter of fact that it is downright profanity and shameless sacrilege to speak daggers superciliously about the chosen ones of God, who had been raised by Him, in pursuance of His perfect plan and will, to be the spiritual teachers of mankind ; whom He caused to rise as lustrous luminaries in the firmament of this planet, and gave, through them, the light of Divine Unity and godliness to the world ; by whose powerful teachings, polytheism and nature-worship, which are the source of all evils, vanished away from many parts of the world, and the tree of the worship of the One True God, which had dried up, became fresh, green and vigorous again, and the mansion of Divine worship which had crumbled down was rebuilt on a firm and solid rock ; whom God Almighty took under His special care and protection, and helped in such a wonderful way that they feared not even when crores of formidable foes stood against them ; nor they deplored, nor distressed, nor fatigued, nor feebled in their strength, until they established Truth upon this earth, being in peace and security from every affliction and calamity.

The advice, which I have offered in the foregoing lines with regard to the use of decent and decorous language, is not without reason or justification. There are, in my knowledge, such people who look upon and consider the contempt of the prophets and sacred personages as an act of merit and excellence, and use such uncivilized words in reference to them which tell of the state of their internal purity. I have instituted a thorough research into this matter, and come to the conclusion that these reprehensible

actions have been caused by two factors : when certain persons have not the capability of talking words of wisdom and knowledge, or when they are checkmated by the arguments of a true and rightful man, they find a way of escape only in diverting the learned discussion into a noise of raillery and ridicule so that they may, in this way, if not otherwise, earn a name among their co-religionists. Such persons as have donned the mantle of teachership of their nation have, willy-nilly, to display prejudice and pig-headedness to a greater extent than their people in order to be able to protect and preserve their position. But, to speak the truth, they are not much to be deplored for. They have been surrounded and besieged on all sides by ignorance and prejudice, so that they have no fear of God, nor any regard for truth and honesty. Love of the vile and base world is all that they are dying for. Under these conditions, when they have nothing to do with the Most High God, nor are they susceptible to shame and modesty, and the acceptance of truth, in any way whatsoever, is unagreeable to them, what else can they talk except bosh and balderdash.

The Christians and the Arya Samajist

Among the Christians in the present age, of course with the exception of those who have no concern with civilization and truth, hundreds of thousands of noble and fairminded souls are coming into existence who have accepted the greatness and glory of Islam from the core of their heart, and compiled books contradicting forcefully the false doctrine of Trinity and many other interpolations which have crept into the Christian faith. But it is a matter for great regret that this fairmindedness is fast becoming evanescent from among our fellow-countrymen, the Arya Samajists. They have been overtaken and overwhelmed

by religious bias to such an inordinate extent that even to make a mention of the prophets of God with reverence and respect is considered by them to be a sin. Calling all the holy prophets impostors and charlatans, the Arya Samajists put up the groundless claim that the Vedas, the Hindu Scripture, is the only Word of God which was revealed to their ancestors, and all the other Revealed Books, which have showered upon mankind Divine blessings pertaining to the oneness of Godhood and supreme wisdom are, according to them, clever concoctions of the people. Although the bottom of this high claim of the Arya Samajists has been completely knocked out in this book, we merely wish to point out at this stage how far the mental make-up and ideas of these people have fallen away from internal purity and good intention, and how miserably they have lost, on account of the eternal prejudice which is in their blood, the good faculties of kindly feeling, well-wishing and benevolence which adorned and dignified human nature.

The Arya Samajist Contempt of the Prophets

The Arya Samajists think that, besides their own country, the Aryavarta, all the prophets and apostles who appeared in other parts of the world, and pulled out many a people from the darkness of polytheism and nature-worship, and illumined the countries with the light of Divine unity and true faith, were (God forbid !) hypocrites and pretenders ; and the true apostleship and prophethood is the exclusive right and privilege of the Brahmins and their ancient ancestors, and the Most High God contracted and confined the vast ocean of His light and guidance to their small country, and liked and loved their homeland,

their language and their spiritual teachers exclusively ; and their number too is limited to three or four, which precludes the inclusion of the principle of Revelation and Apostleship into the general Law of Nature and Eternal Principles of the Most High God, and makes the great fact of Revelation and Prophethood doubtful and weak ; moreover, hundreds of millions of God's creatures who had no knowledge of the sacred land of Aryavarta, or this land remained ignorant or these countries would be deprived of and debarred from the Divine blessings, grace and guidance and the ultimate salvation. And the wonder of it is that according to the wishful thinking of the Arya Samajists, these three or four *Rishis* had not been raised by the will and pleasure of the Most High God, but they themselves became worthy of that high office on account of their good deeds done in some unknown previous birth. So, the Most High God had to make them prophets anyhow, and the rest of humanity was shut out from this high position for one reason or the other for the fault of being a non-Arya and having his abode outside the land of the Aryas.

It should be realized to what an appalling extent the chosen ones of God, who rose like sun on the firmament and dispelled the darkness that had prevailed on the earth, have been held in unjust and unjustifiable suspicion in this dangerous and deleterious doctrine. Even their *Parmeshwar* (God) has not been spared. He has been looked upon and considered as indifferent, inebriate and insensible. During the ages that followed the Vedas, thousands of different kinds of innovations came into existence ; fearful storms arose : corruption roared and ravaged, and there was confusion and chaos in the Kingdom of God ; and the world stood in urgent need of reclamation and reform ; but the *Parmeshwar* had slept a sleep that knew no waking, or

had slunk away to some place from where He returned not. That is to say, He had used up and expended in the Vedas all the revelation that He had, and has, since then, been empty-handed and destitute ; His lips have been hermetically sealed, and all His attributes have been functioning up to now, except the attribute of speech which acted only up to the Vedic age and then became dead and defunct, and the *Parmeshwar* was rendered speechless and unable to send any more revelations for all time to come.

The Arya Samaj Innovation

Such is the creed of the Arya Samajists, to which they invite every Hindu to believe in. But, strange to say, no mention of it has been made in the Vedas, nor is there any *Sruti* in support of this biased teaching. It was invented, it appears, at the time when the Arya scholars wrote in their books that there was no land beyond the Himalayas and a part of Asia. Many other vague and imaginary conjectures which are now being discarded with the spread of light and learning were, likewise, fabricated in those days. It is really an irony of fate that the people whose knowledge was of such a trivial type and whose Holy Vedas hardly make a mention of the Most High God, besides that of the sun, the moon, the fire, the wind and other elements of nature, should have the cheek to call the Prophets, Moses, Jesus and Muhammad, as hypocrites and impostors, and their benign and blessed periods as the times of deceitfulness and fraud ; their astounding success in their mission, which bespeaks of heavenly help, has been depreciated as mere chances and accidents ; and the Sacred Scriptures, revealed unto them by the Most High God exactly in the time of exigency and need, which wrought mighty reformations in the world, have been decried as having been filched and

pilfered from the Vedas. But the fun of it is that up to this day it has not been discovered what sort of theft has been committed in the Vedas. Has anywhere in the Holy Qur'ān, the Bible and the Torah, the worship of *Agni* (fire) been commanded, as in the Vedas ; or hymns have been sung in praise of *Vayu* (wind), cloud, heaven, the sun and the moon ; or has *Indra* (god of rain) been applauded and ordered in any verse of the Holy Qur'ān to be invoked to give us many cows and much property ? If nothing has been taken from these things which form the quintessence of the Vedic teaching, what, then, has been stolen from the Vedas ?

Dayanand Knew not Arabic

It is a matter for great regret that Pandit Dayanand (Founder of the Arya Samaj) has used very bitter and scathing terms in the preface of his *Vedabhash* and other books in regard to the Holy Qur'ān, the Torah and the Bible, eulogizing the Vedas as pure, sterling gold, and denouncing all other Sacred Scriptures as false and spurious. The cause of the Pandit's rigmarole and incoherent statements is that he had not even a nodding acquaintance with the Arabic or Persian languages ; he knows not, as a matter of fact, any other language excepting Sanskrit, not even Urdu. There is yet another cause which is discernable from his newly-compiled books, that, besides prejudice, bias and want of sound knowledge, his natural understanding and wit is unstable and infirm, as in the case of those persons who are crazy and disordered in intellect, so that to call good what is bad, and bad what is good, has become a second nature with him which comes into play involuntarily on every occasion. And it is for this reason that he imposes such fantastic interpretation on the Vedas as makes him the laughing-stock of the people. All the Pandits of India may

clamour and cry at the top of their voice that the Vedas have not even a trace of the Unity of Godhead and their ancestors never read this lesson, and that the Vedas forbid not the worship of the elements of nature, but Pandit Dayanand will not desist from building his castles in the air, and, welding all the hundreds of gods, applauded and adored in the Vedas, into one single God so that the Vedas may not fall short of being recognized as a revealed book.

Pandit Dayanand may do whatever he likes with the Vedas, but his unwarranted libellous attacks on the Holy Qur'ān will recoil upon him and make him the object of laughter and ridicule ; and the time for this, in fact, has arrived with the compilation of this book. We know not whether, after knowing from this book with the help of some well-read man the hundreds of arguments on the truthfulness and superiority of the Holy Qur'ān, and the hundreds of arguments on the falsity of the Vedic teaching, Pandit Dayanand will continue to live or end his life by committing suicide. What an intrepid impudence it is that in committing a contempt of the perfect, supreme and comprehensive book, as the Holy Qur'ān is, the Pandit feels neither any tremor of the soul, nor any fear of the Day of Reckoning. But, if he had no fear of the Great God in his mind, he should have been sensible at least to the raillery and ridicule of this world. It is no use howling at the moon after the manner of the Irish wolves.

Warning

But if the Pandit is made of a clay that takes pleasure in pouring contempt on the holy prophets and apostles of God, he should understand it well that he will not be able to inflict any harm whatsoever on the sacred and chosen ones of God. History bears it out palpably that the oppo-

nents of the prophets, in the past also, left no stone unturned in extinguishing these Divine lights, but all their efforts met with a miserable failure ; and the messengers of God, grounded in truth and righteousness as they were, grew up and thrived under the care and protection of the Most High God, and became like gigantic, fruit-bearing trees, whereon flocked birds from far and wide, searching for spiritual peace and comfort. The malicious men, with all their guile and stratagem, had to eat dirt. Like a bird of the cage, they fluttered and flapped, but at last lay low in the dust of despair and disgrace. When violence of the hand could not inflict any harm on the holy personages, what gain or advantage the Pandit hopes to score by mere bitter words of his mouth. The Muslim nation is such an eminent and blessed people that their greatness has been put to the test in their own time. It could neither be impeded in its progress by the obstruction of the idol and nature-worshippers, nor could it be wiped off by the use of sharp steel and dagger. On the other hand, it shone with such a supreme and radiant splendour that it sapped up the blood of many a jealous mind ; it flew so fast, like a sharp arrow, that it ran through and pierced many distrustful hearts ; and on whomsoever fell this great stone of the heaven, him it crushed into powder, and whoever fell upon it, was himself broken into pieces.

Silly Syllogism of the Arya Samajists

If Pandit Dayanand and other men of his ilk will not, in view of their worldly interest, believe in the sacred Scriptures of God, it is their own outlook. But we shall caution them, in a friendly manner, to refrain from calumny and slander, which always brings unhappy consequences in its wake. Let us assume for a moment, for the sake of argu-

ment, that the truthfulness of the prophets does not stand proved before their odd queer intellect. But, even then, a man who has in his mind some fear of the Most High God or that of the people's ridicule, will surely admit that truth unproved does not necessarily establish the existence of fraud and falsehood. The significance of the statement "the truthfulness of Zaid is not proved" is certainly not the same as that of the statement "the falsehood and fraud of Zaid is proved." To foist, therefore, the consequences of falsehood on a man, calling him contemptuously a liar, whose falsehood has not been proved, is the work of only those people whose faith and *dharm*, and *Permeshwar* and the object of adoration is the love of this world, or a consideration of false prestige or their nation or community. If they should accept the truth, and enter the fold of the religion of God like a poor and destitute man, having given up all kinds of pig-headedness, who will, then, accost them as *Pandit Ji*, *Guru Ji* and *Swami Ji*. If such people, enkindled with wrath and anger, do not stand in the way of Islam, who else will? By paying honour to Islam their own respect is jeopardized and risked, and the doors of various sources of income are closed upon them. Why should they buy pain with pleasure for the sake of Islam? And it is for this reason that they do not accept truth for believing in which hundreds of proofs and arguments exist, and pin their faith to Books every word of which teaches polytheism. Their injustice and unfair dealing may be gauged from the fact that if a woman of doubtful character be accused of some immoral action, - they will protest forthwith, saying, who caught her, who saw her and who is the eye-witness of her deed? But in the case of those sacred souls on the truthfulness of whom not one, nor two, but crores of people have been standing witnesses, they are prepared to fling on them the false blame, without having any trustworthy testimony

to show, in whose presence or knowledge they fabricated their scriptures, or on whom they disclosed the secret of their fabrication, or that they admitted and confessed their crime affrighted when death stared them in the face.

The Prophet's Transparent Life

The prophets are those high personalities who have demonstrated their perfect truthfulness by strong, incontrovertible arguments and evidences for the conviction of their opponents ; for instance, the Holy Qur'an offers this confutation on behalf of the Holy Prophet in the words :
 افلا تعقلون ، فقد بث فيكم عمرا من قبله - i.e. "I am not a man to fabricate a lie. I have lived for forty years among you. Did you ever find out any lie or falsehood forged by me ?"
 Can you not, therefore, understand that a man who never spoke a word of lie all through his life, could not invent falsehood against the Most High God ?

In fine, the life-history of the prophets is so transparent and clear that, other things apart, if we should ponder over the events of their life only, their truthfulness stands clearly established. For example, if a sensible and fairminded man, keeping aside all those arguments and evidences which will be adduced in this book on the truthfulness of the Holy Prophet, should ponder over the events of his life, he will surely be induced from the bottom of his heart to believe that he was indeed a true Prophet of God ; and how could he not arrive at this conclusion when the Prophet's life-history is so saturated with truth and righteousness that the hearts of all seekers-after-truth are drawn towards him involuntarily.

The Prophet's Fortitude

It should be considered, with what a wonderful firm-

ness and fortitude the Prophet stuck to his claim from the beginning right to the end, in spite of the thousands of dangers and hundreds of thousands of implacable enemies who had stood against him. For years together he suffered such a terrible tyranny and torture at the hands of his opponents that the possibility of success seemed to have been precluded altogether. With the ever-increasing opposition on the one side and the Prophet's perfect patience and forbearance on the other side, the achievement of any worldly purpose could not even be thought of. By one word claiming prophethood, he lost even his previous position and social status, and thrust his head into the nest of thousands of deadly hornets. He was driven into exile, and pursued to be put to death. Poison was administered to him many a time. Those who had been well-wishers turned into evil-minded malevolents ; friends became foes. For a considerably long time he had to suffer a persistent persecution which certainly could not be forborne so steadily by an impostor or a pretender.

The Prophet's Selflessness

When Islam predominated in the long last, and the time of power and prosperity ushered in, the Prophet treasured no gold for himself, built no palace, no audience hall, no furniture nor other things of kingly pleasure and comfort. Rather, whatever he had, he spent on the orphans and the widows, the poor and the needy, and for the relief of those held in debt, and himself had not even one square meal at a time.

The Prophet's Plain-speaking

The Prophet, by preaching the Unity and Oneness of

God in the plainest language, antagonized all the nations, religious sects and peoples of the world, sunk in polytheism. His own kith and kin whom he tried to dissuade from the worship of idols and images were the first to take up cudgels against him. Relations became strained with the Jews whom he tried to wean off from the worship of the created beings and other evil practices ; and when he admonished them to desist from denouncing and defaming Prophet Jesus, the Jews became the Prophet's bitterest enemies and conspired against his life. The Christians, likewise, became offended and annoyed for the reason that the Prophet taught, contrary to their belief that Jesus Christ was neither God, nor Son of God, nor the Redeemer who atoned for the sins of other people by killing himself on the cross. The worshippers of fire and heavenly bodies, too, were nettled and enraged when they were forbidden to bow their heads before these inanimate objects, and the criterion of deliverance was said to be the worship and adoration of the One True God only, the Creator of the Universe.

