
UNITY OF GOD.

Muayyed-ul-Uloom Association.

SERIES No. 22.

UNITY OF GOD.

**Being a translation of Almuvaḥhid by
His Holiness Shamsul-Ulema Maulana
S. Najmul-Hasan Sahib.**

TRANSLATED BY

SYED MOHAMMAD TAQI, Bilgrami.

PUBLISHED BY

**MAULANA S. MASROOR HASAN, VAIZ,
Hon. Secretary Association.**

PRINTED BY MUSLIM PRESS LUCKNOW,

1927.

IN THE NAME OF GOD, THE COMPASSIONATE, THE MERCIFUL.

INTRODUCTORY.

In this treatise I purpose to invite the attention of all reasonable-minded persons to a matter of grave import, desiring them to give it their best consideration. It is the marvellous difference of opinions regarding God, prevailing in and dividing the religious world. Of those who profess different creeds, each follows a separate course and adopts a different view.

Here I am not concerned with those who do not admit the necessity of a creator for the Universe, nor with those who in place of God worship the lower orders of His creatures. This brochure deals only with those who while recognizing the existence of God, join other things with Him in a Godhead. There are numbers of such people and they hold different views on this point. Some say that there are two divinities to be worshipped—Light and Darkness or according to another version Yezdan and Ahraman; while others as Christians maintain Trinity or as the Arya Samajists now-a-days holding the doctrine of the Eternity of Spirit and Matter, believe in

the eternity of these things. Some have gone so far as to increase the number of Eternal Beings to ten. Then there are others who, assigning to lifeless stony figures the attributes of God have thrust them into realms of divinity. In short there is such a medley of divergent views on this subject that the mere enumeration of these would make a lengthy catalogue and would augment the bulk of this treatise without having any result beyond exciting the wonder and amazement of the reader. Leaving this contention alone I proceed to state plainly that the view which alone appeals to sound reason as absolute truth and sober unshakable doctrine admitting of no doubt about its verity, is the belief in the Unity of God which means that the sole Creator of the whole world, to whom, as such the worship and adoration of all is due is the one God alone who has no partner or partaker to share in His divinity or His authority. He is absolute Omnipotence, needing no minister or assistant to help Him, nor requiring any force or army to serve Him.

On the earth and in the heaven and in the east and in the west in the whole Universe there is no God to be adored but He and whatever else there exists is only one of the contingent and created existences—a creature out of His vast creation. The adoration offered by the ignorant and senseless people to contingent changeable existences coming to being in time, cannot serve to elevate them really to the position of the Adorable One; the bowing down of the idolators to the figures carved of stone would not go to transform them into the Living

God. Neither can the Sun, the Moon, stars, fire, or water attain to divinity in this way. No transitory object whose existence is subject to time could be rightly held to be eternal simply because the ignorant think it so, nor could any created thing partake the nature of such divinity having been held in that light. How larger a number of such devotees has perished and their imaginary deities have gone to dust leaving no trace behind ! What has become of Pharoah or Nimrod or the calf of Samiri and those who worshipped them ? Think the Omnipotence of Him, He Who is the true God, is the same now as ever, suffering no decay there is no entropy for it.

This doctrine has such a firm basis that if one were to get rid of prejudice, personal considerations and sceptical doubts and satanic suggestions and with the arc-light of reason were to search for truth about the Supreme Being it is sure he will find One only and he will be sure that besides this Holy Entity all other gods and deities, accepted and acknowledged by the people of the world, are merely creation of their own brains and utterly false and absurd. He will see it clearly that plurality of gods and plurality in a godhead is an absolute and decided impossibility. Denial of Him by people does not affect His divinity nor does His Unity suffer by their uniting others with Him " Glory to Him ; Immensely high is He exalted above their blesphemise " (Quran Rodwells translation.)

