

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Beneficent, the Merciful.

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# THE QUR-AN A MIRACLE

BY

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*Secretary,*  
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# THE QURAN A MIRACLE

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The Sacred Book has various miraculous features about it which should be borne in mind. It has been, admittedly, the most successful of all sacred books in its mission. It came first to a people verging on the borders of animality and raised them from thence to the acme of civilization within the shortest period for such a transformation recorded in history. It changed the destinies of the world by bringing the greater portion of it under its healthful influence, while setting the remainder on the right path to civilization. The Book still remains a source of inspiration to the human race, inculcating the noblest of ideals—monotheism, universalism, and democracy. Though it gives the true solutions to all the important problems of humanity and provides for every contingency of life, yet it is wonderfully laconic. It condenses the whole of its teaching into 6,666 verses.

We can read volumes in a chapter, chapters in a verse, and in a single word perceive a veritable

treasure of knowledge, yet it is in no wise dogmatic. It produces logical reasons for every one of its tenets. It appeals to things in Nature for confirmation of its truth. Thus, its opening words are marvellously pregnant with sublime significance. They are as follows :—

“ All praise (hamd) is for Allah, the Rabb, (The Creator and Maintainer) of the worlds.” This sentence is not only an epitome of various teachings, but it contains the purest of logic to support its assertions. It speaks of the Deity, Whom it calls the Rabb. It should be noted that the English word “ Lord ” is no adequate rendering of the Arabic word which is extraordinarily rich in meaning. Ar-Rabb is “ He Who creates things out of nothing,” and is their Originator. He combines things in their original shape into new things. He reposes various capacities in the original substance whereby it evolves into various new forms. He knows the properties of every thing,—where to find them, and how to reduce them to His service for the working out of His designs. He fixes the proportions in which things must combine with one another if they are to create new things. He is also their

Regulator. He makes laws for the evolution of things and sets them on the path to perfection. The Quran uses this word "Rabb" to convey all these meanings. The Holy Book in this respect is corroborated by the Arabic lexicon and by ancient literature. Moreover, all manifestations of Nature possess all these qualifications. In studying the process of Creation, scientific researches have gone beyond the elements which once were taken as the parents of the universe. Science now finds itself standing before an impenetrably dark substance called ether. It discovers, too, that flames of light are incessantly flashing from the ether; that these at once become specialized and collated into the nebular world which gives birth to atoms; that these in their turn create elements, and that the process of combination and collocation goes on under special laws and prescribed forms, until the ethereal speck evolves into the cell in the human brain and human consciousness is created. Science also confirms the Quranic statement that things are designed and fashioned in their origin, and bring forth their qualities gradually in the journey of their evolution.

Science thus observed many things in Nature before it believed in the existence of the First Intelligent Cause. It saw the whole of Nature

bound with the chains of laws which though apparently conflicting in some cases, yet worked in harmony as if under one controlling hand. Science observed Design and Evolution worked out under Intellect, Knowledge, and Power. This led biology to give up its earlier atheistical beliefs and accept God as the Mover of the whole machine ; but it is marvellous to find that the Quran here anticipates science. The Book refers to the above mentioned verities among many other things, when speaking of God : but surely it is the wonder of wonders that the very meaning of the word " Rabb " should also cover them. The phrase " The Creator of the worlds " is preceded by the word " Al-Hamd " which first means praise, eulogy, and approbation : and secondly our submission to the ways of the Creator ; for by saying " Hamd " we express our willingness to submit to His laws, and the literal interpretation of Islam " submission." Technically it means Obedience to the Laws of God. Thus the Quranic sentence, besides expressing our intelligent belief in the existence of the Deity, refers to our creed of life, that is to say, our religion—the religion of obedience and commandment. If God be pleased to base His work of creation of laws, as the word " Rabb " says, our very existence and its proper

evolution would command us to observe these laws. We cannot live, even for a moment, without them. Yet, even so, we do not know all the necessary laws and, therefore, revelation must come from God to enlighten us.

Every Prophet of God, as the Quran says, came with one and the same message. They all taught us to obey Allah or Rabb. If Allah is the Source of all laws, and Rabb promulgates the ways of creation and sustenance, we cannot remain indifferent to such laws. This is the religion of which the Quran speaks, and the point of it is obvious.