Divine Unity, Cause of Trouble

Now ponder over and think whether it was the way of winning the world that the followers of every faith should be told pointblank things which provoked and roused them to stand against him. The Prophet, without gaining any following or power to be able to repel and repulse an attack, vexed and annoyed all the peoples to such an extent that they became his mortal enemies. It would have been in keeping with political skill and ingenuity that if he had censured some people to be in error in the matter of their religious beliefs, he should have assured others that they were on the Right Path, so that if the former would turn against him, the latter might come to his help. And if the

Arabs had been told that their *Lat* and *Uzza* were true gods, they would have fallen on the Prophet's feet there and then ready to yield obedience to him. Then what worldly expediency could it be that he antagonized all—kinsmen, friends and others—and held fast to the doctrine of Divine Unity which was, in those days, the most dreaded and repulsive thing in the world and caused deadly troubles? What personal interest could possibly be served by it, a mere mention of which drew a veritable hell—chains, imprisonment and torture—upon the new converts to Islam? Could it be a plan for any worldly gain that everyone was turned into a mortal enemy by flinging in his face the bitter word which was disagreeable and repugnant to his mind, will and faith, and not a nation was spared to be in alliance with? Do those people who are cunning and crafty adopt and act upon such schemes turn friends into foes, and rouse the world into hatred and animosity? They will, on the other hand, comply with the humour and happiness of all people in order to gain their own object, and declare every sect to be on the True Path. To be dyed in one and the same colour for the sake of God and suffer tyranny and torture unnecessarily, is not the habit of hypocrites and pretenders. Like a clever hunter, they spread their net at a spot where the prey can be easily caught. They take the course of least resistance—no work and all gain. To sow the seeds of disunion and dissension is their real practice, but adulation and false praise is ever on their lips. Running with the hare and chasing with the hound is their main principle. To the Muslims they say "Allah, Allah," and to the Hindus "Ram, Ram." In every assembly they will play the second fiddle and coax and cajole, and will not run the risk of the world's displeasure by showing fidelity and faithfulness to the Most High God, with Whom they have no concern. They have learnt but one lesson from their teacher, that they

should tell everybody : "The path followed by you is the only right path ; and your opinion and whatever you have understood is correct and true." Their eyes are not on right and wrong, good and bad ; but the man who sweetens their mouth is good and righteous ; and the man whose encomium and eulogy puts something in their pockets will be the inheritor of paradise and everlasting happiness.

The Prophet's Crystal-clear Heart

But casting a look on the events of the Holy Prophet's life, one thing is distinctly clear, that he was honest and sincere, and his heart crystal-clear, without any trace of dissimulation or double-dealing. He was devoted to the Most High God to the perfect degree, and was totally heedless of the hope and fear of this world. The Prophet reposed all his confidence in God, and, losing his own self in the will and pleasure of the Supreme Being, harboured not the smallest care and anxiety in his mind that what a hell of distress and calamity will be let loose upon him on account of his preaching the unity of the Godhead, and what a terrible trouble and misery he will have to suffer at the hands of the polytheists. He endured all the afflictive persecution, and carried out the commandments of his Lord, fulfilling the conditions of strenuous struggle and effort in preaching, and was not daunted by threat or intimidation. Verily we say unto you that in the whole history of the prophets, not another instance can be cited of reposing such a complete confidence in the Most High God in the presence of most dangerous difficulties and continuing to preach openly against polytheism, and of showing such a high degree of firmness and fortitude in the face of so many formidable foes. It should be appreciated how all these facts point to and prove the internal purity and truthfulness of the Holy

Prophet.

The Prophet's Appearance in Time of the Greatest Need

Besides all this, when a sane and sensible man will reflect over the conditions prevailing at the time of the Holy Prophet's appearance—that it was, as a matter of fact, an age which required urgently the direction and guidance of a Divine Teacher, and that the teaching imparted by him was true and comprehensive enough to meet the needs of the age, producing such a marvellous effect as to draw lakhs of people towards Truth and Righteousness and imprint indelibly on their souls the stamp of لا اله الا الله (There is no God but Allah) which is, in fact, the principal mission of a prophet, and that the teaching of the principle of salvation was perfected to a high degree which could not be reached by any prophet in any age; reflecting on all these hard facts of history, a sane man will involuntarily arrive at the inevitable conclusion that the Holy Prophet Muhammad (peace and blessings of God be upon him!) was, forsooth, a true Spiritual Guide raised by the Most High God. The case of a man who turns away and rejects this truth out of sheer prejudice and pig-headedness, however, is past all cure, even though he may deny the existence of the Supreme God, the Creator and Sustainer of this universe; otherwise, let anybody come forward and show us and establish in the case of any other prophet any of the signs and evidences which are found in the Holy Prophet to such a high degree. All our opponents, it may be said in passing, are undoubtedly past-masters in the use of abusive language and lampoon. But it is no use baying the moon. Argument, in all fairness, should be met with argument, in a decent manner, and not

by abuse. The Hindus, giving a lie to all the prophets and Sacred Books, sing the praises of their Vedas only. The Christians bring all the Divine teaching and guidance to an end with the Bible ; and they understand not that the value and worth of a Book is measured by the good it has done in respect of the establishment of Divine Unity ; the greater the good, the greater the position of the Sacred Scripture. And it is for this reason that the man who denies the Unity of the Divine Being cannot achieve salvation, however cultured and civilized he may be.

The Prophet's Teaching

The point to be carefully considered is—by means of which Book the doctrine of Divine Unity, whereon depends salvation and deliverance, was spread in the world on the largest scale . Let someone have the courage to come forward and tell us in which country of the world the light of Divine Unity has spread through the Vedas, or where that land is on the surface of this earth where the drum of Divine Unity has been beaten by the Rig, the Yajur, the Sam and Atharvan. Whatever we find spreading in India in consequence of Vedic teaching is nothing better than the worship of fire, the sun, and Vishnu and other objects, a mere mention of which is disgusting and repugnant. You may run your eye from one end of India to the uttermost corner ; you will find all the Hindus sunk in the worship of God's creatures ; some worship and adore Mahadeva, some sing hymns in praise of Krishna, and some bow their heads before idols and images. The same is the case with the Bible. Not a country there is where the light of the Unity and Oneness of Godhead has been disseminated by the Bible. On the other hand, the Unitarian, believing in the

Bible, is not considered to be deserving of deliverance. The ministers of the Church push the people of Divine Unity into the fearful fire of hell where there will be weeping and wailing and gnashing of teeth ; and only that man, according to them, will be saved who will believe that the Most High God suffers death and distress, hunger and thirst, agony and pain, physical embodiment and incarnation. In other words, the paradise of their imagination and fantasy will be divided half and half between the two big nations of Europe, the English and the Russians, and all the remaining Unitarians, who believe the Most High God to be above and free from every kind of defect and imperfection, will be cast into the fire of hell. In brief, the thing which is called *tauhiid* is not to be found today in any sect on the surface of this earth, except the followers of the Holy Prophet Muhammad, and not a Book, excepting the Holy Qur'an, there is which establishes hundreds of millions of human beings in the faith of Divine Unity, and guides them with profound respect and honour to the One True God. Every nation has made an artificial god for itself ; but the God of the Muslims is the same Great God Who is Eternal and Everlasting, without beginning and without end, Whose perfect and perpetual attributes are the same today as they had been before.

The Mighty Revolution

All these palpable facts prove the truthfulness of the Prophet of Islam beyond the least shadow of doubt ; for, the purpose of prophethood and apostleship is fulfilled in his holy person ; and just as the maker is known by the things made by him, in the same way, people of knowledge and wisdom are recognizing the Great Heavenly

Reformer from the reformation that exists. There are, likewise, thousands of other factors which prove conclusively that the Prophet had Divine help and protection at his back. For example, is it not wonderful and marvelous that a poor, destitute, helpless orphan who was also an unlettered *ummi*, should bring such a bright and brilliant teaching in an age wherein every nation of the world was fully equipped and armed with wealth, knowledge and military strength, that by his incontrovertible arguments he sealed and closed their lips, pointing out the gross errors and mistakes of those who strutted about pridefully as philosophers and thinkers. Besides, the Prophet, in spite of his poverty and helplessness, displayed such a high degree of power that he knocked down kings from their imperial thrones, and installed and instated the poor people thereon. If it was not Divine help and aid, what else could it be? Has it ever been possible to dominate over the world sans knowledge, sans wisdom, sans power and strength, and without the help and protection of the Almighty God?

The Prophet's Single-handed Success

Who was with the Prophet when he, in the beginning, proclaimed himself as the Prophet of God to the people of Makka? The wealth and riches of which emperor had fallen into his hands that emboldened and encouraged him to stand against the world? Which large army had he collected under him that he felt safe and secure from the attacks of all the kings? It is well-known to our opponents as well that the Prophet, at that time, was all alone in this earth, friendless and helpless; only the Most High God was with him, Who had created him for a lofty purpose. Besides, it should also be considered

in which school or institution the Prophet had received his education, and when he studied the sacred scriptures of the Jews and the Christians, the Aryas and other religious sects of the world. So, if the sender of the Holy Qur'ān is not the Most High God Himself, how all the true and supreme knowledge of the world came to be written in it ; and who was that nonpariel philosopher who wrote in the Holy Qur'ān such perfect arguments of Divine Knowledge as could not be controverted by the logicians, rationalists and philosophers of the world ; and how all those supreme speeches, by the pure and sparkling reasoning whereof the proud philosophers of India and Greece should feel disconcerted and completely overthrown, if they have any sense of shame in them, should drop from the lips of a poor *ummi* ? Such a large number of arguments and evidences of truthfulness are not to be found in the case of the previous prophets. What sacred book is there in the world today which can contend and compete with the Holy Qur'ān in all these points ? Is there any other prophet on whom all such events have occurred as in the case of the Holy Prophet Muhammad ? The existence of the *Rishis* said to be the recipients of the Vedic revelation is not even proved, much less to furnish any argument on their truthfulness. Gentlemen ! if justice and wisdom have any regard and respect in your eyes, then produce from your Sacred Books such clear and cogent arguments of truth and righteousness as are found in the Holy Qur'ān ; or be well advised to refrain from the use of vile and scurilious language ; and if you have any fear of God in the least, and a longing for salvation and deliverance, then believe and have faith in the Holy Qur'ān.

Some Advantages of the Book

It seems necessary to make a brief mention of the advantages that will accrue from a study of this book.

(1) This book is not deficient in the statement of religious truths. It contains all the principles which constitute religious lore and learning, and all the excellent and exalted verities which are collectively called *Islam*. The reader will have, through a study of this book, such a complete mastery over the essentials of religion that no deceitful man or impostor will be able to impose upon and delude him ; on the other hand, the reader will become a perfect preceptor and a good guide for the people.

(2) The second advantage is that it contains three hundred strong, unshakable arguments on the essentials and principles of Islam, a perusal of which will show the truthfulness of this great religion to every seeker-after-truth, with the exception of him who is stark-blind and groping in the dreadful darkness of prejudice and bias.

(3) This book contains not only crushing replies to the objections of all our opponents—the Jews, the Christians, the Magians, the Arya Samaj, the Brahmo Samaj, the idolaters, the athiests, the naturalists, the agnostics, etc.—, but also proves that whatever the indiscreet opponent thought to be the ground for objection, was in reality a matter which establishes the superiority of the Holy Qur'an over other scriptures ; and this superiority has been proved by such evident arguments that the witling has been caught in his own net.

(4) A detailed and diligent discussion has been held on the principles professed by our opponents as compared with the doctrines of Islam, and their errors and departure from truth have been pointed out in sober contrast with the sound and sterling teaching of the Holy Qur'an ; for, the value and worth of a precious stone can only be rightly measured and appreciated when it is set in bold relief with other objects.

(5) The reader will be enabled, through a study of this book, to comprehend clearly the sublime truths and the supreme knowledge and wisdom contained in the Word of God, the Holy Qur'an, which is, as a matter of fact, the source of the soul-stirring light of Islam ; for, all the fine arguments and proofs and all the perfect truths and verities have been derived and deduced from the sacred verses of the Holy Qur'an ; and every intellectual argument, too, adduced in this book, is the same which is given by the Most High God Himself in His Holy Word ; in this way out of the thirty parts of the Holy Qur'an, about twelve parts have come to be incorporated in this book which may, therefore, be aptly called a comprehensive commentary on the great truths and principles, and supreme knowledge and philosophy of the Holy Qur'an, a study of which will reveal to the seeker-after-truth the high and exalted position of the unique and matchless Word of his Lord, like the brilliant midday sun.

(6) The sixth advantage is that the facts, stated in this book, have been, in all seriousness and solemnity, couched in the most suitable and appropriate language, keeping in view all the limits of decency and decorum. This method will surely provide an excellent means for the promotion and progress of knowledge and learning. It

is by the use and exercise of right reasoning that wisdom and mental faculties are developed harmoniously, and intellectual capability is evolved for the sifting and scrutinizing of acute, disputed problems. For the faculty of speech in man, this is, indeed, the highest pinnacle of glory and the cause of all human greatness and grace.

SIGNIFICANCE OF UMOOR-I-GHAIBIYYA

Before entering upon a discussion on the truth and superiority of the Holy Qur'ān, it seems necessary that a mention be made, by way of introduction, of certain principles which are of fundamental importance and will be found useful in appreciating properly the arguments that will be offered hereinafter.

Evidence, External and Internal

External Evidence is the testimony derived from sources which are independent of the thing discussed. In relation to a book, it signifies those phenomenal events which come to pass in such a way as to prove the supernatural source of the book, or serve to establish the paramount necessity of its having been divinely inspired. **Internal Evidence** stands for those intrinsic values of the book which lead us to the inevitable conclusion that it is the infallible word of the Most High God which is far above the power and possibility of mortal man.

Four Kinds of Arguments

The arguments constituting external evidence on the truth and sublimity of the Holy Qur'ān, may be split up into four sections, as stated below *in extenso* :

(a) Arguments based on facts which require to be recti-

fied and reformed, as are found in the previous practices of unbelief and heresy, depraved deeds and dishonest dealings which man has adopted instead of the right beliefs and righteous actions, and which, having spread all over the wide world, vitiating its atmosphere, deserve richly to be set right and amended by the grace of the Most Beneficent God.

(b) Arguments deduced from teachings found in the Revealed Books in imperfect form, the defectiveness and deficiency of which become all the more glaring when examined in the light of the Prophet's Teachings ; and it is also for this reason that these scriptures are wholly at the mercy of a high-standard Revealed Book which may lift them up to the level of perfect excellence.

(c) Arguments derived from the Book of Nature which may be further subdivided into two kinds: *External Evidence* consisting of such facts as are brought into existence by the Most High God directly, without the intervention of human stratagem and skill, and as bestow upon every particle, however small and petty, that glory and grandeur which, in all reason, is considered to be a sheer impossibility and without a parallel on the surface of this earth. *Internal Evidence* implying those inner excellences of the book, the grandeur of its phrase and the greatness of its teaching, which no amount of human power can contend with and compete, and which, in point of fact being nonpareil and unique, become a sign of and point to the Supreme Being Who is also all-powerful and peerless.

(d) Arguments relating to the unknown secrets or *umcor-i-ghaibiyya*, that is, facts falling from the lips of a man of whom it cannot be accepted by any stretch of

imagination that he was capable of and competent to make those statements. In other words, it should be categorically clear, from a consideration of the secrets disclosed and the conditions of the man, that it could not be possible for him to have a previous knowledge of those facts, neither through sensible experience nor by means of contemplative thought, nor will it stand to reason to suppose that he became aware of them through the agency of a confidant, although the very same facts may not be without the ambit of another man. It is, thus, obviously clear that the term *umoor-i-ghaibiyya* has relative meaning. The same facts which, in relation to a certain set of persons, may rightly be regarded as secrets of the unseen, i.e. *umoor-i-ghaibiyya*, may lose this significance altogether when spoken in reference to others.