Setting aside the errors into which people have fallen by misunderstanding if we scrutinize the principles of

these religions which holding the Universe to changable and beginning its existence in time necessarily teach the existence of a maker, it would soon be manifest that they all teach the Unity of God that the maker of the Universe is One who has no partner. It is a different thing altogether if people from selfish motives or misunderstanding make additions to the original teaching, or putting a wrong interpretation on some of the text of their scriptures miss the true import and make it nonsense—such persons themselves are to blame. All revealed books have come to the world with teaching only one Supreme Being to be worshipped and they all denounce and condemn the idea of a Divine partner, and all these Holy men who came to the world for religious instruction and true guidance, themselves strictly adhered to the belief in the Unity of God, and their teaching too was invariably to the same effect, always insisting that He must be held to one without a second and none should be associated with Him in His divinity. Their whole life was devoted to his services, sometimes they manifesting signs of His Omnipotence, Sometimes directing the right ways of his worship and obedience, sometimes impressing us with the sublimity of His grandeur and the immensity of His glory, sometimes indicating the limits and the stages of man's knowledge and realization of God.

These facts are borne-out by all true histories of the world And above all the sacred Koran is full of stories of prophets and their preaching and the people of their days.

In short, belief in the unity of God is a belief which is supported not by one or two but a thousand arguments—

may I should say the earth and the shining stars of the heaven, the three kingdoms viz : the animal, the vegetable and the mineral, the four elements, the six directions, the overflowing of rivers, the flowing of winds, the raining of clouds, the bolts of lightning, the peals of thunder, in fact every atom of matter is living witness to speak of its creation in its own language of impersonal representation and furnishes solid and luminous proof of the truth of the doctrine we contend for. I may go further and say that if one were to ask for proof and argument, his very surroundings, the very walls of his house the plains and mountains the low lands and the high lands, the deserts and the seas, all things mute or gifted with tongue would all combine to shout with one voice "There is no God but God, the one and without partner "

THE UNITY OF GOD AS TAUGHT BY THE SACRED BOOKS.

THE TEACHINGS OF THE QORAN.

First of all I briefly refer by way of illustration to the teaching of the Qoran, the most excellent of divine scriptures which is a standing miracle by itself and which teaches the Unity of God in the most perfect way. It adopts different forms of expressions to impress the truth, thus sometimes it says the Holy Supreme Being to be

worshipped is only one. "Your God is one God" (verse 163 Chap. II). "There is no God but one God" (verse 73 Ch. V).

"Truly your God is but one, Lord of the Heavens and of the earth, and of all that is between them and Lord of the Easts" (Verse 412 chap XXXVII.)

Sometimes it clearly lays down that God is the only true adorable being "Know then that there is no God but God" (vers 19 Chap. XLVII.)

"And there is no God but God the One the Almighty" (verse 65 Chap. XXVIII.)

"God, there is no God but He; the Living, the Eternal" (verse 255 Chap. II.)

Sometimes it warns us not to join any one with Him i. e. enjoins us to believe in Him, as one without partner in any from.

"Set up no other God with God" (verse 22 Chap. XVII.)

"And set up no other god with God" (verse 51 ch. II.)

"And invoke no other god with God. 'There is no god but He, everything will perish except He.' verse Ch. XXVIII.

At other places polytheism in its various forms is denied and thus association of all kinds is rejected.

"God hath not begotten offsprings; and there is no other God with Him." (Verse 91 Ch. XXIII)

At other places polytheism is deprecated and prohibited.

“ Polytheism is a great wrong.” (Verse 13 Ch. XXXI.)

“ And they have taken God other than Him who can create nothing, were themselves created. And no power have they over their good or evil, nor have they power over death or life or over rising after death.” Verse 3 Chap: XXV.

“ Have they taken other Gods besides Him ? say adduce your arguments.” Verse 24 Ch: XXI.

“ But he who believes in more gods than one fell into a serious error.” Verse 116 Ch : IV.

“ And be not one of the polytheists.” Verse 15 Ch: IV.

Somewhere the Koran has held out threats for polytheism.

“ Verily, if you join partners with God, all that you do shall be in vain and you will not succeed.” Verse 65 Ch : XXXIX.

“ Verily God will not forgive polytheistic belief.” Verse 48 Ch. IV.

Sometimes the Quran absolutely denies polytheism as shown in the foregoing verse. Sometimes it refutes the belief in two gods.

“ For God hath said, Take not to yourselves two gods, for He is one God.” Verse 51 Chap : XVI.