The sentence under discussion, "All praises to Allah, the Creator of the worlds," refers also to the nature of the religion we have to observe. Science and the Quran alike speak of various worlds into which we have passed from the beginning upon the present stage of sojourn, which is the final stage of our physical growth. Here we stand at the threshold of a "New Creation." It has been, up to now, the world of consciousness. We have found the means of subsistence in every sphere into which we have entered during the said journey, and, in it, have become prepared for our progress in the sphere immediately following it. We naturally look to our

Creator for nourishment in this world as well as for our preparation for the next, if any. We are on the mental plane now, and need intellectual food; we need knowledge of the ways of progress on the mental, moral, and spiritual planes, since they are the chief constituents of the present and the coming world; we need a revelation from God.

The present world, no doubt, is of comparatively short duration, and we should not bother much, perhaps, about proper guidance, if it were the end of all things, as the modern mind sometimes thinks. But if the life beyond the grave is eternal, it is to our vital interest if we would make it brilliant, that we should not grope in the darkness. We must have some clear-cut way to carry us to a life of happiness and bliss in the world to come.

The whole question turns up on the existence of the future life. It is, no doubt, an intricate problem, but observation of things around us, and the long evolutionary journey which the ethereal world had to travel before it attained to human consciousness, under the wise guidance of the Originator and Designer, clearly shows that the human frame in its material form cannot be the last stage. The Quran speaks of it in a most illuminating manner; it



carries us to the very first beginnings of the universe. It speaks of the first formation of the heavens and the earth within seven periods<sup>1</sup> of gradation, but to serve some ulterior object. What we call space was then full of vapours<sup>2</sup> and gases, when another gaseous matter, hot like fire<sup>3</sup> that floated in space, assumed the form of the earth in its nascent condition. The heavens and the earth were at that time a closed thing with various contents in a confused and mixed mass. Water then came to open the closed<sup>4</sup> casket, and in so doing brought life<sup>5</sup> to the earth. The earth, as the Book says, was constantly quaking in the beginning; and the mountains and the rocks were created to steady<sup>6</sup> it. Earth-spaces got wide ways to enable their coming denizens to follow the right course. The heaven-space was decorated with shining lamps to guide them<sup>7</sup> in the darkness. The water came from the clouds in sufficient measure<sup>8</sup> to move the dead matter.<sup>9</sup> It settled in the earth and brought forth verdure<sup>10</sup> and vegetation. It made gardens<sup>11</sup> of fruits and flowers with varieties of corn for our subsistence<sup>12</sup>. It was for this purpose that days and nights were

1 (ii 29), 2 (xxiii 17; lxxviii 12), 3 (xv 27), 4 (xxi 30),  
 5 (xxi 30, 31), 6 (xxi 30), 7 (lxxciii 13; xv 16), 8 (xxiii 18)  
 9 (xxi 25), 10 (xxii 25), 11 (xxii 19; xiv 32), 12 (lxxviii 15;  
 ii 22.)

made, with alternations in their duration which moved the winds and brought forth clouds.<sup>1</sup> The winds also floated ships and boats that enriched us with the treasures<sup>2</sup> of the sea. The day<sup>3</sup> came that we might engage ourselves in the various occupations of life; night<sup>4</sup> was made for our rest, to refresh us for the coming day. The Book also refers to our own creation; and tells how various products of the earth became combined under various specializations to evolve the genital seed as her essence<sup>5</sup>. It became located in woman's womb, where it passed through other seven<sup>6</sup> stages of evolution and gave rise to a new creation.<sup>7</sup> The earth also brought forth cattle<sup>8</sup> of many kinds for our use and food. The Book speaks very strongly of the subservience<sup>9</sup> of the whole universe to our needs, and of various other gifts to us, innumerable and baffling even to imagination.<sup>10</sup> In short, whatever we may need has already been produced. The Designer of the whole scheme, which took Him millions of years to accomplish, must have some true purpose<sup>11</sup> before Him. It cannot be all in vain.<sup>12</sup> It was all made as if it were to receive and accom-