A Few Examples

(1) Suppose Zaid was born in the present age; and Bakr, another man, came into the world fifty years after the death of Zaid. Now it goes without saying that Zaid did not live contemporaneously with Bakr, nor had any possible physical means of knowing the life-history of Bakr who was still in the womb of the unborn future. The events, which happened to Bakr and were experienced by him during his lifetime, could not, in reference to him, be called *umoor-i-ghaibiyya*. But if Zaid were to give us a complete knowledge of all those events correct to the minutest detail, long before Bakr came into existence, it will very aptly be said of him that he unfolded to us secrets of the unseen, for he had neither perceived those occurrences himself, nor had the benefit of acquiring that knowledge by any other possible physical means.

(2) Let Bakr be a profound philosopher who has studied books on philosophy very intensively for a long period of time and acquired efficiency and skill in solving complex and complicated problems. As a result of his sound knowledge of mental sciences, his study of the works of ancient authors, and his deep delving into the treasures of later researches, his continued concentration of thoughts, and profound practice in the application of the accepted principles of logic and learning, a good many truths of high knowledge and arguments that are sure and unfailing, have become thoroughly known to him. Zaid is another man of whom it has been proved conclusively that he never heard a single word from any book on philosophy, nor ever sat in the company of a scholar, but is wholly an unschooled and unlettered man, a perfect *ummi* who has lived all his life in the company of illiterate people. It is now easy to understand that all the vast knowledge which Bakr has acquired through a long and assiduous effort cannot be called *umoor-i-ghaibiyya* in reference to him. On the other hand, if Zaid, who is completely illiterate and destitute of all kinds of knowledge and learning, should expound hard metaphysical problems in such a clear and explicit way as not to deviate from the true knowledge even by the breadth of a hair ; if he should explain the subtleties of sublime knowledge in such a fine and firm manner that not even the feeblest flaw or foible could be found therein ; if he should set forth and teach the delicate intricacies of knowledge and wisdom in such a perfect and precise way that no teacher, no philosopher before him, had ever been able to do likewise ; then every complete statement of Zaid, fulfilling the above-mentioned conditions, will come within the category of *umoor-i-ghaibiyya*, for he has disclosed those facts beyond his power, his capacity and his comprehension, and for the exposition of which he had not been equipped

with any of the necessary means.

(3) Let us now suppose that Bakr is a minister of the church, a pandit or a scholar of some other religious belief, who has arrived at the hard and acute principles of his religion after years of strenuous study and deep deliberation. Zaid is another man, of whom it is known indisputably that he is completely illiterate and cannot read any book. If Bakr should state some facts or principles contained in his religious books, it will not amount to a disclosure of the secrets of the unseen, for through hard study and ripe knowledge of those books, Bakr has got a good grasp over their contents. On the contrary, if Zaid, who is a mere *ummi*, should explain and expatiate on those hard and impenetrable facts with distinct clearness, and point out their faults and failings so thoroughly that the like of which may not be found in the history of the world, it will, then, be highly just and fair to affirm that Zaid has unravelled mysteries of the unseen and disclosed to us the unknown *umoor-i-ghaibiyya*.

An Objection

Arguing adversely, an objection may perhaps be urged in this connection that it is quite possible to re-state the simple and easy-to-understand facts incorporated in the scriptures by taking to the method of hearsay. For this purpose, a man need not be well-read; he can easily reproduce a fact which he has heard from a learned man. The facts of their religion, too, are not so hard and abstruse as not to be understood without the help of high learning and erudition.

The poser of such an objection may be asked in retort

to state whether the scriptures of his religion have any hard nuts which cannot be cracked except by scholars of high degree who have, for many years, ruminated over those books. And if it were said in reply that knowledge of such an exalted nature is not to be found in their books, and that they contain simple and commonplace teachings, which even a man in the street can easily comprehend, and a boy of small understanding can easily fathom ; and that a knowledge of those scriptures which are no better than books on fable and fiction, compiled for the use of children and common folk, constitutes no high and distinctive mark of learning.

If it were so, the plight of these scriptures is only to be regretted ; for, a book commands but scant respect in the eyes of the learned and wise if it should fail to rise above the crude intelligence of the common folk and fall far below the level of sublime truths. If one should cherish such a claim about his scripture that its teaching is utterly commonplace and devoid of all the exalted truths, such a man, it cannot be gainsaid, is guilty of a contempt of his own scripture. Nor will his feeling of pride and superiority be able to hold its own, for the simple reason that the attainment of a thing, in which all the riff-raff are equal partners with him, will confer no literary distinction, and he will be counted among the common folk, his knowledge and wisdom being in no way superior to theirs. The upshot of all this is that a knowledge of such low-class books cannot fall within the domain of *umoor-i-ghaibiyya*, provided, of course, their teaching should be so widespread and well-known that there may be good reasons to believe that every unschooled and illiterate man can be aware of it, if he should devote even his small attention to the matter. On the other hand, if the contents of those books are not generally known nor

universally prevalent ; in that case, however low and crude those facts may be, a disclosure of them will be regarded as the disclosure of *umoor-i-ghaibiyya* in reference to the man who is absolutely ignorant of the language in which those facts have been written. But if a nation should openly declare that their scriptures contain such subtle and sublime truths as cannot be appreciated, except by eminent scholars who have spent their lives in deliberating over them, then our case stands verified and proved, for if an ignorant and illiterate *ummi* should expound and explain those high facts, it will, without the least shadow of doubt, amount to the unfolding of *umoor-i-ghaibiyya*, the unravelling of the secrets of the unseen.

To sum up

The knowledge of *ghaib*, i.e. of the unknown and unseen, it has been accepted on all hands, falls beyond the ken of mortal man ; and whatever is beyond the power and possibility of man is evidently caused by the Most High God. So *umoor-i-ghaibiyya* are caused into existence directly by the Divine Being, without the intervention of human element.

A thing which is brought into existence exclusively by the perfect power of the Most High God, be it a living being or a sacred scripture, should essentially be endowed with this distinctive quality that it shall be entirely beyond the power and possibility of a human being to produce a like or an exact resemblance of it. This principle, which is of a general nature, may be proved and established in two ways :

- (1) By correct *Constructive Imagination* according to

which it is absolutely necessary that God should be one and without an associate in His person, attributes and deeds ; for, if the association of a created being were possible in any of His creations, words and deeds, it could also be possible in all His works and attributes, in which case the possibility of the creation of another God will also become permissible. And if a thing were to possess some of the Divine attributes, it shall have to be regarded as an associate with the Supreme Being which is obviously inconsistent with the plain dictates of commonsense and reason. It is, therefore, indispensably necessary that God should be purely one and single and without an associate in all His attributes, words and deeds, and far above and free from all those ignoble and mean matters which tend to create the possibility of a partnership with Him.

(2) By *Observation and Judgment* of all those things which have been created exclusively by the power and command of the Most High God, from the smallest blade of grass to the most gigantic orb of the heaven. It is an established fact that even from among the merest trifles, for instance, a fly, a gnat or a spider, not one thing is to be found which lies within the power of man to create. On the other hand, the construction and composition of their tiny bodies is so wonderful and marvellous that it constitutes a strong and unshakable argument for the existence of the Great Creator of this universe. Moreover, it is well known to every sane and sensible man that if it were possible to have another being who could also create those things which have been brought into existence by the power and command of the Most High God, the argument of proving the existence of God from His creation would have lost all force, and the great fact of God's existence would have become doubtful and dubious ; for

it is a very simple logic that if another creator is possible in some cases, he could also be possible in all cases.

Matchlessness of Divinely Created Things

When it has been firmly established that all things created by God shall be unequalled in their excellence, and, conversely, things which have no parallel and are unapproachable in their merit, shall essentially be of supernatural source, the bottom is knocked out of the puerile proposition which asserts that it is not necessary that the Word of God should be unique and matchless or that its being unequalled and unparalleled does not necessarily prove that it is from the Most High God. In order, therefore, to make their conviction complete, it seems necessary that the misconception, which is seizing tightly upon their mind, should be dispelled outright. According to them, there exist in the world many a word of man the like of which has not so far been produced, and yet these have not been accepted as Divine word. This erroneous conception, it should be clearly understood, has arisen from want of thought and deliberation ; otherwise, of human word, howsoever precious and over-nice it may be, it can never be claimed justly that it is beyond the power and possibility of human mind, and that the author of it has done a deed which may well be called God-like and Divine. A man can do what a man has done. When you call a word the word of man, the conclusion that it is, therefore, not beyond the power and possibility of another man, is indisputable, and the possibility of its being unparalleled is also precluded.

Divine Challenge

There has never been a man who ever claimed this lofty

privilege for his words and deeds that they are, like the words and deeds of the Divine Being, unequalled and unapproachable in excellence. And if there had been such an impudent idiot with such an arrogant claim, thousands of persons would have arisen with their superior writings to knock him down into the dust of dishonour and disgrace. It is exclusively the privilege and glory of God in the highest to have challenged the whole world in the most provocative manner to bring out and produce, if they could, word like unto His Word, and to have roused them in the most stimulating way to summon all their resources for this contest, and ultimately to have them laid low in utter humiliation and abasement. When hundreds of well-known and reputed poets have laid down their lives uselessly, but could not produce even one small chapter like that of the Holy Qur'an, it will indeed be the limit of rank ignorance and fatuous foolhardiness to call and extol their writings as unparalleled and unsurpassable, and to associate them with the Supreme Being in this perfect attribute of His.

Reason's only Weapon

It is, thus, more than obviously clear that this distinctive quality of being unparalleled and unapproachable in excellence, belong exclusively to the Divine Word and Deed ; and it is this very argument in the hands of Reason which helps to induce belief in the existence of the Great Creator, and without which the way to reach God through the gateway of reason would have been tightly closed. The fact of the existence of God, it cannot be gainsaid, is so closely connected with this great principle that it will be nothing short of cutting at the very root of Reason and Faith if we should dare to admit mortal

men into its purview and ascribe to them the perfect attribute of the Divine Being. If you should refuse to accept this general principle which has been established after a long and careful observation of the Laws of Nature, you should not, thereafter, refer to Reason nor speak of the Laws that govern this universe, and should throw unsparingly all the books on logic and philosophy into the river. Will you not feel abashed and ashamed when you assert that a fly, the mere sight of which is so repugnant to the eye, is so perfect in its make as to prove that it has, undoubtedly, been created by the Most High God, but the Word of God, with all the grandeur of its phrase and greatness of its teaching cannot be so perfect and unparalleled as to show forth and evince its supernatural source. Ye destitute of reason and commonsense ! Is it that the value and worth of God's Words, in your estimation, is even lower than a gnat's wing or a fly's feet ? Is it not a matter for great regret that, whereas in the case of a trifle, like a worthless mosquito, you profess and declare openly that its physical structure is such that it lies beyond the power and possibility of man to produce a like thereof, but in regard to the Word of God Almighty you aver unabashedly that its like can be produced, and adduce the argument without any tremor of the soul that although no man has, so far, been able to produce a similar word, yet the possibility that a like of it will not be produced in future also is not precluded.

Divine Word Under-estimated

Ye ignorant people ! The proof of the fact that it is absolutely impossible to produce a likeness of the Word of God is very much the same as you appreciate and adduce in the case of a fly, a gnat and every leaf of a

tree. But your eyes, in beholding the Light Divine, become bedimmed and blindfolded owl-like. You are fly-natured, and, therefore, repose your belief merely in the greatness of a fly, and not in the greatness of the Word of the Great God. You attach not even as much value to the word which you accept to have come out from the mouth of the Supreme Being, as to the spittle secreted from the mouth of a fly. In other words, you mean to say that man has not the power to create honey, but he has all the power to produce word like unto the Word of God. These insects and earthworms have seized upon your mind to such an extent that the Supreme Word of the Supreme Being carries not with you even as much regard and reverence as these contemptible creatures. Ye muddle-headed men ! If the Word of the Most High God be not matchless and unique, Who has apprised you of the unparallelness of insects and trees ? Do you not feel that if there should be, in the Word of God, not even as much excellence as in the make-up of an insipid insect, the objection thereof will have to be laid at the door of God Almighty Who has, as alleged, exalted the inferior creation over and above the superior and higher in excellence, and has endowed the former with such arguments, pertaining to His own person, as have not been conferred on the superior one.

Morbid Muslims of Modern Age

What has ever so far been stated in respect of the peerlessness of the Divine Word, has been said in order to open the eyes of those imprudent and indiscreet Muslims of this age who have, under the perverting influence of the Western education, become so proud and perverse as to turn away from and denounce the firm fact of the matchlessness of the Holy Qur'an which constitutes the

indispensable condition of its having been revealed by the Most High God, who, undoubtedly, call themselves Muslims and profess faith in the Holy Qur'an and the *Kalima*, but, very much like the unbelievers, consider the Word of God, with all its external and intrinsic excellences, to be on a par with the weak word of a meek and mortal man, and forget the immense power and subtle and supreme wisdom of the Divine Being, for the realization of which everything created by Him should act as a God-reflecting mirror. These truths, however, are so evident and clear that even a man who has not entered the fold of Islam can easily understand that it is absolutely necessary for the word which is considered to be the Word of God, to be unequalled and unsurpassable in excellence. Every sensible man who reflects on the working of the Laws of Nature, and realizes that everything created by God, however mean and trifling it may be, is so full of marvel and wisdom that it is far beyond the power and capacity of a human being, finds himself constrained to admit that, among the creations of God, not one thing is to be found, the like of which can also be created by man; nor will a man with a wise head on his shoulders ever be able to accept the possibility of association of a created being in the person, attributes and deeds of the Great Creator.

For a man of intelligence and understanding, there are, besides what has been stated in the foregoing pages, many more arguments which establish the fact of the incomparability of the Divine Word in a very clear and lucid manner: Suppose, for instance, some men of letters enter into a contest for the production of a composition which should be thoroughly pure and chaste, entirely free from vitiating, and full of knowledge, wisdom and learning. It needs no saying that the palm, in this contest, will be borne only by that

author who will have a powerful pen at his command, a vast and immense knowledge in his head, and a profound practice in the art of writing ; and no other person who will be deficient in learning and intelligence, comprehensiveness and capability, will be able to reach the former's elegance and grandeur in writing, and become his equal.

An Example

We take another example of a physician who is not only an expert in the art of healing and diagnosis, but is also an adept in the art of writing and speaking. The perfect and precise manner in which he will dilate upon and discuss the causes, symptoms and treatment of a disease, will not be equalled by another man who is not invested and endowed with the gift of the gab. The speech of an idiot, it goes without saying, cannot be on a par with the speech of a profound scholar. The literary excellence that a man has finds its reflection in his speech, much in the same way as his face is clearly reflected by the mirror ; and the words which drop from his lips in the exposition of truth and wisdom serve as a measure for ascertaining his literary height and eminence. These words, flowing, as it were, from a vast ocean of learning and wisdom, are as much different from those emanating from dark, narrow and constrictive thought, as is sweet fragrant perfume from foul and filthy stench. Think over it however hard you may, you will not find any flaw or failing in this axiomatic truth.

Unequalled Diction, Unequalled Teaching

Now that it has been proved conclusively that the disparity, which exists in the literary and intellectual power of

human beings, finds its expression correspondingly in their speech, it becomes absolutely necessary that the word which is claimed to be the Word of the Most High God should, in regard to internal as well as external excellences, be unparalleled and unapproachable by human word, for the very simple reason that the knowledge of no other being can be equal and similar to the knowledge of the Divine Being. And it is in reference to this great fact that the Most High God has said :

وان لم يستجيبوا لكم فاعلموا انما انزل بعلم الله

i.e. if the unbelievers should fail to produce a like of the Holy Qur'an ; and find themselves feeble and helpless in this contest, it should, then, be borne in mind with full confidence and belief that it is not of human origin, but has been revealed by the Divine Being, before Whose unlimited and perfect knowledge all human knowledge and learning pales into insignificance. It is, thus, essentially necessary that the word emanating from that perfect and unparalleled Being should also be perfect and unique and entirely distinct from the word of human beings. This perfection and complete excellence is found in the Holy Qur'an indisputably.