Sometimes it forbids belief in Trinity, " Believe not in three gods, forbear, it would be better for you, verily God is one."

" Truly those who say ' God is the third of the three .' turned heretics for there is no god but one God." Verse 73 Chap : V.

Sometimes the Quran suggests the argument in favour of the Unity of God.

(1) "Had there been several gods besides Allah in heaven or earth both of them would have gone to ruin," Verse 22 Ch: XXI.

(2) "Say: If, as you affirm, there were other gods with Him, they would in that case seek occasion against the occupant of the throne." Ch. XVII. Verse. 42.

Somewhere the Holy One Himself, bearing witness to the Unity of God, has associated the angels and the erudite persons also in the bearing of this testimony. "Certainly God and the angels and men endowed with knowledge have borne witness that there is none besides Him who deserves to be worshipped and (that God controls the world) with Justice and equi-balance ; there is none besides Him to be worshipped, it is He who is Mighty and wise."

In short the whole Quran is full of instruction about the unity of God. If one were to give a detailed account of all verses dealing with this and were to explain and comment upon them with full exposition of their minute

and intricate point of significance, it would take a whole volume and make a bulky record. Consequently I confine myself to what I have already given above. If I were to state succinctly what the prophet of Islam and his lineal descendents have taught and the arguments they have advanced in support of what the Quran teaches about the doctrine of unity in its most perfect form, it would make this treatise a big volume so these are reserved for another occasion. Here for a grace to our undertaking we quote only a few extracts from these sacred relics to produce a lasting impression on the readers mind and to enlighten his heart.

(1) In the din of war in the battle of Jamal an Arab inquired of our Lord (Hazrat Ali) what the unity of God meant, our Lord forthwith stopped to explain and said it meant that He is unique and not like or similar to any of things that exist; it also meant that He is in the strict sense of the word i. e. His Being could not be subject to division i. e. either in his existence per se or in our conception of Him. Such is the God we believe in.

(2) In the course of controversy with sceptics our Lord Jafar Sadiq (the 6th of the 12 Imams and lineal descendants and spiritual successors of the prophet of Islam) said "Your saying that these were Beings which created the universe, makes it essential, either that both of them are eternal and omnipotent, or that both of them are weak, or that one of them is strong and the other is weak, now assuming both to be Almighty why does not one of them dispute the authority of the other and take

up the reins of control and government of the world permanently in his own hands ; if one of them is mighty and the other is weak then He who is mighty is the only God, and this is what we plea for, because the other one being a weak Being is not competent to hold the position of God.

(3) Hisham-bin-Hakam an illustrious desciple of our Lord Jafarus-Sadiq, says that on one occasion he asked our Lord what was the argument for the unity of God. Our lord replied, " Continuity of design and prefection of contrivance " viz : the proof is furnished by the observation that every thing presents the same design and the same arrangement and the same artistic perfection, for instance the revolving of celestial bodies such as the sun and the moon, diurnal motion of the earth making day and night, the flowing of rivers the change of cold and hot weather, the charming beauty of fruits and flowers exhibits continuity of design, a high order of wisdom and artistic-perfection is witnessed today as much as it was in the beginning, without undergoing any change meeting with any obstruction. Thus we can see that if there two gods the world would bear the traces of dual control and two-fold disparate design and contrivance, each exhibiting its distinctive features.

(4) A lengthy tradition describes the coming of certain representatives of five different creeds to have a discussion with the Prophet. Our Lord argued with the ' Sanawi ' sect who believe in two gods as follows :—

" What proof have you to show that there are two gods who control the affairs of the Universe ?

They replied "We found the world in two different conditions Good and Evil, and saw that Good was opposed to Evil, and we could not admit that the very force, which worked Good should also work Evil, on the other hand each of the two required a separate force, for see that it is impossible for ice to produce heat, and for fire to produce cold, hence we believed in two eternal forces Dark and Light."

Our Lord replied "You never paid attention to black and white, to red and yellow and blue, how one differs from the other and no two of them can hold together in one place, just as heat being the opposite of Cold, they cannot exist together in one " They said "Yes so it is." There upon our Lord observed "Why then did you not assume a separate eternal agency for each colour, so that one colour might have one agency for itself, and its opposite might have another different agency." Hearing this argument-they became silent and could make no reply.