1 (ii 164; xlv 5-12), 2 (ii 164; xlv 5-12), 3 (lxxviii 10, 11)  
 4 (lxviii 10, 11), 5 (xxiii 12), 6 (xxiii 14), 7 (xxiii 44, 13),  
 8 (xl 70; xlv 4), 9 (xiv 32, 33), 10 (xiv 34), 11 (xiv 3),  
 12 (xvi 3).

moderate some person of dignity on the earth<sup>1</sup> and that person was no other than man himself—God's own vicegerent<sup>2</sup>. The Book came to raise him and exalt him to that state of honour<sup>3</sup>. If we have to live on the earth for but sixty or seventy years and then to be no more at all, would not creation have been a mere sport on the part of our Lord<sup>4</sup>? Could all this labour have been in vain<sup>5</sup>? It must be purposeful, as every other thing in His creation shows, and the purpose cannot materialize unless there be continuity of our life, when we shall make still further progress in realms beyond the grave. The Quran speaks repeatedly of the life after death. It makes it an article of faith for us. The Book also makes mention of the various grades of evolution<sup>6</sup> in that hope, which have been called seven heavens in the Quran. Had we been labouring under the old mode of thinking, like an atheist, taking the creation of the universe and its various components as a matter of accident, we could say, as the Quran quotes the unbelievers in saying, "To say that there is nothing but our life in this." But if life is continuous, as all the Scriptures say, and true science also, we do need some guidance from on High.

1 (xvii 79), 2 (ii 30), 3 (xciv 3), 4 (xxi 16; xliv 28),  
5 (xvi 3), 6 xxxiv 19).

The Holy Book invites our attention to the following points as showing the necessity of revelation :—

- (a) Everything has been shown its way to perfection. All its properties come out when it follows the course chalked out for it by the Creator. This rule applies everywhere in the physical world; and it could hardly be otherwise in matters of consciousness. But we bring no knowledge from the mother's womb wherewith to cultivate our minds. Knowledge must come to us from above.
- (b) If every thing has been nourished by God, our consciousness must have knowledge as its food from God, since He maintains every thing of His own accord and nourishes every animal on earth.
- (c) We had to grope in the dark and Providence has created the sun and the moon with numberless other luminaries for our light. Would He not do the same to have us out of the mental and spiritual darkness?
- (d) All things are surrounded by materials which are beneficial to their growth,

but there is something that urges them to assimilate the former and reject the latter. Physically, our body does the same, but mentally we have no such guiding knowledge. It must come from without, and it did come in the shape of Divine Revelation.

(e) We do feel a strong craving for knowledge in our nature, and if God, of His own accord, has created enough material in the universe to meet every other craving in us, how could knowledge be an exception to this general rule of His dispensation? It must come from Him as well. So the Quran came—and the Revelation.

(f) Though all things derive their nourishment from the same source, yet they partake of it in prescribed measures. They instinctively know and respect the propriety of these measures in their respective cases. But we possess no such intuition at our birth. It comes to us partially by training. It is the sum total of our past experience,

popularly called conscience. But it is defective in many ways. Knowledge of these measures comes from Him who schemed them out.

(g) The Quran speaks of us as lieutenants of God on His earth. We have also realized that we are, in a sense, the lords of Nature. We must have instructions from our Principal, if we are to represent Him. We were worse than animals, as the Quran said at its coming, but it also told us of the means that would enable us to claim our Divine rights. The Arabs followed the ways that the Book taught, and obtained the inheritance. Let those who do not believe in any Revelation from God explain how such unique progress came to them immediately after the appearance of the Quran, if it was not owing to revealed guidance.

(h) We are made of the best fibre. We can do anything and everything in a goodly manner, if we are properly guided; otherwise we lay ourselves open to

failure. If God was so gracious as to give us such wonderful capacities, could His design have us without knowledge to bring them to perfection ?

- (2) Law rules the whole world, and it punishes those who break it. But in no wise Government brings any culprit to book without first giving knowledge of the Law to its subjects. In fact, no Government enactment can receive the force of Law without its being notified beforehand. The Ruler of the worlds also lies under the same obligation to us and He has admitted as such and sent His Messengers to every nation for the same reason.