Disparity between Divine and Human Words Corresponds to Disparity between God and Man

In fine, the Words of the Most High God should be as distinctly different from the word of mortal man as the power, knowledge and wisdom of God is from that of a poor frail man. When human beings, notwithstanding the fact that they belong to the same species, have different powers of expression on account of the disparity in their knowledge and wisdom, experience and practice, so that a man of small understanding and knowledge cannot attain to

the higher level of a scholar's speech-excellence, how could it be possible for a created being whose knowledge is insignificant and trifling to be an equal of the Great Creator Who is above and beyond the limitations of kind and species and has all His attributes in perfection, in which there is no associate or partner with Him. The fact that all the internal and external grandeur of a word is solely dependent on the literary capability and practical experience of a man now stands proved beyond the least vestige of doubt. And it is so firm and palpable that even a man of small sense can easily understand it. Then how far steeped in ignorance should be that person who, while accepting this principle in the case of imperfect human beings, refuses to believe in it in the case of the Divine Word which, as accepted on all hands, should be unequalled and unique in its perfect and complete knowledge.

An Objection

Some astute opponents of Islam have posed the objection that it may be acceptable in theory that the Word of God should be unequalled and unique ; but such a word is yet to be found, the matchlessness of which has been proved by some strong and unshakable argument. If this claim be urged on behalf of the Holy Qur'an, it shall have to be established, they contend, by means of an indisputable argument, for, the incomparability of the Qur'anic diction and idiom may be an argument for a man whose mother-tongue is Arabic, but it cannot carry any conviction for others who cannot also derive any benefit from it.

It should be clearly understood that this objection, weak and imbecile as it is, has been urged by persons who have never directed their attention with a will to under-

stand the uniqueness of the Qur'ān as befitting a scholar. On the other hand, seeing its brilliant light, they turned their faces away from the Qur'ān for fear of being dazzled and dazed ; otherwise, the unparalleledness of the Holy Qur'ān is so clear and manifest to the seekers-after-truth that it is, like the sun, diffusing its rays in all directions, dispelling all doubts and difficulties. This perfect light can be seen and apprehended even with a small effort, if the darkness of prejudice and ill-will were not to intervene. It is true that some knowledge of Arabic is necessary for the proper appreciation of certain points regarding the matchlessness of the Holy Qur'ān. But it is a sheer mistake to think that all the arguments on the unparalleledness of the Holy Qur'ān rely for their support on a knowledge of the Arabic language ; or, in other words, the marvels of the Holy Qur'ān can be appreciated by the Arabs only, whereas the door to that realization is closed for all others. No, it is not so. It is well known to every learned man that many of these arguments are so simple and easy that no proficiency in Arabic is required to understand them, and that even an ordinary sense and intelligence, which is necessary for a normal human life, will suffice for their understanding.

A Few Examples

(1) Notwithstanding the fact that the Holy Qur'ān is so short and succinct in volume that it can be scribed with a medium pen in four or five parts only, it covers up and contains all the religious truths and principles ever taught, and incorporated in ancient scriptures in a scattered and sporadic manner.

(2) Another marvel of the Holy Qur'ān is that how manysoever truths of religious learning a man may dis-

cover through deep deliberation and hard work, or expound with his own intelligence any excellence or argument on any religious topic, thinking it to be quite new and novel, or adduce, in contention, some hard and abstruse principle arrived at by ancient thinkers after assiduous endeavour ; or demand to be shown from the Holy Qur'an the remedial treatment of any of the moral and spiritual maladies that human beings have been suffering from, he may try and test by actual experiment from any chapter of the Holy Qur'an which he may choose for this purpose.

The inquirer will find to his entire satisfaction that the Holy Qur'an, like a sure circle, encompasses within its fold all religious truths and wisdom, so that there will be no religious truth nor wisdom that will fall outside its comprehensive inclosure. All those principles which had been taught wrongly by philosophers on account of their imperfect knowledge, the seeker-after-truth will find rectified and reformed and brought to perfection in the Holy Qur'an. He will also find such truths, the exposition of which never fell to the lot of any human teacher, nor any human brain ever went in that direction, propounded and taught in the Holy Qur'an with perfection and precision. The acute niceties with regard to the divine knowledge which, though put in writing in hundreds of big books, but were yet in an incomplete and defective form, have been explained so fully and perfectly in the Holy Qur'an that no room is left for any sharp subtlety to be raised for all time to come.

It is now quite evident that this argument on the matchlessness of the Holy Qur'an is so clear and convincing that even in the mind of a man with very little intelligence it leaves not a shred of doubt behind. The Holy Qur'an is admittedly a very small volume. But all the diverse doc-

trines of religion, all the great and subtle truths about the Divine Being, and the essence of all the thought-product of the ancient and modern teachers have been so miraculously condensed in this small book that not a single truth or true principle can be pointed out which has remained outside its province or sphere, thereby, proving indubitably that the Holy Qur'an is not the work of man, nor within the power of a human being. In case of a doubt, however, the door for inquiring into this general principle is ever open both to an uneducated man as well as for him who is well-versed in books. And should a seeker-after-truth bring forward and adduce some religious verities from any scripture in Latin, Hebrew, English, Sanskrit, etc., or produce from his own brain any fine and subtle truth on theology, we take it upon ourselves to show the same from the Holy Qur'an, provided he gives a written undertaking beforehand of accepting Islam if he is convinced, and the intimation of this declaration is communicated to us in time to be inserted and published in this book. It will, furthermore, be necessary that the man who will initiate this contest, will, with a clear and clean heart, publish in some newspaper that the debate which is to ensue is exclusively a quest after truth, and that on getting a convincing reply he will embrace Islam forthwith ; for, to contend with and strive in debate with a man who is not seeking after truth and has no fear of God Almighty in his mind, but is out to bandy words merely for the sake of mischief, will be a sheer waste of time and energy.

(3) Another easily comprehensible proof of the matchlessness of the Holy Qur'an consists in the fact that in spite of its concise and compact form of expression and complete inclosure of all truth and wisdom, a mention of which has been made in the foregoing lines, the dignity of its diction

and the delightful and perfect choice of its words is so marvellous and great that no human effort can ever approach it. To illustrate by an example : Suppose a bitter and implacable opponent of Islam, who is also a profound scholar of the Arabic language, is commanded, on pain of death, by the powerful ruler of the place to produce a word like unto or better than the word of the Holy Qur'an, and that it should be done in this way that he should pick up from any page of the Holy Qur'an a topic spreading over four or five lines and produce a similar or superior composition containing all the principles of truth and wisdom taught therein, and that if he should fail to accomplish this work even in 20 years which is a life-period of time, he stands to lose his life and will be executed. But even under such cruel conditions, he will not be able to produce a likeness of the Holy Qur'an, even though he may summon to his aid all the skilled scholars of the age and the profound masters of the Arabic language.

This statement is not a mere idle imagination or a vain and fanciful notion. It is a hard fact which was put to test at the time of the Qur'anic revelation and found true and correct, and has, since then, come down through the ages as an established and proved reality. However, if some seeker-after-truth wishes to behold this marvel of the Holy Qur'an with his own eyes, we take this responsibility also upon ourselves. He may choose any topic from the Holy Qur'an and pass it on to a reputed scholar of Arabic, impressing upon him that the fine and nice points taught therein may be expressed in as best a language as he possibly can. The paper may, then, be forwarded to us, and we shall show its deficiency and failure in comparison to the perfect and exceedingly high excellences of the Holy Qur'an in such an explicit manner as will be easily understood by

any Urdu-speaking person.

Experimental Experience

It should be clearly understood that the peculiar quality of the incomparability of the Holy Qur'an, based on the grandeur of its phraseology and the majesty of its diction, can be appreciated only through experimental experience, much in the same way as the distinctive characteristics of other things are put to test and examined. For this purpose, the Divine Providence has prescribed but one course, that in case of a doubt the experiment should be repeated over and over again until the doubt is completely removed and the mind is fully satisfied in regard to that particular quality. But if a man, after the establishment of this fact, should again harbour a doubt as to why that distinctive quality should be found in that thing, that man, undoubtedly, suffers from a mental kink and is insane.

Example

Suppose a man, after a long series of experiments, has arrived at the irresistible conclusion that arsenic is a violent poison. If he should, thereafter, deny and disavow this deadly quality of the poison for the reason that it is not known to him why it should be so destructive, then such a man will be, in the eyes of the wise, a man of unsound and deranged mind. But the biggest of follies is to deny and refuse to accept the exclusive and unique qualities of the Divine Being, that is to say, of His being nonpariel and without any sort of association or partnership in His person, attributes and deeds, and of His being fully perfect and complete in His power and glory. This

great fact has been established not only by practical experience, but metaphysical reasoning and argument also prove it to be essential and important in the highest degree, and link up and connect the fact of His divineness with these supreme and super-human attributes.

The unthinking ignorants who have forged the excuse that since the Word of God consists of and contains the same words and phrases as the word of man is made up of, there could not, therefore, be any reason to believe that it is beyond human power to produce a likeness thereof, should ponder over their own crass stupidity with feelings of shame and bashfulness. The plight of such people is deplorable indeed as have failed to appreciate this manifest truth which has been established and proved by strong invincible arguments. If they had ever an iota of sense in them, they would have, before jumping to this absurd and incongruous conclusion, thought within themselves whether or not it is essentially necessary that the Divine Being should be singularly one and without any association, whatsoever, in His person, attributes and all His works.

The Greater the Knowledge, the Stronger the Spoken Word

In case, however, they had fallen short of this clear reasoning, they could have brought to their mind another cogent argument and reflected upon it. It is that since they have accepted the Divine Being as the highest of the high and without a parallel and a partner, in reference to His power of knowledge and wisdom, the expression and effects of these powers should also be acknowledged as unparalleled and unique. For, as we have stated above, the grandeur and

greatness of a spoken word depends directly upon the grandeur and power of the speaker's knowledge. And if they had ignored and shut their eyes to this argument also, they could have recalled to their mind the universal principle of the peculiar properties of things. Why should they have ceased to remember that although hundreds of things created by God belong to the same type and fall within the same species, yet each one of them has been endowed with some peculiar qualities by the Great Creator ?

Language, not a Human Creation

Some people have fallen into the false impression that language has been created by man, and it is, therefore, not impossible for man to acquire perfect excellence in the use of its phrase and idiom. It will be irrational to think, they argue, that man is unable to make progress in the matter of his own invention ; and they jump to the conclusion that since it is not impossible to achieve perfection in the use of language, it will not, also, be impossible to produce a likeness of the Holy Qur'an equally excellent in phrase and equally dignified in diction.

This delusion should have been dispelled, in the first instance, by what we have stated in the foregoing lines, that it is unwarranted to suppose that human power, in the matter of knowledge and wisdom, can ever be on a par with the Divine Power. It is, therefore, necessary that the disparity, which exists between these high and low, strong and weak powers, should find a corresponding repercussion in their words ; that is to say, the word proceeding from a higher power will evidently be superior to the word which has its source in the inferior,

much in the same way as an infirm and weak man cannot take his stand and maintain his position against a stronger one, although all men belong to the same human species.

God created Languages

Moreover, it is not correct to say that every language and dialect has been invented by man. It has been proved conclusively, after a thorough research, that God Almighty Himself having created man endowed him with language also that he may be able to express himself. If language had been created by man, there would have been no need for educating a child who, when grown up, would have invented a language for himself. But a child will remain speechless and destitute of oral expression if he is not instructed in any language, no matter whether you bring him up in a forest in Greece, or keep him in an island of Great Britain, or even take to some spot below the equator.

Language Changes, a Natural Phenomenon

A queer argument is sometimes adduced in support of this contention, that it has been our observation that hundreds of different changes have ever been taking place in languages, indicating human intervention and influence over them. It should be clearly understood that, it is another misconception. These changes, which come over the languages, are not caused by human will and power, nor has any law been discovered so far to determine and specify the periods of time during which human nature acts for the introduction of these changes. A deeper reflection, however, will show that these changes in lang-

uages are also brought about by the same Ultimate Cause, the Divine Being, much in the same way as all other changes, celestial and terrestrial, are brought into existence by His will and pleasure. It can never be proved that human beings, neither collectively nor severally, ever invented all those languages and dialects which are spoken in the world.

Laws of Origination

If it were urged that just as changes have been introduced in languages by the Most High God as a natural phenomenon, why should it not be possible that, in the beginning too, languages came to be created likewise, and no special revelation had been vouchsafed from on High. The reply to this objection is that it is a general law of nature that in the first instance God created everything exclusively by His power of origination. A little pondering over the creation of the heaven and the earth, the sun and the moon, and the human nature itself, will show that the time of the first creation was the time for the display of the Divine power of origination which had nothing to do with the other law of cause and effect. So, whatever God created in the beginning, was created with such a supreme power that it bewilders human intelligence by a strong surprise. Look at the heaven and the earth, the sun and the moon and other celestial orbs, and imagine how this infinitely immense work was accomplished by the Great Creator without any matter, material and labour, merely by His unique will and pleasure.

When every form of creation, in the beginning, was brought into existence merely by the will and command of the Most High God, it will be unreasonable and absurd

to suppose that God Almighty, Who had the power to create man, besides other things, even without the agency of both father and mother, should be so weak and destitute of power and help in the creation of languages. Every sensible man will have to accept that the Law of Origination was in operation in the beginning of the world ; and it will, therefore, be crass ignorance and stupidity to throw the creation of the languages outside the sphere of this law. To foist the examples and instances of this age on the first time, when the world began, will, indeed, be a wrong and crooked reasoning.

To Illustrate

No human child can now be born without the intermingling of father and mother. This is the Law of Procreation operative in the present age. But, if this law had been in force in the beginning also, the creation of this world, with all its human beings, would have been a sheer impossibility.

An Objection

Moreover, the fact of phenomenal changes coming over the languages is greatly different from the fact of bringing a language into actual existence from a state of nothingness and nihility. And besides all these things, when the Great God, even now, reveals His will to His men in different languages, some of which are entirely unknown to them, which they had neither learnt from their parents nor from their teachers, will it not be an impudent insolence to say that the same All-Wise and All-Knowing God had not the power to create language and teach it to human beings in the beginning of the world which was

just the time of man's want and destitution, and that man, having come into being, remained dumb and speechless for a long time, and carried on his work with much difficulty and embarrassment, only by means of signs and signals and waving of the hand, suffering loss and deprivation in matters which required spoken word and speech for their expression? As alleged, the Supreme Creator could not find a remedy for all these human troubles which had sprung up merely for want of language. Although He had created man from absolute nothingness and endowed him with tongue to speak, eyes, ears and many faculties for progress in life and showered upon him blessings which man cannot even reckon and count, yet the same All-Powerful God could not create language for man which he had to discover and devise himself after a long and sustained suffering.

Will such a belief leave behind any regard and reverence for the Divine Power? Can any honest and fair-minded man ever harbour such a poor and false notion in his mind that the All-Powerful and All-Perfect God failed to display, in the beginning of the world, certain powers, the manifestation of which was necessary and essential for the good of man who knew it not? Is it thinkable at all that the Supreme Creator Who brought man into existence with a firm and set purpose and made him the best of creation, should have left him defective and unfinished in his make which deficiency was, later on, made up by man himself through an accident? Will it be correct and wise to suppose that the Most High God Who had a perfect knowledge of all the languages from the very beginning, should have held back that necessary knowledge deliberately from man, even though He had seen him wallowing and weltering

in speechlessness, like other dumb cattle, when, at last, man himself hit upon the idea of inventing a language for his own use? When, even now, queer and strong revelations coming from God unravel and disclose unknown languages upon His men, it will be audacious rudeness and black-heartedness to say that in the beginning God withheld intentionally such revelations, of which the need was so pressing and urgent.

An Objection

It is sometimes objected that if language was taught to man by Divine instruction, why should the savage tribes be suffered to live in a state of speechlessness in the jungle, to express themselves by mere signs and signals of the hand; why should not a language be conferred upon them by the Most High God; why should not a new-born babe, if kept in the jungle, be blessed with such a Divine revelation?

Two Indispensable Conditions

This objection, it should be noted, is born of a wrong conception of the Divine attributes. The Word of the Great God is not so trite and trifling a thing as to be cast upon every Tom, Dick and Harry, irrespective of the fact whether or not the recipient is worthy and suitable by his nature, character and qualities to deserve that honour. That the recipient of the Divine communication should possess the requisite excellence and merit, is indispensably necessary and essential. The other condition for the bestowal of the Divine revelation is that there should exist a true, genuine need for it. In the beginning of creation,

when man was brought into existence, both these conditions, necessary for the teaching of language to man by Divine instruction, strongly existed. Man had already been endowed with capability for the reception of Divine correspondence. The other condition of a true, genuine need, was also fulfilled ; for, there was, at the time, no kind and compassionate friend, except the Most High God, who could teach him how to speak, and thereby raise him from the primitive state to the higher and nobler stage of civilization, decency and culture. It was God, and God alone, Who, out of His grace, provided for all human wants and requirements, and lifted him up to the level of real humanity.