Before closing this argument I would have quoted passages from the scriptures of their religions, the books revealed to the prophets of old times in support of our doctrines, had these books been handed down to us in their original text, but on the authority of the Quran we believe they have been tampered with and this original text has been lost, so I am obliged to content myself with referring to these books in their present form.

(a) The Unity of God as taught by the Old Testament.

(1) Unto thee it was showed that thou mightest know that the Lord is God; there is none else beside Him. Deth IV. 35.

(2) Hear, O Israil; The Lord our God is one Lord. Deth. VI. 4.

(3) And he (Solomon) said, Lord God of Israil, there is no God like thee in heaven above, or on earth beneath, who keepest covenant and mercy with thy servants that walk before thee with all their heart. I Kings VIII. 23.

(4) O Lord, there is none like thee, nothing, neither is there any God beside thee. according to all that we have heard with our ears. I Charo: XVII.—20.

(5) Among the gods there is none like unto thee O Lord, neither were there any works like unto thy works. Psalms. LXXXVI-8.

(1) I am the Lord: that is my name and glory will I not give to another, neither my praise to graven images. Iseeah XVII-5.

(2) I am the first and I am the last, and beside me there is no God. Iseiah XLIV.—6.

(1) For as much as there is none like unto thee O Lord; thou art great and thy name is great in might. Jeromiah X.—6.

(b) The unity of God as taught in the New Testament.

(And Jesus answered him, the first of all the commandments is) "Here, O Israil ; The Lord our God is one Lord ; St. Mark 29.

(2) Then saith Jesus unto him get thee hence, Satan : for it is writtten, thou shalt worship the Lord thy God, and him only shalt thou serve. St- Matthew IV—10.

And Jews answered and said unto him, get thee behind me Satan for it is written, thou shalt worship the Lord thy God, and Him only shalt thou serve. St. Luke IV—8.

(c) The Unity of God as taught on the Veddas. (Extracted from the Introduction to the Commentary on Vedas by Swami Dyanand Sarwati).

(1) O friend : that Permeshwar (Almighty God) was in existence before this world. He was one alone by Himself and matchless. Chandogya Uppanished, Par-pathk 6.

2. Before this Universe there was only one ATMA (Parmeshwar) and there was nothing beside him. 57 Bhumika Uppanished, Adhiya 1 Khand 1.

3. Beside that Parmeshwar there is no other second, third, fourth, fifth, sixth, seventh, eight, ninth, or tenth, Ishwar (God). Athur Ved Khand 13, Atudask 4, Mantars (6—17—18).

4. That Purush (Parmeshwar) extracted essence from the water for the construction of the Earth ; similarly he extracted essence from the fire and created water and created fire from the air and air from the ' Akash ' (heaven)

and the 'Akash' from the 'Parkirti' (matter) and the 'Parkirti' from his own mightiness and all these things are due to his mightiness and artistic workmanship. Yajur Ved—Adhiya 31. Mantar 17.

These citations are enough to show that these scriptures also inculcate the doctrine of the Unity of God in very clear terms. But those who profess to believe in them have either misunderstood these passages or putting wrong interpretations on them, have distorted and disfigured the doctrine of God's Unity and have thus gone astray from the truth. Trying vainly to associate changeable contingent substances with the eternal Being in His Eternity they have been following an erroneous doctrine. Or it may be that the authors of these books have themselves taught polytheistic views, which are being followed today, yet such is the powerful vitality of the truth that in some places at least even these books continue to proclaim the sound doctrine of the Unity of God. It should also be borne in mind here that from the mere fact that these writings contain traces of teaching the Unity of God it does not follow that they should be admitted to be inspired as their followers claim, or that their other contents embodying untruth should also be regarded as authoritative ; or that they should be regarded innocent of teaching about the union of gods with God. On the contrary the opinion formed of them stands unaltered. Here I have only endeavoured to show that in spite of their teachings to the contrary their authors have confessed the grand truth of Unity.

ARGUMENTS FOR UNITY OF GOD.

The belief in the Unity of God is not a dogma to be held on authority because it is so taught in the Quran and the traditions of the Prophet. It is a rational doctrine weighed in the balance of reason, tested on its touchstone. It is in every respect a reasonable and acceptable article of faith. To establish this truth lucid and unassailable arguments abound in more advanced writings. Here we will endeavour to present them in a simple, easily intelligible form compatible with the design of this work. We hope the readers will duly consider them in a true unprejudiced spirit.

As a preliminary it should be understood that the existence is of two kinds (i) Necessary and (ii) contingent. The necessary being is that whose conception involves being or to put it briefly that its existence does not depend on anything else, or to put it another way it is such that the supposition of its non-existence leads to logical absurdity, or its existence at all times a matter of necessity and non-existence is always an impossibility. The existence of such an entity is necessary for the world, for if we suppose all things in existence to be only contingent nothing could possibly exist. For the "Mumkin" (contingent existence) is one which by its nature stands in need of some cause to bring it into being—unless there is some cause for it the contingent can never come into being.

Now we proceed to adduce seven arguments for the unitarian view—

(1) Excepting atheists the whole world believes in the existence of the Creator of the world now the only question that remains is whether He is one or more than one.

Thus the necessity of a cause for existence of the Universe being granted, it is for those who stand up for more than one creator to prove their theory—the burden of proving the necessity of more than one creator lies upon them. We have not yet met with any argument on this point that has the least semblance of potency in it. In the absence of any such argument their contention falls to the ground, and the truth of the doctrine of the Unity of God comes out in hold relief.

(2) Suppose there are two gods, it follows that they are two distinct realities of the class of necessary existence, i. e. both of them have this feature in common that they are necessary existence and as a correlative to this it should also be premised that they should possess some distinctive features which serve to distinguish one from the other. As a consequence each would consist of two elements which is common to both, and another which constitutes their distinctive features. Now anything which is made up part or elements is composite and it can easily be shown that complexity can only be a feature of contingent existences for it is dependent on its parts and dependence is of the nature of the contingent wherefore it follows that both of them cease to be necessary existences and lose their titles to be called supreme beings.

(3) If there be two gods they must be distinguished as two. If the distinction arises from their very essence i. e. necessary existence the predication of this term ' Necessary ' to those would be attributive, and, as a consequence, they would be deemed to be the cause of their own necessary self-Existence which is absurd, nothing can be the cause of itself. But of these features are the effects of some cause other than the Essence then it would mean that they depend on something besides their own self, and that which depends on others cannot be God.

(4) If we do not take God as an absolute Unity we shall have to regard him as multiplied, and every thing so multiplied (even though the multiplicity may be one only in conception as of analytical abstraction) always stands in need of its units for its existence (as a whole) and as such being dependent is bound to be contingent. The converse of this proposition is thus: What is not contingent is also not dependent, which in force of rigidity is the same as the proposition that what is not contingent is also not multiplied. Wherefore it follows that since the eternal God is not contingent but necessary existence He cannot be multiplied, on the contrary He would be one in every respect.

(5) If there be two Gods and one of them intends to create something and the other also purposes to do the same, then on that thing coming into being the question will arise as to whether it was the effect of their joint omnipotence and will or of any one of them particularly. In the former case we will have to attribute one effect to

two causes, and in the latter alternative we will have to give one preference over the other without any reason.

(6) This argument is known as the argument of interposition which is derived from the Quranic verse. "Had there been in either (Heaven or earth) gods besides God both surely had gone to ruin."

This argument may be expounded as follows—suppose there are two Creators of universe, then both of them must be held to be eternal and self existent, for no changeable and contingent existence can have the power of Creation. Similarly both of them must be Omniscient and Omnipotent. Now the point to see is whether one of them can oppose the other. If he cannot he has naturally to be regarded as devoid of omnipotence; not being all-powerful and being powerless in any matter he cannot be held to be God. But if he is able to oppose the other, then the other one who has been frustrated in his design will be looked upon as destitute of power and as such will lose his divinity. But if one were to say that they both are working jointly and doing everything by mutual consultation and good-will and have no occasion to differ from each other which could give rise to the question of opposition and non-opposition, the answer to this supposition would be that in case of their working harmoniously no doubt no such question would arise i.e. we would not be confronted with the evil effects of opposition but withal this the possibility of such an occurrence could not be ignored and denied, in other words it remains within the range of possibility that they might differ with each other and that they have the power to do so, because both

of them are omnipotents and it is quite possible that they would do so. The basis of this argument is the possibility of opposition and not the actual occurrence thereof, whence it follows the power of one at least of them would have to held as limited and restricted in some matters and as such he would not be held to be God. And if the position is adopted that both of them are of the same type, temper and character and the one has the same object in view as the other and none of them is actuated by any feeling of opposition, in that case both of them would be deemed to be helpless and powerless and none are fit to be held as God.