Adam Divinely Educated

Later on, when the children of Adam, the human race, spread and scattered over the wide world, and the knowledge imparted to Adam from on High was disseminated and diffused thoroughly among his progeny, some people, then, became the teachers and preceptors of other people, and the parents of each child, for the matter of teaching him language, became his compassionate companions. It was not so in the case of Adam. There was no other being, no teacher, preceptor or parent, except the One True God Who could teach him language and educate him in human dignity and decency. To be short, it was absolutely necessary in the case of Adam that he should have been brought up and educated by the Most High God Himself, whereas in the case of Adam's children this necessity does not arise, for the simple reason that hundreds of millions of human beings now speak many different dialects and also teach the same to their children.

Personal Capability, An Essential Condition

Moreover, as we have stated above, the personal capability and excellence of an individual forms an essential condition for his becoming the recipient of Divine communication ; and should a person be found, even now, imbued with this noble quality, he can receive guidance in his affairs from God Almighty Who will never let him down to be destroyed and annihilated. The acute and piercing eye of the Supreme Being penetrates into the depths of man's capability and the comprehensiveness of his mind. The Most Beneficent God will never deprive him of the opportunity of displaying his mental powers. It never happens that a man who is, in the eye of God, imbued with the finer faculty of imbibing Divine inspiration and knowledge or apostleship and prophethood, should yield up his life and depart from this world without having been raised, in consequence of certain physical causes or birth in a jungle, to that high office of dignity and distinction, for which he had been ordained. On the contrary, only that man rolls in an abject state of speechlessness and savage disposition, who is, by nature, defective, deficient and useless like the dumb cattle. Moreover, by the conferment of so many different dialects upon hundreds of millions of people by the Supreme Creator, the door for the general instruction of others has been widely opened. Under these conditions, no necessity, whatsoever, is left for the teaching of language by Divine revelation except in some special case in which a sign is intended to be shown.

Is Sanskrit the only Language of God ?

Some Arya Samajists, stricken with ignorance and

stupidity, advance the claim that Sanskrit is the only language of the Divine Being and that all other languages are the creations of human beings. That is to say, they invest mortal man inadvertently with a kind of Divineness, that whereas the *Parmeshwar* could bring into existence only one language, man, on the other hand, displayed a superior power and created scores of languages much better and preferable in regard to value and use than Sanskrit.

We put it to the Arya Samajists that if their contention is that Sanskrit is the only language coming out of the mouth of their *Parmeshwar* and that all other languages are human inventions, they should let us know the peculiar and exclusive excellences which characterize the Sanskrit language to the exclusion of all other dialects. *Parmeshwar's* word, it needs no saying, must necessarily be distinctly superior to the word of mortal man. He is called the Most High God for the reason that He is unequalled and unparalleled in His person, attributes and word.

Let us suppose for a moment that Sanskrit is the *Parmeshwar's* word which descended from the High Heaven upon the ancestors of the Hindus, and that all other languages were invented by the forbears of other nations themselves who were evidently more intelligent and wiser than the forefathers of the Hindus. Will it, then, also be possible to suppose that those non-Hindus of old, whose perfect power brought into existence hundreds of beautiful and better languages, were superior even to the Hindus' *Parmeshwar* who could with difficulty create one language and stopped there? Polytheism has permeated so deeply into the veins of these people that they have come to consider and look upon their *Parmeshwar*, in many respects, as a man of equal power and position.

Another Misconception

There is yet another misconception as to why God Almighty should not have been contented with one language only. This wrong apprehension is also the effect of a lack of serious thinking. If a philosopher should turn his thoughts upon the different countries of the world, and reflect upon their separate situations and the different traits and temperaments of their peoples, he will surely become convinced that one language would not have been suitable and sufficient for all the diverse conditions. Whereas the peoples of certain countries can easily pronounce certain letters and words, the speaking of the very same letters and words becomes a very tedious task for nations of other countries. How could it, then, be possible that the All-Wise and All-Knowing God should have adhered to one language only and disregarded the general good and convenience of the nations of the world? Would it have been proper and meet, if all the nations of the wide world had been huddled up and confined in the narrow cage of one language only in spite of their dissimilar and different temperaments? Moreover, the fact of the creation of great many languages of different types points to and proves the hugeness and immensity of the Divine Power. And the singing of His praise and eulogy by His humble creatures in different languages of their own will also make a good and delightful diversion.

The General Law of Nature

If we cast a keen and penetrative glance on the creation of the Most High God, and ponder over the strange and peculiar qualities which the Supreme Creator

has reposed in them, we come upon and discern clearly the principle that all these qualities may be divided into two kinds :

(1) *Those that can be easily appreciated.* For instance, everybody knows that man has two eyes, two ears, one nose, two feet, etc., as his limbs. These are facts which can be appreciated and recognized by a mere glance.

(2) *Those that are hard and subtle and abstruse.* For example, the queer construction of the eye, by means of which both the eyes function unitedly as one single block, beholding alike all things great and small : or the strange making of the ears which enable them to hear two different sounds quite differently. These facts are such as cannot be appreciated easily by a simple observation. But those persons who were great scholars and specialists in the sciences of Physics and Medicine arrived at these results after many years of deep thinking and research ; and there are yet hundreds of hidden marvels in the construction of the human body which no philosopher or thinker has so far been able to circumvent and reach.

An Objection

It cannot be doubted that the higher purpose behind these wonders of the human body is that man should realize and appreciate the perfection of the Divine power and wisdom which has accomplished, and effected these marvellous deeds in his creation. But an objection may, however, be urged for want of knowledge and discernment, *viz*, why should the Most High God have made this matter, which was intended to induce Divine knowledge, so subtle and abstruse that a whole age of deep thinking and delibe-

ration is required to understand and appreciate it, and yet with the uncertainty as to whether all the hidden realities will be unravelled and disclosed ; and that on account of this man has not so far been able to get even one single drop, as it were, out of the vast and immense ocean of that knowledge; and that these wonders and marvels should have been so manifest and clear as to fulfil that great purpose easily.

Man Destined for Unlimited Progress

Our reply to this objection is that the Law of God, in regard to all His creations and everything coming down from Him undoubtedly is that He is not contented Himself with the display of some manifest marvels only, but has also concealed in everything, brought into existence by Him, very deep, profound and abstract wonders. To call and condemn this noble work of the Supreme Being as useless and unproductive of any good, will be the height of ignorance and sheer stupidity. It should be clearly understood that God has not created man, like other inferior animals, with such a narrow nature and make that his knowledge might have remained limited and confined to a few tangible and readily perceptible facts. On the other hand, he has been invested with the power to make unlimited progress in the vast field of knowledge and learning through keen observation and deep thought ; and it was for this reason that he has been endowed with intelligence (which has not been granted to other animals) in order to be able to comprehend and infer.

If all these divine marvels had been made manifest and clear, so that there would have been left no need for the exercise of observation and thought on the part of man,

what things would have been there whereto he would have devoted and directed his intellectual powers, the cultivation of which is imperatively necessary for the perfect development of man ; and if he had not been vouchsafed the opportunity to comprehend and infer, how could it have been possible for him to raise himself to the intended stage of perfection ? Since humanhood is so closely connected with the use of man's mental powers, the All-Wise Creator has covered up and concealed many wonders in His creations in such a way that unless man puts into action with full force the powers and faculties bestowed upon him by the Most High God these marvels cannot possibly be comprehended and seen. The Divine purpose in so doing is evident and clear, that the path to progress may ever remain open so that man may be able to get to and achieve that sublime glory, for which he has been brought into existence.

Abstruseness of Divine Word

In short, all the works of the Great Creator finish not merely on rough and crude constructions, but the deeper you dig into them, the finer the marvels that you will come across and find. The general law which has been proved and established beyond doubt, in regard to all things coming from God, states that they are all full of deep secrets and abstruse subtleties. Every sensible man, therefore, will have to admit, in accordance with this Law of Nature, that the Word of God also should not be devoid of deep and profound delicacies. Rather, it should have the finest and the nicest excellences, for the simple reason that it is the Word of the Most High God and the repository of God's eternal knowledge and the mighty means which bears Divine knowledge for the correct comprehension of all the natural

laws working in the heavens and the earth. Hence, if God's word be faulty and defective, how will it be able to accomplish and fulfil such a tremendous task if it could not purge and purify man of all his sins and moral defilements, then a partial purification of a few errors would have been like leaving him in the lurch, before he could reach his destination. In short, when it has been proved conclusively that the Law of God, in respect of everything coming down from Him, invariably is that all such things have not been finished up in a coarse and unrefined manner but have deep and profound secrets concealed in them, then the bottom is knocked out of the lie of those people who contend that the Divine Word should contain only a few easily understandable commandments, and no fine and subtle principles.

A False Notion

They have, in support of this false belief, cooked up an argument that since the Sacred Scriptures have been revealed for the good and guidance of the unschooled and unlettered, the *Ummis* and the Beduins of the desert, therefore, the teaching contained therein should necessarily be within the ken of their low intelligence.

It should be clearly understood that it is another misconception which has arisen out of their own gross ignorance and intellectual stupidity. If they had devoted some deep thought to the Word of God and pondered over it, they would certainly have realized and felt that to speak so ill and slightly of the most sacred and perfect Word of the Supreme Being will be like the howling of Irish wolves against the moon. And if they should, even now, study

seriously the Holy Qur'an and reflect over the hundreds of profound excellences and transcendental truths which we have explained fully elsewhere in this book, their false and ill-founded notion will be dispelled and dissipated like the dispersion of darkness when the sun rises. It needs no saying that mere conjecture or surmise is unable to hold its own and stand against a hard fact. When a particular peculiarity of a thing has been known and discovered after a long incessant experience, it will be sheer madness and extreme mental extravagance to denounce and disparage it on the basis of some solitary proofless presumption. It sounds as if a man were to deny the peculiar qualities of plants and shrubs, for the reason that if the Great Creator had reposed these qualities into them for the good and benefit of man, why should He have concealed them deeper and deeper from the eye of human beings who, merely for want of a knowledge of them, continued to die without treatment for a pretty long time; and even up to this day, man has not been able to acquire full and complete knowledge of these qualities.

To fall into such suspicions, when the Laws of God have been found to be working alike both in the heavens and the earth, falls to the lot of those people only who give no thought to the Laws of Nature, and before knowing thoroughly and understanding the attributes and actions of the Divine Being as reflected in the mirror of Nature, they sit down audaciously to write about and describe His person and attributes. Otherwise, should a man cast even a cursory glance around him with his eyes open, he will find that the Law of God is not restricted and confined to one or two things only, nor is it hidden to an extent which makes it hard and difficult to understand. It is, on the other hand,

so evident and extensive that, leaving aside the superfine and subtle peculiarities, even a mean and contemptible fly, the mere sight of which excites feelings of aversion and abhorrence is not without the operation of this Natural Law. Is it thinkable, then, and conformable to reason to suppose that the Word of God, which is as sacred and holy and perfect as His divine person, should be so trifling and worthless as not even to reach the level of a loathsome fly in the matter of profound excellences and marvels ?

Significance of Profound Principles

It should be clearly understood that God has made no secret of nor concealed any of the essentials of religion. The profound principles comprise those facts only which are beside and above these elementary fundamentals of faith, and are meant for such persons only who have been endowed with the capacity and capability of acquiring higher excellences. By means of these subtle and finer truths, those people who, unlike dunces and dolts, rest not contented with those principles only, but make progress in Divine knowledge and wisdom and get to the lofty tower of firm faith and certainty which is indeed a sublime point for human power and progress to reach.

If all the secrets and subtleties of Divine knowledge had also been made manifest and easy to understand there would have been left no difference between a wise man and an ignoramus. All knowledge in that case would have been annihilated and destroyed, and the fine test for the measurement of human capability, which, as a matter of fact, increases man's observational power and makes him perfect,

would have vanished away. Man, without this important means, would have been rendered incapable of exercising his observation and thought, with the inescapable result that he would have stopped and stagnated at a certain point, like other inferior animals, and lost all power for making unlimited progress and achieving that blessing and boon for which he had been brought into existence.

The Holy Qur'an pulls man out of Darkness

The Most High God has endowed man with the power to observe and think and soar upwards ; how can it, then, be possible to allege against Him that He has sent down His Book to inhibit and hinder man from rising to perfection? Is it not true that God has revealed His Word for the purpose of getting man out of darkness into light? Will not, then, the Divine claim, that His Book only can accomplish this object, be reduced into a mere empty boast, if it were contended that the books of Aristotle and Plato, and not the Word of God in the highest, can pull man out of the depths of darkness? No amount of contention will be able to hold its own and stand against a fact which has been proved and established by experiment and experience. In this book we have expounded at length the sublime and subtle truths from the Holy Qur'an, a consideration of which will force a man, provided he is not stricken with stark blindness, to the inevitable conclusion that Plato and Aristotle could not even dream of the transcendental truths which are contained in the Holy Qur'an in hundreds.

Providence Divine, in adopting this plan, has not involved man into a handicap or thrown him into a difficulty. He bestowed upon man, in the first instance, the

power to observe and reflect ; and then He provided materials for the exercise of this power. These are indeed the Divine blessings which have enhanced the grandeur and glory of man over other animals. Other animals have not been given the power of thinking. They have, as a matter of fact, never thought, and have, therefore, remained in stagnation and inactivity, without making any progress.

The Prophet's Universal Mission

The argument that since this book, the Holy Qur'ān, has been sent down from Heaven for the good and guidance of the *Ummis* of the desert, and should, therefore, be suited to their intelligence and understanding, is again wrong and perverted. It has clearly been stated by the Most High God that it has been revealed for the reformation of the whole world and for the reclamation of all kinds of human temperaments. In the Holy Qur'ān, the followers of all the faiths—the Jews and the Christians, the Polytheists and the Magians, the Atheists and the Agnostics—have been spoken to and addressed much in the same way as the *Ummis* of the desert have been accosted, and their false beliefs have been brought to naught and confuted conclusively. It was proclaimed for their information : People of the world, I have been sent as an Apostle of God unto you all—

قل يا ايها الناس انى رسول الله اليكم جميعاً

Now that when it has been proved manifestly that the Holy Qur'ān had to deal with and treat all sorts of human temperaments, was it not, then, imperatively necessary that it should have impressed its truth and glory on each one of them, and banished all kinds of doubts and misgivings ?

Moreover, if *Ummis* have also been addressed in this Book, it does not follow that God wished to keep them as such, wallowing in ignorance and lack of knowledge. On the other hand, He wanted that the human powers and wisdom, which lay dormant in their nature, should quicken up and come into action. What possibly is the use and utility of knowledge if the ignorant are for ever to be kept in ignorance?

The Way to Knowledge

The Most High God has Himself directed and pointed out the way to knowledge and wisdom. A few verses of the Holy Qur'ān may be read in this connection.

من يوتي الحكمة فقد اوتى خيراً كثيراً

“God bestows wisdom on whomsoever He pleases, and he who is given wisdom is also blessed with much wealth.”.

ويعلمكم الكتاب والحكمة و يعلمكم ما لم تكونوا تعلمون

“The Apostle teaches you the Book and wisdom and all those transcendental truths, the knowing of which, unaided, would have been impossible for you.”

انما يخشى الله من عباده العلماء

“Fear of God is found in the minds of those people only who are possessed of knowledge.”

قل رب زدنى علما

“Say : O God, grant that I may continue to make pro-

gress and rise higher in the acquisition of knowledge.”

من كان في هذه اعمى فهو في الآخرة اعمى واطل سبيلا

“One who remains blind in this world and develops no vision for Divine knowledge will again be raised in blindness in the next world, rather would be worse than a blind man.”

اهدنا الصراط المستقيم صراط الذين انعمت عليهم

“O God, show us the Right Way which Thou hast shown to all those exalted persons who had been blessed with Thy mercy and grace.”