This argument can also be explained in this way. Supposing there are two gods both of them would undoubtedly be mighty in equal degree and their relation (say power, control) to all contingent existence would also be the same. Now if one of them intended to create a thing and the other intended to oppose this as usually happens between two persons of equal authority and power, (one tries to over-power the other and establish his own authority) as for instance one wants to set the sky in motion and the other tries to keep it stationary or for instance, one wants to make the sun rise and bring daylight and the other desires that it should not rise and thus wants to prolong the darkness, in a case like this either both of them will attain their object or both of them will fail in their attempt, or one of them will succeed and the other will fail. The first will involve realisation of being and not-being together, the second will establish lack of power in both the power of both

would be liable to be frustrated, and in the third case the one who will fail in attaining his object will also lose his title to divinity. Since all these absurdities arise from belief in more than one God, it is demonstrated that faith in more than one God is absurd and that the only God fit to be acknowledged is one and one alone.

To this argument reference is made in the following verse of the Quran. "Say ; If, as ye affirm, there were other gods with Him, they would in that case seek occasion against the occupant of the throne." (1) Ch. XVII verse 42 (Rodwell's Translation).

The following verse also bears on the same point :—

"God hath not begotten offspring ; neither is there any other God with Him : else had each and assuredly taken away that which he had created and same had assuredly uplifted themselves above others : For from the glory of God, be what they affirm of Him ! Ch. XXIII verse 91.

This short passage comprises two strong arguments. The gist of the first argument is, that, if there had been any god other than the one true God, he would have tried to keep his creatures separate and distinct from the things created by the other and would not have allowed the other to hold them under his sway and would never tolerated that the things of his creation should be ascribed to the other. But such a state of things has nowhere been discovered to this day whence it is clear that the existence of a second God is false and groundless. The second

argument briefly stated is that, had there been more than one god each of them would have tried to control and overpower the other and seek to maintain his own supremacy just as the kings of the world do, and, according to another commentary each of them would put obstacles in the way of the other and thus cause interposition, and, fighting and quarrelling with each other, they would disturb the machinery of the Universe and reduce it to a Chaos. Hence it is proved that there is only one Holy God and the Existence of another is an impossibility. The same argument may be put in another form as follows : Supposing there are two Gods, it is to be seen whether, in the creation of the universe, one god's power and will would be enough and He alone by Himself could bring into being the universe, or was it necessary for both of them to co-operate so that until they both work together nothing come into being? On the latter supposition we shall have to admit that one effect was produced by two distinct causes, which is absurd, and in the former case, the one whose power and intention was thought sufficient enough to do it would be the Almighty and the ether would range with things created. More-over those who believed in more than one God would be placed in a piteous predicament as to whom they should worship and how to worship viz. whether they should worship both of them or only one of them and for doing this they shall have to advance arguments in support of each and show the commandments which each of their gods has been pleased to issue, because in methods of worship innovation is unlawful and the worship should be performed according

to God's direction. To believe in God and not ascertain the form of worship appropriate for him is senseless.

Argument No. 7. The seventh argument is derived from the following verse of the Quran. Say what think ye ? As for these whom ye invoke beside God, show me what part of the earth it is which they have created ? Had they a share in the Heavens ? Bring me a book sent down by them before this Quran, or trace of their knowledge ; if ye are men of truth, Ch: 46—Verse 3.