Since the way of the people of excellence evidently is that they find out and discover great truths with the aid of their inward light, and grope not after them like an eyeless man, the quintessence of this prayer may, therefore, be stated thus : O God ! Bestow upon us all those niceties of true knowledge and fine and subtle excellences of wisdom which Thou hast conferred, from time to time, upon the perfect persons of the world.

Exercise Essential for the Life of Human Faculties

In short, although the All-Wise and All-Knowing God has expounded, in His Book, the principles of salvation and success so explicitly that no difficulty or doubt can arise in understanding them, and the educated and the uneducated are both on the same footing in this respect, yet it has been His will and pleasure that in the matter of Divine knowledge and sublime principles, man should struggle and strive after

them so that this exertion and effort may prove to be the cause of his perfection. All human powers and faculties depend, for their existence, on exercise and use. If a man should keep his eyes closed for ever and use them not for the purpose of seeing, he will soon, as proved by medical experiments, become stark blind ; and deaf, if he should give up the use of his ears. Likewise, his hands and feet will become defunct, if he should throw them out of use. His memory, too, as well as his power of thinking will waste away and become atrophied, if he should cease to work them.

It is, thus, His kindness and grace that He has guided man into the way whereon depended the perfect development of his power of observation and thinking. And if the Almighty God had emancipated man altogether from the shackles of struggle and strife, it would not have been proper and just to send His Last Book, meant for the guidance of all the nations of the world, speaking different dialects, in one single language which they knew not ; for, it would not have been possible for them to make out and decipher a strange language without exertion, however small and meagre it might have been.

Miracles

The miracle, which is approved and accepted by Reason as having been manifested by the Most High God, is many thousand times superior to those which are reported in tales and legends. There are two reasons for this :

Firstly, the reported miracles cannot have the same force of conviction as actual observation and experience for us who have come into this world hundreds of years after the alleg-

ed occurrence of those miracles ; and a hearsay guidance cannot have, by any stretch of imagination, the same credit and effect as the evidence and testing of an eye witness.

Secondly, the reported miracles, even though they may be transcending human knowledge, cannot even satisfy and convince completely those people who had perceived them with their own eyes, for the reason that there are many wonders and tricks which are displayed by persons dexterous in the sleight of hand which are nothing more than cunning and craft.

Pool Makes Jesus' Miracles Doubtable

It is not very easy now to convince and set at rest the mind of an invidious opponent that the marvels and miracles shown by the Prophets, such as creating a serpent or quickening life into a dead body, were above and free from such subtle sleights of the hand. This difficulty, it may be remarked, has not been felt only in this age ; but it is quite possible that such doubts might have come into existence even in those times. For instance, we read in the Bible (Gospel of St. John, chapter 5, verses 2—5 :

“Now there is at Jerusalem by the sheep-market a pool, which is called in the Hebrew tongue Bethesda, having five porches. In these lay a great multitude of important folk, of blind, halt, withering, waiting for the movement of the water. For an angel went down at a certain season into the pool, and troubled the water ; whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had. And a certain man was there which had an infirmity thirty and eight years. When Jesus saw him lie, and knew that he had been now a long time in that

case, he saith unto him, Wilt thou be made whole? The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool; but while I am coming, another steppeth down before me."

It is now obvious that the man who believes not in the prophethood of Jesus and denies and disclaims his miracles, when he will read through these verses of the Bible and come to know that such a pool which had the peculiar power of healing, existed in the city of Jesus from time immemorial, will likely be assailed with the doubt that if ever Jesus had shown any marvels, as alleged, it must have been due to the water of this pool which he might have used for the purpose of healing the lame and the blind; and he must have given out and told the ignorant folk who cannot probe into the matter in order to find out and discover its bottom, that he performed those deeds of power and wonder with the help of an angel from heaven. Moreover with the fact that Jesus visited that pool very frequently must have but a strong handle to the unbeliever's doubt and story.

The Holy Qur'an saves Jesus Position

In short, those wonders wrought by the pool from very ancient time create many a doubt and suspicion regarding Jesus in the mind of his opponent, and make it extremely difficult to prove that he was not, as alleged by the Jews, an artful deceit who practised tricks and sleights of hand, but was, on the other hand, a good and righteous man who took no help from the ancient pool in the performance of his marvellous deeds, and wrought real, true and genuine miracles. Although a faith in the Holy Qur'an pulls us out of this quagmire of doubts and difficulties, yet how can a man who believes not in the Holy Qur'an and is a Jew or a Hindu or a

Christian, can get out of it and be convinced that inspite of the existence of the peculiar pool, one single dip into which healed thousands of diseases and disabled persons, and which was so well-known and popular among the Jews and other people that a large number of visitors thronged there every day, and that Jesus too frequented that pool, having been fully in the know of its peculiar power, yet he took no help from the water or mud of the pool in the performance of his miraculous deeds.

Pretenders are abroad

Reflection upon the existence of this wonderful pool, undoubtedly, spatters Jesus with many objections ; and the more you deliberate upon it, the more dubious becomes his position, and the Christians are left with no way of escape out of that tight corner. And the conditions prevailing in the present-day world give a strength to these doubts, for, many instances of similar trickery and fraud are fresh even in our own memory, and for that matter, in the knowledge of every man. But the common men who are like dumb-driven cattle think not, nor do they institute a thorough inquiry into these matters in order to get to their bottom. Moreover, the duration of the display of these funs is so short and small that it gives hardly any opportunity for pondering over them. Besides, the common folk are not versed in science and philosophy, nor do they know of the marvellous qualities which the Great Creator has infused into different things.

Such people, in every age and clime, are apt to fall an easy prey to their deceptions. The peculiar qualities of things created by God are bewildering in themselves, and they become much more so in the case of these ignorants. For

example, an ordinary house-fly and certain other similar creatures have been imbued with this characteristic quality that if they should die in such a way that none of their limbs is broken into pieces, and that not more than two or three hours have passed over their death and their bodies have not yet begun to decompose (or flies drowned in water); and if the dead fly be buried under powdered salt mixed with an equal quantity of ashes, it will return to life again and take to its wings. This special feature of the fly is so widely known that even young boys possess a knowledge thereof.

Deception's New and Novel way

But if a cunning and clever charlatan were to profess his claim before a simpleton (who has no knowledge of this prescription) that he can revive life into the dead flies, and demonstrate it practically by heaping his potent powder on the dead fly, and chanting some incantation to hoodwink the fool furthermore, the latter will have no time nor sense to inquire into the matter and see through the whole fraud. Do you not see that preachers are abroad in this age. One claims to be an alchemist and turns base metal into burnished gold. Another conceals covertly a stone into the ground and then gets out the goddess of the Hindus in their presence. Yet another imposter writes purge-inducing charms with ink in which cathartic fluid is mixed previously. In like manner, there are thousand of similar frauds which are in practice in the present-day world. And some of them are so subtle and deep that even very wise and sane persons have been led into error and defrauded. The scientific inventions of the modern age and the amazing researches, which have been carried out in the physical world, have enabled

these charlatons to make a display of their deceitful devices in a new and novel way. It is, thus, obviously clear that the miracles which resemble these tricks in their outward appearance, even though they may be genuine and real, become doubtful and uncertain, and create great difficulties in the way of their proof.

VI. Difference between God-Inspired and Artological Predictions

Just as a miracle wrapped up in mystery cannot be on a par with crystal-clear marvels of science, in like manner predictions resembling the foretellings of astrologers, sooth-sayers and historians, cannot be equal to those prophecies and news of the Great Unseen which have Divine power hidden behind them. For, many people there are in the world, excepting the prophets, who can forecast and foretell such events, as the coming of an earthquake, or the breaking out of an epidemic or war or famine, or the rising of one nation against the other, and so on. And it is also not unoften that some of their predictions do come true.

In order, therefore, to dispel and disperse these doubts, only such prophecies and news of the Unseen will be deemed as strong and perfect which will be attended upon by supernatural signs, precluding the possibility of all the astrologers, sooth-sayers and visionaries coming into the picture. These predictions should reflect Divine splendour and help so vividly as to establish indisputably that Divine hand has been working for their fulfilment. Moreover, these prophecies should be pregnant with the news, bearing the glad tidings of one's own predominance and glory as against the discomfiture and disgrace of his opponent. Such high-class

prophecies, as we have expounded to some extent in the foregoing pages, are found exclusively in the Holy Qur'an, a study of which reveals God's resplendence on a very vast scale. We shall, however, revert to this subject more exhaustively during the course of our writing.

VII. The Prophet as *Ummi* (Unlettered)

Notwithstanding the fact that the transcendental truths and fine principles and infallible arguments on religion and divine knowledge and other subtle secrets incorporated in the Holy Qur'an, are generally of a nature that no human power or wisdom and philosophy has ever been able to make them, as is also borne out by history ; yet this sublime knowledge was conferred upon and granted to an *Ummi* who was illiterate in the perfect sense of the term, and had never attended a school, nor ever sat in the company of learned people, but lived all his life among the savages of the desert. This famous fact, that the Holy Prophet was an *Ummi* and an unlettered man, was not unknown to any student and scholar of Islamic history. A few verses of the Holy Qur'an may be read in this connection :

- (1) "He it is Who raised among the illiterates (Makkans) an Apostle from among themselves, who recites to them His communications and purifies them and teaches them the Book and the Wisdom, although they were before certainly in clear error." (62 : 2).
- (2) "God said : (As for) My chastisement, I will afflict with it whom I please, and My mercy encompasses all things ; so I will ordain it (specially) for those who guard (against evil) and pay the poor-rate,

and those who believe in Our communications ; those who follow the Apostle- Prophet, the *Ummi* whom they find written down with them in the Torah and the Gospel, who enjoins them good and forbids them evil, and makes lawful to them the good things and makes unlawful to them impure things, and removes from them their burden and the shackles which were upon them ; so (as for) those who believe in him and honour him and help him, and follow the light which has been sent down with him, these it is that are the successful. Say : O people ! surely I am the Apostle of Allah to you all, of Him Whose is the kingdom of the heavens and the earth ; there is no God but He ; He brings to life and causes to die, therefore believe in Allah and His Apostle, the *Ummi* Prophet who believes in Allah and His words, and follow him so that you may walk in the right way.”
(7 : 156).

- (3) “And thus did We reveal to you an inspired Book by Our command. You did not know what the Book was, nor what the faith was, but We made a light, guiding thereby whom We please of Our servants ; and most surely you show the way to the right path.” (42 52).
- (4) “And you did not recite before it any book, nor did you transcribe one with your right hand, for then could those who say untrue things have doubted. Say these are clear communications in the breasts of those who are granted knowledge, and none deny Our communication except the unjust.” (29 : 48).

From all these verses of the Holy Qur'an, the fact of the Prophet's being an *Ummi* is proved conclusively ; and if he had not been an *Ummi*, many an opponent who would cavil at him even "on the ninth part of a hair" would have stood up to disprove and overthrow his claim ; for, the claim had not been made in a country the people whereof were ignorant of his life-history : they were, on the other hand, a people among whom the Prophet had been brought up right from his childhood and birth. If he, in fact, had not been an *Ummi*, he could not possibly have made that claim in the face of the people, from whose penetrating eyes none of his affairs had been hidden and concealed ; who were, with malicious intention, ever on the lookout to find fault with him even though they might have to mix falsehood with it.

An Objection

For every objection which the opponents raised against the Prophet, they were given such a smashing reply from this angle of the Prophet's stainless and shining life-history, that their carping tongue clove to the roof of their mouth. For instance, when certain ignorant men of Makka objected that the Divine Unity preached by the Qur'an sticks into their nostrils, and that they could accept only such a Qur'an as sanctions the worship of their idols, or that the present Qur'an might be amended accordingly, the Most High God revealed such a reply to His Prophet as was based finally on his life-history. The reply was, as stated in Holy Qur'an (10 : 15—17) :

“And when Our clear communications are recited to them, those who hope not for Our meeting, say :
Bring a Qur'an other than this, or change it. Say,

It does not beseem me that I should change it of myself ; I follow naught but what is revealed to me ; surely I fear, if I disobey my Lord, the chastisement of a mighty day. Say, If Allah had desired otherwise, I would not have recited it to you, nor would He have taught it to you ; indeed, I have lived a lifetime among you before it ; do you not then understand ? Who is, then, more unjust than he who forges a lie against Allah, or who gives the lie to His communications ? Surely the guilty shall not be successful."

In short, the fact of the Prophet's being an *Ummi* was so well-known to the Arabs and the Jews and the Christians that they dared not utter a single word against it. They would, on the other hand, question and interrogate the Holy Prophet, by way of test, in reference to certain texts of the Torah ; and when they got correct and perfect replies, the learned amongst them would bow their heads before the Prophet and believe in him. Of this, a mention has been made in the Holy Qur'ān in the following terms :

" And you will certainly find the nearest in friendship to those who believe (to be) those who say : We are Christians ; this is because there are priests and monks among them and because they do not behave proudly. And when they hear what has been revealed to the Apostle, you will see their eyes overflowing with tears on account of the truth that they recognize ; they say : Our Lord ! we believe, so write us down with the witnesses (of truth). And what (reason) have we that we should

not believe in Allah and in the truth that has come to us, while we earnestly desire that our Lord should cause us to enter with the good people.” (5 : 82—84).

“ Say, believe in it or believe not ; surely those who are given the knowledge before it fall down on their faces, making obeisance when it is recited to them. And they say : Glory be to our Lord ! most surely the promise of our Lord was to be fulfilled. And they fall down on their faces weeping, and it adds to their humility.” (17 : 107—109).

Another Proof of the Prophet's Divine Mission.

Such was the condition of those among the Jews and the Christians who had been endowed with knowledge and fair-mindedness. On the one hand, when they cast their glance on the Prophet, they believed that he was a perfect *Ummi* who had not learnt a single word of knowledge, had not attended any literary meetings, not ever lived among a civilized people. But, on the other hand, they found in the Holy Qur'an, not only narratives of the previous scriptures, but also hundreds of such sublime and transcendental truths as either existed not in the previous Books, or existed in an obscure and hazy condition. When they saw the dreadful darkness and iniquity of the age prevailing on one side, and exalted knowledge and wisdom and supreme spiritual light and lustre on the Prophet's side, they became completely convinced of his Divine mission.

If these Christian scholars had not been overpowered by their own judgment, how could it be possible for them

to give up and forsake merely on doubtful grounds, their own religion which had the great Roman Empire on its back, and had spread far and wide not only in the vast continent of Asia, but also in some countries of the Western world, and was much liked by the wordly-minded people on account of its polytheistic principles ; and had adopted instead a new faith which was not in good odour with the polytheists on account of its doctrine of Divine Unity, and the followers of which were also in constant danger of destruction from all quarters.

It is, thus, but obviously clear that the only reason which diverted and drew their mind towards Islam was that they found the Holy Prophet as a mere *Ummi*, but endowed with inspiration from the Most High God, and the Qur'an as far above the power and capacity of human beings. They had also read the prophecies in the ancient scriptures about the advent of the Last Prophet. So, the Most High God opened their hearts for the reception of Truth, to which they turned out to be so true and faithful that they hesitated not to lay down their lives in the way of God.

Opponents Check-mated

Again, from a consideration of those among the Arabs, the Jews and the Christians who were mischievous and malevolent to a high degree, it appears that they believed the Holy Prophet to be an *Ummi* and it was for this reason that when they got silencing replies about certain texts of the Bible on which they interrogated the Prophet by way of test, they had not the courage to say that he was a literate man and repeated what he had read in the Books. But

like the man who "even though vanquished he could argue still," they offered the most puerile excuses, saying that some Jew or Christian scholar of the Bible might have related those tales to him in secret. If they had not been fully convinced in their heart of hearts that the Prophet was an *Ummi*, they would have left no stone unturned to prove that he was not an illiterate man and had received his education in such and such an institution.

The allegation that some Jew or Christian scholars were in collusion with the Holy Prophet was absurd on the very face of it. The Holy Qur'ān had, repeatedly, called the revelation of the people of the Book as imperfect and inadequate, their Scriptures as having been corrupted and changed, their beliefs as false and fabricated and condemned them to the fire of hell and perdition, if they should die in unbelief. Like a sledge-hammer, the Holy Qur'ān smashed their sham principles to pieces. How could it, then, be possible that those people could have caused, suicidally, the death and disgrace of their own Scriptures and religion by strengthening the hands of the Holy Prophet?