Also it is clearly discussed in the following eloquent passage adversed by our Lord Ali to his eldest son Our Lord Immam Hasan " Know if there were any partner of the God, then he also would have sent his messenger to thee, and thou wouldst have observed signs of his dominion and sovereignty, and known his actions and attributes. But (thou seest nothing of the kind) He is the only true God, He Himself declared, neither is there any one to compete with him or dispute his authority in these matters. He is the only Being who has created all things."

The explanation of this text is that from the observation we have ourselves made and from what has been handed down to us by our forefathers, and from what we have pleased from the history of the world and from the account left behind by the historians and globetrotters or tourists of the world, we find that all reference is made to one God only ; and it is His mighty work of nature and artistic workmanship that has ever appeared before us and no other God appeared to exist either on earth or in the heavens. Nor have we anywhere come accross any

seperate system, design or principles in force. All the apostles and teachers of religion that have yet appeared in the world, were sent here on behalf of one and the same God, and towards him they called the people, and from Him they received Commandments and His Scriptures they promulgated. Whosoever attained to the high dignity of a prophet he worshipped one God, and preached the religion of one God only. No emissary or delegate or apostle, or prophet or scripture was sent by any other God. Nor has he any seperate system of his own. On the other hand these high dignitories always denied the existence of another God, and in clear terms prohibited people from holding such a belief. Being in possession of all these facts and giving them due consideration every sane man can very well come to the conclusion that there is only one true and adorable God and that, if there had been another God, we would have somewhere discerned signs of his kingdom and government and would have found out some clue to his might and sovereignty. Some prophets would have been sent by him, some scriptures would have descended from him, some trace would have been left of him; and when we fail to trace him even after search, and he has nowhere been found as yet from the beginning of the world, this shows conclusively that there is no other God, and that it is from mere ignorance and fancy that people have assumed a second god, and persisting in their opposition to truth have invented lies and have gone astray from truth. Moreover even if you take for granted that such a god exists who neither exercises any authority nor displays any wisdom or work-

manship, nor holds any kingdom, he would be relegated to the position lower than the lowest order of creation, and, being quite useless, inactive and dormant, would in no way deserve, in truth, to be called God.

TRUE CONCEPTION OF GOD.

The people, who leaving alone the one true God, acknowledged another god or joined another with God (one cause of their error is that) they failed to realise the true dignity of the real Creator of the Universe, they never understood what attributes are rationally indispensable for such a Being and what should be the qualities that he must of necessarily possess, what sort of attributes were derogatory to His divinity what are the things from which the Holy God should be deemed to be free, hence in their ignorance they followed their whims and fancies and began to adore what they liked and called him their god. Had they perfectly known how high and elevated true divinity was, they would not have even thought of associating any thing else with the one God Who has no partner, they would never have ventured to assign the position of God to any shining star or talking puppet. Every position requires some dignity for it, and every rank is subject to certain conditions which are settled beforehand. When anyone is nominated for that position it is first of all ascertained whether he possesses the requirements of that office. If it appears

that he is qualified for that office and is competent to hold it then he is approved for that situation, otherwise his claim to it is rejected for want of those qualifications. Deviation from this has been the cause of all mischief in the world, and source of all differences. Religious ideas have been thrown into disorder, and personal prejudices and senseless fanaticism having gained the upperhand, hundreds of sects have arisen. Some differ as to the unity of God, some dispute about the prophets, some about their accredited successors, no final solution or settlement being arrived at. Therefore, for the guidance of our readers we have endeavoured to state concisely what conception we should have of the immeasurable glory of God.

THE GLORY OF GODHEAD.

From conclusive arguments it has been established that the Creator of the Universe must be a necessary existence and as such should have all the necessary attributes of such an existence.—He should be eternal i. e. without beginning and end and that He should be all knowing, that He should be free from body and bodily features and associations, forms and colours, nothing should be able to be embodied or absorbed in Him nor should He be able to incarnate in any object ; neither should He be a part of anything ; nor should Himself be composed of parts ; He should not be able to come under our

vision nor be capable to be pointed to as sensible object. He should neither be whole nor part neither substance nor attributes should be inseparably one with His being. He should have absolute power and authority nothing should be beyond His power ; His knowledge should encompass everything ; He should be perfect in every way ; nothing should be lacking or defective in Him ; He should be absolute and independent and so need nothing ; He should not be subject to death or annihilation ; He should be free from associations of time and space and thus He should not be subject to exhaustion or slumber, youth or age or disease. And He should be from ever and last for ever ; He should neither have a wife nor a son ; He should nithre have a parentage nor should He have an antagonist or a rival.