The Challenge

All this nonsensical prattle, it may be understood clearly, the worldlings had to blurt out for the reason that there was no other course open to them to speak sense. The bright and brilliant Sun of Truth was darting its rays so strongly on all sides that they concealed themselves, bat-like, in dark holes from its dazzling light. They could not stay on and stick to one thing. Prejudice and ill-will had dazed them unto stupor and moral stupidity. In the first instance, when they heard the stories of the

Israelite prophets from the Holy Qur'an, they misconstrued it, saying that someone from among the people of the Book might be telling those tales to the Prophet : انما يعامه بشر (as stated in the Holy Qur'an). Later on, when they saw that the Qur'an contained not merely stories of the ancients, but also supreme and sterling truths, they took their stand on another misconceived opinion : و اعانه عليه قوم آخرون — "This is nothing, but a lie which he has forged and other people have helped him at it" (25 : 4). A challenge was, then, thrown into their face, asking them to produce a like of the Holy Qur'an, for which purpose they might call all their scholars and poets together. Even though vanquished, they could argue still. They next contended that the Qur'an was not the work of man ; it had been prepared with the help of the *Jinn*. However, the reply given to this argument by the Most High God put a strong seal upon their lying lips ;

"The Holy Qur'an contains all sorts of secrets of the Great Unseen which is not within the power of the *Jinn* to unravel. Tell them : if man and *Jinn* should combine together to bring the like of this Qur'an, they could not bring the like of it, though some of them were aiders of others" (17 : 88).

When the opponents of Truth could not make any headway against Islam, the bottom of their falsehood having been knocked out completely, they stooped to another mean mischief, that the propagation of the Qur'anic teaching should be suppressed at any cost. It is stated in the Holy Qur'an ;

"Said the unbelievers : Listen not to the Holy Qur'an ;

and when it is recited before you, make a great noise. May be that you predominate in this way. And some from among the Jews and the Christians said : Go in the morning and declare faith in the Qur'ān ; but return to your own faith in the evening ; people in this way may be thrown into doubt, and they may renounce Islam."

"Have you not considered those (the Jews and the Christians) to whom a portion of the Book has been given? They believe in devils and idols, and say of those who disbelieve : These are better guided in the path than those who believe (i.e., Muslims). Those are they whom Allah has cursed, and whomever Allah curses, you shall not find any helper for him." (4 : 51, 52).

Summing Up

If the Prophet had not been an *Ummi*, how could the opponents of Islam sleep over and ignore this strong point against him, particularly the Jews and the Christians who, besides their religious animosity, were also burning with envy and spite that the Apostle, to the utter neglect and disregard of their tribe, the Israelites, had been raised among their brethren, the sons of Ishmael. The truth, no doubt, had dawned upon them that the words of wisdom which fell from the Prophet's lips, could not be the utterance of an unlettered *Ummi*, nor the work of ten or twenty persons ; and it was for this reason that they said . اعانه عليه قوم آخرون -i.e-, "Other people have helped him at it." However, the wise and learned among them had come to the clear conclusion that the Qur'ān was far above and beyond human power and capability. The door of

faith had so widely been opened upon them that the Most High God said of them in the Holy Quran يعرفونه كما يعرفون ابناءهم i.e. "They recognize the Prophet much in the same way as they recognize their own sons." This door of faith and divine knowledge, as a matter of fact, opened not only for them, but even today it is as widely open for the whole world. For, in order to induce belief in the truthfulness of the Holy Qur'an, the same miracles and marvels, the same supernatural signs and divine help exist to-day, as they existed in those early times. It was the will and pleasure of God Almighty that this faith should continue and stay ; so He kept it on and preserved its signs and blessings. But in the case of the Jews and the Christians and the Hindus, it was His desire that their religions should be given short shrift and finished ; so, nothing but empty stories, no bliss, no beatitude, no divine favour, was left in their hands. Their Scriptures speak of signs, of which there is not an iota of proof with them ; they merely allude to some unknown ancient stories. The Holy Qur'an, on the other hand, presents signs which can be seen and perceived by every man.

VIII. Wali's Wonder Working is Prophet's Miracle

Any wonder worked by a *wali*, which is out of the ordinary course of nature is, in reality, the miracle of the Master-Prophet, of whom that *wali* is the spiritual disciple. When the happening of an event depends essentially upon yielding complete obedience to a certain Book or person, and without which it would not be possible for that event to have come into existence, it will be obviously clear that although the wonder has been

shown and displayed by the follower-*wali*, yet the credit thereof will go to the Master-Prophet, a complete submission to whose authority was the necessary condition for the causation of that miracle. The secrets of this strange fact, viz. why the Prophet's miracle should be caused into effect through the agency of another man, is not far to seek. When a follower submits completely to the authority and guidance of his Master, and does what he has been commanded to do, and abstains from what has been forbidden, and follows dutifully the Book which his Master has given him ; in that case, the true disciple, disjoining himself from his own self, submerges into the will and pleasure of his Spiritual Guide. Now, if the Guide, like an expert physician, directs him aright on the true path, and the Blessed Book brought by him prescribes efficacious remedies for all the spiritual ailments of his follower, and a full course for the harmonious development of his knowledge and conduct, and the disciple, too, has accepted those principles from the core of his heart, without any reservation ; then all the signs and wonders that will come into display after complete obedience to the Master-Prophet, will be recognized and considered as blessings accruing from the Master-Prophet.

After these preliminary observations., we, now, launch upon our subject, the main theme of which is the truthfulness and superiority of the Holy Qur'an

و نسئل الله التوفيق و النصره هونعم المواجى و نعم النصير

Says the Most High God in the Holy Qur'an—

(1) “ By Allah, most certainly We sent apostles to

nations before you, but the devil made their deeds fair-seeming to them, so he is their guardian to-day and they shall have a painful chastisement. And We have not revealed to you the Book except that you make clear to them about which they differ, and as a guidance and a mercy for a people who believe. And Allah has sent down water from the cloud and therewith given life to the earth after its death ; most surely there is a sign in this for a people who would listen." (16 : 63—65).

- (2) " And He it is Who sends forth the wind bearing good news before His mercy, until when they bring up a laden cloud, We drive it to a dead land, then We send down water on it, then bring forth with it fruits of all kinds ; thus shall We bring forth the dead that you may be mindful. And as for the good land, the vegetation springs forth abundantly by the permission of the Lord, and as for that which is inferior, its herbage comes forth but scantily ; thus do We repeat the communications for a people who give thanks." (7 : 57, 58).
- (3) " Allah is He who sends forth the winds, so they raise a cloud, then He spreads it forth in the sky as He pleases, and He breaks it up so that you see the rain coming forth from inside it ; then He causes it to fall upon whom He pleases of His servants, lo ! they are joyful, though they were before this, before it was sent down upon them, confounded in sure despair. Look, then, at the signs of Allah's mercy, how He gives life to the earth after its death, most surely He is the quickener of the dead ;

and He has power over all things." (30 : 48 — 50).

- (4) " He sends down water from the cloud, then water courses flow (with water) according to measure." (13 : 17).
- (5) " Corruption has appeared in the land and the sea on account of what the hands of men have wrought, that He may make them taste a part of that which they have done, so that they may return. Say : Travel in the land; then see how was the end of those before ; most of them were polytheists." (30 : 41, 42).
- (6) " Do they not see that We drive the water to a land having no herbage, then We bring forth thereby seed-produce of which their cattle and they themselves eat ; will they not then see ? " (32 : 27).
- (7) " And We have made the night and the day two signs, then We have made the sign of the night to pass away and We have made the sign of the day manifest." (17 : 12).
- (8) " Surely, We revealed it on the Grand Night. And what will make you comprehend what the Grand Night is ? The Grand Night is better than a thousand months. The angels and the inspiration descend in it by the permission of their Lord for every affair. Peace ! it is till the break of the morning." (97 : 1—5).
- (9) " Sur ely We have sent to you an Apostle, a witness

against you as We sent an apostle to Pharaoh."
(53 : 15).

- (10) " And with truth have We revealed it, and with truth did it come." (17 : 105).
- (11) " O followers of the Book ! indeed Our apostle has come to you explaining to you after a cessation of the mission of the apostles, lest you say : There came not to us a giver of good news or a warner ; so indeed there has come to you a giver of good news and a warner ; and Allah has power over all things," (5 : 19).
- (12) " And you were on the brink of a pit of fire, then He saved you from it ; thus does Allah make clear to you His communications that you may follow the right way." (3 : 102).
- (13) " And were it not that there should befall them a disaster for what their hands have sent before, then they should say : Our Lord ! why didst Thou not send to us an apostle so that we should have followed Thy communications and been of the believers !" (28 : 47).
- (14) " And were it not for Allah's repelling some men with others, the earth would certainly be in a state of disorder ; but Allah is Gracious to the creatures." (2 : 251).
- (15) " And We have not sent you but as a mercy to all the nations." (21 : 107).

- (16) "That you may warn a people whose fathers were not warned, so they are heedless." (36 : 6).
- (17) "Do you think that most of them do hear or understand? They are nothing but as cattle; nay, they are straying farther off from the path." (25 : 44).
- (18) "And were Allah to punish men for what they earn, He would not leave on the back of it any creature." (35 : 44).
- (19) "And He it is Who sends the winds as good news before His mercy; and We send down pure water from the cloud, that We may give life thereby to a dead land and give it for drink, out of what We have created, to cattle and many people. And if We had pleased We would certainly have raised a warner in every town. So do not follow the unbelievers, and strive against them a mighty striving with it... And He it is Who made the night and the day to follow each other for him who desires to be mindful or desires to be thankful... And He it is Who has created man from the water, then He has made for him blood relationship and marriage-relationship, and your Lord is powerful... Have you not considered the work of your Lord how He extends the shade? And if He had pleased He would certainly have made the sun an indication of it; then We take it to Ourselves, taking little by little. And He it is Who made the night a covering for you and the sleep a rest, and He made the day to rise up again." (25 : 48, 49, 51, 52, 62, 54, 45, 46, 47).

- (20) "Know that Allah gives life to the earth after its death ; indeed We have made the communications clear to you that you may understand." (57 : 17).

That is to say, the Most High God has declared, swearing solemnly upon the Divineness of His own person which is the sum-total of all perfect attributes and the perennial source of all good and guidance : We raised apostles before you among the different nations of the world. But those people were taken in and led into error by the deceitful Devil, and their evil deeds seemed fair and pleasing to them. The Devil is their friend and ally even today and leads them away from the path of righteousness and rectitude. So We sent down the Book that their differences may be expurgated and expunged, and the teaching which existed in an incomplete form in the earlier scriptures, may be perfected for the guidance of the believers. The earth, as a matter of fact, had been smitten with death to its entirety, and the Most High God sent down rain from the clouds and revived life into the dead soil. It is surely a sign of the truthfulness of that Book, but only for those who listen and seek after Truth.

Deadly Drought followed by Life-giving Rain

Again, it has been the Law of Nature, from time immemorial, that the Great God causes the winds to blow before His mercy sends down rain. These winds which carry rain-bearing clouds on their wings are driven to a dead land which has been sapped of life by a dreadful and devouring drought. We, then, send down water and cause many a kind of luscious fruits to grow. In the same way, We pull the spiritually dead from their depths. This example We

have given so that you may ponder over and think that just as We quicken life into the dead earth at the time of drought, in the same way when corruption, and iniquity loom large and human mind is bereft of all life, after the manner of the dead soil, We infuse and pour into it the breath of life. The land which is pure and fertile produces, by the grace of God, a good fruit ; whereas the bad and barren soil yields result which is deficient and disappointing. We explain these things in divers wayse so that those who are grateful may express their gratitude.

Again, the Most Beneficent God causes to blow, at the time of the greatest need, such winds as stir up and raise clouds. These clouds float in the sky and shed rain only in accordance with the Divine Plan. The people who get this water from the heaven become happy and prosperous. Prior to its coming down, they had been struck with disappointment and distress. But now their pain is abruptly changed into pleasure. The Most Merciful God showers His blessed rain upon the people when their hearts are broken down with consternation and dismay.

Reflect, again, on the boundless beneficence of the Most High God ; how He revives life in the earth after it had become dead and defunct. It is also undoubtedly His practice that when people undergo and suffer spiritual death, He infuses and instils life into them ; and He is mighty and powerful over all things. He sends down water from the clouds, and it flows through every course according to its measure, i.e. everyone, in proportion to his own capacity, derives benefit therefrom.

Widespread Corruption and the Apostle's Appearance

The Apostle, said the Most High God, appeared at a

time when corruption and contamination prevailed over the sea and the land, and the whole world was tainted with depravity and debasement. The unlettered *Ummis* as well as the people of the Book and Knowledge, all had strayed away and swerved from the right path. The cause of all this corruption was that righteousness and truth had departed and disappeared from the human minds, and all their actions were impelled by selfish, sordid motives, and not by any sense of obedience to the Supreme Being. They had, as a matter of fact, become entirely earth-bound and perverted, in consequence whereof Divine favour and grace had been snipped off and snatched away from them. But, before chastising them, the Most Merciful God sent to them His Apostle that they might repent and recoil from their evil course.

Travel through the land, the Most High God warned, and find out the fate of those unbelievers who lived before you; most of them were polytheists. Did they not behold and consider that it is Our pleasure and practice that We send down water to the dead and dry land and bring forth foodgrain therefrom which they and their cattle eat to keep out of starvation and death? Why should you not, then, ponder over and perceive that if the Most Merciful God sends down the blessed rain at the time of a dreadful drought or a frightful famine in order to save you from physical death, why should He withhold stingily His word which is the elixir of life at a time when spiritual starvation stalks through the land?

The Signs of the Night and the Day

The night and the day, says the Most High God, We have made them two signs, the night representing the moral

and spiritual darkness, and the day, the spread of light and guidance. When the night reaches its climax, it is a sign of the coming of the day ; likewise, when the day rises to its apex, it tells of the approach of night. So We have submerged the sign of the night and made the sign of the day to guide and lead. When the day dawns, it points to the fact that there was darkness previously. The worth of the elegant and beautiful can only be appreciated rightly when set in relief with the ugly and loathsome. So Providence Divine ordained that Light and Darkness should rotate in the world in cyclic order. When Light will reach its point of perfection, it will be followed by Darkness ; and when Darkness will get to its highest degree, Light will emerge with its charming face. It is, thus, indicated in this verse that when darkness rose to its summit, and corruption and contamination prevailed upon the sea and the land, We, in pursuance of Our eternal law, brought the sign of the day to pass so that the wise and the discreet who are guided by sound reason, may add to and augment their belief and knowledge by perceiving the display of the Divine Power.

The Glorious Night

The Most High God has expounded in this verse the Great Law as to when and at what time a Book or a Prophet is sent into the world. The Law enunciates that when foul and dismal darkness seizes upon human minds and makes them wholly earth-bound and degenerate, so that their beliefs and actions, morals and motives, habits and character, all become putrefied and foul, and the love and reverence for the Most High God goes out of their minds and vanishes away ; at such a time when the deadly darkness has reached its utmost intensity, the mercy of the Most

Beneficent God comes into play, and He reveals, through His word, ways and means for the reclamation and reform of the benighted people.

Making a reference to this Great Law, the Most High God has said : We have revealed the Qur'an in a dark night when it had become essentially necessary for the good and guidance of the people, to point out the right path and lay down the limits of Law and Religion. A very powerful light was needed indeed to dispel that deep and dismal darkness which had prevailed upon the whole earth ; and God Almighty vouchsafed that strong light in the shape of the Holy Qur'an which drives away and dispels all doubt and darkness, and spreads light.

It should be clearly understood that the internal physical *Lailatul-Qadr* contravenes not in any way the outer visible *Lailatul-Qadr*, which is commonly known to the people. But "order is Heaven's first law" ; and whatever the Most High God does He does in perfect order, and confers upon it, for the sake of its spiritual significance, whatever physical form He thinks proper and fit. Since the psychic reality of the *Lailatul-Qadr* is that time of perfect darkness when the beneficence and grace of the Most High God descends upon the world for its reformation and guidance, the Divine Being, in conformity with it, fixed and appointed a night to represent, on the external and visible sphere, the last part of that dark age wherein wickedness and vice had reached their climax. It was on this night that the Most High God, finding the world groping in deep and dismal darkness, was pleased to reveal His word of wisdom unto His Prophet. This night, therefore, in which came down the luminous light of the Holy Qur'an

to dispel and drive away the spiritual darkness, was indeed better than a thousand months.

From Reason's Angle of Vision

Rationalistically too, it is but obvious that the worship and obedience of the Most High God, performed during the dark and atrocious age, fetches more merit and approbation. It should, therefore, be regarded as superior to and surpassing other ages. The godly and devout persons of the dark age are, deservedly, more worthy of Divine favour and recompense; for it is in such a time of trial and tribulation, when wordliness and vice prevail and adherence to Truth is fraught with fatal danger, that the place and position of the sincere worshippers is determined in the sight of God. It is evident that when human minds become dead and defunct and obsessed with the love of this vile and wicked world, and the soul-smiting simoom blows all over, and all veneration for the Divine Being fades away and vanishes, and deadly dangers beset the path of Truth and Faithfulness which becomes desolate and dreary and without a comrade; at such a terrible time, retaining firm faith and unwavering fidelity in the Divine Being, and cutting off all connections with unconformable friends and kinsmen, and suffering patiently all the torments of persecution and helplessness without any fear of death and disgrace, is indeed such a sublime deed as cannot be accomplished except by prophets and apostles of constant and unshakable determination, who receive pleasant showers of Divine blessings and are attracted involuntarily towards their Beloved Being. In fact, the firmness and fortitude, patience and adoration of such a time get merit of a high degree which is not granted at other times.

Raising of Prophets and Auliya

For the reasons stated above, the foundations of the *Lailatul-Qadr* were laid at a time when, on account of its horrid blackness, only a brave man could stick to and stand upon Truth without flight or flinching. It is by far the time when the worth and excellence of the brave men of mettle as well as the base timidity of the craven cowards is proved to the hilt. Again, it is the time which appears frightfully like a dark and dreary night; and during this dreadful deluge only those who are under the special care of God are saved from death and destruction. For these reasons, the Most High God willed and ordained a part of that dark age as *Lailatul-Qadr* on account of its intense darkness, and afterwards explained and expounded the heavenly blessings which dispel and dissolve that darkness, and said: It is the pleasure and practice of the Most Beneficent God that when darkness reaches its uttermost limit which is psychically called the *Lailatul-Qadr*, He turns His kind attention, in the night time which resembles that inner and internal darkness, towards the spiritual world, and angels and the holy spirits descend upon this earth by His special command. For the reclamation of erring humanity, the Prophet is also raised who, getting his guidance from Heaven, pulls the people out of darkness, and rises from strength to strength until the light reaches its brightest point. The *auliya*, who are the spiritual successors of the prophets and follow in their footprints, are also raised in accordance with this law.

The Tidal Rise and Fall

It should be clearly understood that the Most High God

has said emphatically in the Holy Qur'an that there is, from time immemorial, a tidal rise and fall in the condition of the world. A reference to this fact has been made in the verse :

تولج الليل في النهار و تولج النهار في الليل

“Sometimes Thou submergest the night into the day, and sometimes the day into the night.”; i.e. Thou givest guidance when darkness prevails, and createst darkness when guidance predominates. The secret of this alternate rise and fall is that sometimes, under Providential Plan, a sort of constructive constraint comes upon human minds and they become obsessed with the love of this world and all their efforts are spent on the achievement of the pleasures of the flesh. This age is the age of the darkness, the extreme point of which is called the *Lailatul-Qadr*. This *Lailatul-Qadr* is ever coming to pass. But it occurred in its perfect form when the day of the Holy Prophet's advent drew nearer ; for, at that time such a complete corruption and contamination had prevailed in the whole earth, that the like of which had never occurred before, nor will it ever come to pass in future up to the Day of Resurrection.

The Great Spiritual Law

In short, when the spiritual darkness reaches its climax, ordained for it, the Most High God turns to the affairs of the world with mercy and kindness, and sends His Apostle to admonish and reform them. Noble souls rally round him ; and just as it is impossible that when the lamp is lighted, the beetle will not be attracted towards it ; in like manner, it is impossible too that pure and noble souls will

not be drawn towards the Heavenly Messenger when he makes his appearance. The world, at the time of the Holy Prophet's advent, was steeped in deep spiritual darkness to such an extent that it warranted the appearance of a strongly shining Sun of Truth. And it was for this reason that the Most High God, speaking of the Holy Prophet's mission, has said repeatedly in the Holy Qur'an that he found the world overshadowed with deep darkness and pulled it out into the life-giving light. A few verses :

- (1) " This is a Book which We have revealed to you that you may bring forth men from utter darkness into light." (1 : 1)
- (2) " Allah is the guardian of those who believe ; He brings them out of darkness into the light." (2 : 257).
- (3) " He it is Who sends His blessings on you, and so do His angels, that He may bring you forth out of utter darkness into the light." (33 : 43).
- (4) " Indeed, there has come to you light and a clear book from Allah. With it Allah guides him who will follow His pleasure into the ways of peace and brings them out of utter darkness into light by His will and guides them to the right path." (5 : 15).
- (5) " Allah has indeed revealed to you a reminder, an Apostle who recites to you the clear communications of Allah so that he may bring forth those who believe and do good deeds from utter darkness into light." (65 : 10, 11).

In these and other allied verses, the Most High God says : The Prophet was raised at a time when corruption raged rampageously, and not a nation there had been that was immune from its destructive effect. We have sent this Apostle to you, much in the same way as We had sent an apostle to Pharaoh, and We have, at the most exigent time, revealed unto him Our Word of Truth and Guidance. Ye people of the Book ! Our Apostle has come to you at a time when the coming of apostle has ceased for centuries at a stretch. He guides you, in this age of wickedness and vice, into the right path wherefrom you had strayed away. He is both the warner as well as the bearer of good news to you, so that you may not, later on, seek exemption from responsibility with the excuse that no warner appeared amongst you. You were tottering on the brink of a flaming fire when the Prophet who is, as a matter of fact, a mercy unto the nations, made his appearance and saved you from destruction.

The World-Prophet

Continuing, the Most High God says : If We had desired, We could have sent an apostle to each place separately. But We have sent thee for the whole world, for the greater the task, the greater will be its reward and recompense. One single man executing the huge work of a thousand persons, undoubtedly, deserves more merit, glory and remuneration.

Since the Holy Prophet was the best and the most exalted of all the prophets and apostles, the Most High God desired that he should also top the list, standing out conspicuously with reference to the services rendered by him to the human kind. So unlike Moses and Jesus whose mission

had been restricted and confined to one particular people, the Israelites, the sphere of the Prophet's activity extended over all the nations and all the countries of the world, so that suffering vexatious worries and affliction from all quarters he may earn high honour and reward that will not be granted to other Prophets.

Again : Allah is He who makes the night and the day follow each other in cyclic succession. By Him it is also ordained that spiritual light and darkness will likewise follow each other. He is God Almighty Who has brought man into existence by His perfect power and then, kept up and continued his species by the process of procreation. A similar law is found to be working in the spiritual world. He creates, in the first instance, a man spiritually when darkness amounting to spiritual nothingness, prevails ; then, He confers spiritual life and awakening on his followers who may be called his children. All the prophets are spiritual sires and the good and righteous among their followers are their spiritual offspring. There is, in this way, a parallelism between the physical and spiritual systems, without any disparity or dissimilarity between them.

Furthermöre : Do you not perceive how He draws out and extends the shadow until it spreads over and covers the whole earth. And if He had desired, He could have prolonged this darkness perpetually, and of light there would have been nothing. But He lifts up the sun that it may be an argument upon the darkness that existed previously. It is easy to understand one contrary in reference to the other. Light can only be rightly appreciated by him who has had a knowledge of darkness. Again : We disperse darkness gradually by means of light so that the dwellers of darkness

may, by degrees, be benefited by it, and may also be spared the severe, sharp shock which a sudden abrupt change would have caused to them. In the same way, when spiritual darkness prevails in the world, the Most High God, in order to illuminate and enlighten it and institute a distinction between the light and the darkness, raises generally on high the Sun of True Knowledge which gains in brilliance and strength by degrees and shines upon the world. Again: It is the immutable law of God that when the earth becomes dead and dry, He quickens life into it anew. We have expounded these signs explicitly that people may ponder over and understand.

Resume

The argument, which the Most High God has adduced on the inevitable need and supernatural source of the Holy Qur'an, may briefly be re-stated as follows: The Holy Qur'an came at the most critical time when the followers of all faiths had forsaken the true principles and fallen away from godliness, piety and chaste action; and not a religion there was on the face of this earth which had remained pure and free from corruption and moral defilement. Human minds had been obsessed with the love of this world to such an unreasonable extent that all their efforts and actions were inspired by one single motive, namely the attainment of worldly pleasure, honour and happiness. The love and reverence of God had been altogether banished, and dead rites and rituals were considered to be the be-all and end-all of religion.

So, in pursuance of His Eternal Law that He turns mercifully towards His creatures whenever they are stricken down with affliction, just as He sends down life-giving rain

when the death-dealing drought smites them, the Most High God liked not that His created beings should continue in that state of spiritual darkness and distress which would ultimately land them in eternal damnation and destruction. So, He sent down the Holy Qur'an to call them back to rectitude from moral wandering and transgression. And in view of the deep darkness which had reached the last point of its intensity and dreadfulness, it had become absolutely essential that a mighty Book and a mighty Prophet, capable of producing great effects, should be raised.

The Mighty Prophet

Says the Most High God in the Holy Qur'an :

لم يكن الذين كفروا من اهل الكتاب و المشركين منفكين حتى
تاتيهم البينة رسول من الله يتلوا صحفا مطهرة فيها كتب قيمه

Without the advent of a Prophet who brought with him such a mighty Book which, in the matter of true principles, wisdom and Divine knowledge, encompasses all the sacred scriptures and is pure and free from every kind of fault, flaw or failing that impairs excellence, it would not have been possible to bring back to the Right Path those, from among the people of the Book, who had renounced the true faith and went over to unbelief.

The proof of this argument rests upon the proof of two propositions :

(1) That it is the immutable and eternal Law of God that He confers His help at the time of physical and spiritual needs—in the form of rain from heaven when physical

distress afflicts the world, and in the shape of His word of wisdom and healing when the spiritual calamity torments.

This proposition, it is so easy to understand, is so clear and self-evident that it produces conviction on its bare presentation. No sane man under the sun will ever deny the palpable fact that both the physical and the spiritual systems have been coming down the ages, uninjured and unimpaired, for the one reason that the Most High God has been protecting them against all the forces of desolation and destruction. For instance, if He had not vouchsafed His protection to the physical world by sending down rain from the heaven when deadly drought and frightful famine prevailed, the inescapable result would have been that people, having eaten up and consumed the yield of their first crops, would have, thereafter, starved to death and the human-kind would have ultimately been wiped off and annihilated.

Or, again, if the Supreme God had not appointed and ordained the sun and the moon, the day and the night, and the wind and the cloud to perform their functions with perfect precision and accuracy, the whole system of this universe would have broken down and disintegrated. Says He, in reference to it, in the Holy Qur'an :

“ Do they say, he has forged a lie against Allah ?, but if Allah pleased, He would seal your heart, and Allah will blot out the falsehood and confirm the truth with His Words ; surely He is cognizant of what is in the breasts.—And He it is Who sends down the rain after they have despaired, and He unfolds His mercy ; and He is the Guardian, the Praised One.”

(42 : 24, 28).

It is His pleasure and practice that by means of His words He asserts truth and obliterates falsehood. And this power and privilege belongs exclusively to Him ; for He knows all our spiritual ailments as well as the effective and efficacious remedy thereof. When physical distress reaches its climax and people are broken down with despair and dismay, He, in accordance with His Eternal Law, sends down merciful rain which alleviates and relieves and gives ease and comfort. In the same way, when the spiritual calamity breaks out and people go out of the right way, and grope grievously in the darkness of moral delinquency and misdemeanour, the Most High God raises a man, endowed with divine light, for the lifting up of His darkness. Since, physical gifts and blessings can easily be seen and perceived by the human eye, the Most High God has argued, in the verse quoted above, from the known to the unknown and enunciated the physical law in the first instance, so that it may become easy for the saner people to understand His spiritual law thereby.

The Brahmo Samaj

It should also be clearly understood that those people who believe that certain scriptures have been revealed by the Most High God have also to admit that these Books had been revealed at critical times when need for them was hard and pressing. Yet another conclusion emerges with convincing force that it is the practice and customary action of the Supreme Being to send down Books at times of crisis and exigency. But there are also people, for instance those of the *Barhmo Samaj*, who have no faith and belief in Divine revelation. Although much has been written in the foregoing pages to confute and convince them, this one single argument which the Most High God has adduced in the

verses quoted above, should suffice, if they have in them even an iota of justice and fairmindedness. When they acknowledge and admit that the control and guidance of the physical life is in the hands of God Almighty, and He it is Who saves the world from darkness and destruction by His celestial light and blessed rain, how can they escape the inescapable inference that the conduct and control of the spiritual world too is put into execution from on High. It will indeed be utter lack of foresight and a woeful want of wisdom to think that whereas the control of the physical life, which is merely transient and lasts for a limited time only, is in the hands of the Supreme Being, the real, abiding and everlasting life that consists of inner, spiritual light and Divine knowledge, should be so lightly looked upon and regarded as mere vagaries of human imagination. It is understandable why God Almighty, Who, in order to keep up and sustain the physical world, has manifested His supreme power without any human intervention whatsoever, should be considered as weak and imbecile at the time of the display of His Power on the spiritual plane. He cannot, under these conditions, be regarded as perfect in His attributes, nor can a proof of His spiritual powers be found out and ascertained. Real, genuine satisfaction, which should be based and founded on a firm belief, cannot possibly come from mere imaginary thinking. Imagination, at the most, leads up to and creates a strong probability, and even that in the case when it is not inclined to deny and negate.

The Lofty Ladder

Human thought and reasoning lack satisfaction and lag far behind the last limit of Divine knowledge. It, at the highest, may get to some cognizable conjectures which neither open out and unfold the soul, nor give it any

recognition of the supreme, spiritual knowledge nor even a purification and cleansing from the inner filth and dross of defilement. Such a man will, rather, be held in the thralldom of his own base passions, and his art and intelligence he will use as a wily weapon for the furtherance of his craftiness and cunning. Is it possible that the poor and weak wisdom of man, even in his loneliness and solitude, will disjoin and dissociate him from his passions, ignorance and indifference? Is there any power in human thought which is on a par with the Most High God in knowledge and might? Is there any being, other than the Supreme Being, endowed with a similar Divine light and lustre which produces an effect on the soul, and delivers one from dark and deep-rooted doubts? No, there is none. Those persons have fallen into these errors who have never cared to think how far our real deliverance depends upon our knowledge of the Divine Being, and how far the power of God Almighty acts upon our soul, and to what distance we can go in approaching the Most High God through His grace and kindness, and to what degree will He lift the veil hanging in front of us? Their knowledge and wisdom terminate with a few useless conjectural surmises. But the true knowledge that is sound and sterling and most essential for the deliverance of man is placed under a ban by their queer and qualmish philosophy. It should be clearly understood that they are in manifest error in taking their stand upon imperfect human intellect and reasoning. Many a secret there is in the path of Divine knowledge which human logic and science cannot unravel, nor can human imagination fly so high as to ever reach the infinite height of the secret of His Divineness. There is no ladder, no lift to get to that height which dazzles the eyes, except that of the supreme word of the Supreme Being; and the man who is, with all his heart and all his might, a seeker after the Most High God, stands

urgently in need of this ladder. Man, as a matter of fact, cannot attain to that lofty tower of the sublime knowledge of God until he makes this mighty and majestic ladder the means of his progress and advancement. He will, rather, remain a slave of his dark and atrocious thoughts that will be unsatisfactory and far from truth and reality ; and all his assumptions and inferences will be, on account of this insufficiency of Divine knowledge, deficient, defective and incomplete ; and just as a needle is useless and unserviceable without thread and cannot produce any stitching effect, in the same way, human thought and philosophy, without the aid and approval of the Divine Word, will remain baseless and shaky and without any firm foundation.

THE END