All the above-mentioned positions have been established by rigid demonstrations (in works of theology) Having brevity in view we have passed over them. However I cannot refrain from quoting, as a grace to this work, few extracts from an oration of Our Lord Ali 'bin Abi Talib in which he has given a vivid outline of the high spiritual glory of true Divinity. We trust it will help to illumine the minds of our readers." That one, pure one, Eternal and independent God, whom the rolling of time does not change nor is it hard difficult for him to create anything, He has only to say "Be" to anything He wishes to be and it comes into being. Whatever He has created, He has originated without having any pattern from before and without trouble and labour. Every maker turns out a thing from something, but what He has made was made

not out of (or from) anything (such as matter). Every knowing being comes to know after ignorance. But God was never ignorant and never learns. His knowledge pervades over every thing even before it exists, so the coming into being thereof adds nothing to his knowledge; His knowledge of them before creation is the same as that after creation. He did not create the world to strengthen His kingdom or to guard against any loss or fall of His kingdom, nor did He create them in order to consolidate His position against any powerful rival or anything antagonist or any quarrelling partner rather they are His creatures brought up and supported by Himself and (as such) are His humble and lowly creation. Holy is that God who does not find it hard to create, nor to sustain and regulate what He has created. It is not that from powerlessness or exhaustion that He rests content with what He has already created (being on the contrary always capable of creating anything) He knows what He created and what He creates He knows (from before). Not by pondering over matter, in knowledge subject to change, has He been able to form things rightly, nor had He any doubts—as to the things He had not created. Nay all is hard determination, efficient knowledge and firm immutable design. He is single for Lordship and Providence and He has singled out His own being for Unity and He is exclusively entitled to praise and admiration. In oneness, might, and grandeur He has no equal; He is the only one fit for praise and the only one glorified with glory; He is far above taking any one as His son, and too pure and holy to have connection with a wife, too dignified to have the company of partners. Thus

there is none to oppose Him in what He has created, nor has He any rival in what He reigns over, nor has He any partner in His sovereignty. The one, the pure one, absolute and independent. He has the power to annihilate time that has always been and He is heir (having control over all) thereafter. He that has never ceased to be and will never cease to be, the eternal one, before the beginning of time and after the passing away of thing. He never comes to an end or perishes. With such qualities do I credit my Lord, so there is no God but He, The great ! The Grand ! The Mighty ! Oh How great ! How Grand ! How Mighty ! Far be He above what unrighteous say about Him.

For further instruction and blessing in this behalf I quote a few other passages also from another great oration of our Lord "No monotheist is he who ascribes any state or condition to God, nor has He got to reality who likened Him, (to anything) nor does he (even) think of Him, nor does he seek (or consider Him to be absolute) who points towards Him or forms any idea of Him ; all whose nature can be comprehended is something created, and anything which subsists on another is an effect He acts but not by motion of any instruments. He determines but not with reflection or consideration. He is independent but not by acquisition. Times do not associate with Him and limbs do not assist Him ; His being precedes Times. His existence precedes non-entity and His eternity precedes all beginning; Since it is He that has granted sensibility to the senses (making them what they are) it is known that He has no sense-organs, and since He Himself has deter-

mined opposite forces in affair (of this world) it is known that He has no opponent and since it is He who has assigned proximity between things it is known that He has none in proximity to Himself. He that unites things of opposite nature and brings together things that are diverse (to shape complex objects therefrom) ! He that makes near the things that are distant and separates things that are near ! Rest and motion do not come upon Him and how can He be himself subject to what He Himself has started and how could that which He Himself has originated return to Him and that which He Himself has caused revert to cause change in Himself. Were it so His being would be split up and become subject to division.

He never begot any one—that would make Himself liable to be begotten of any one—that would make Him limited. He is too high to take up sons and too pure to have connection with wives. Days and nights do not wear Him (to old age) Light and darkness do not affect any change in Him. Nothing of the sort of parts or organs are to be attributed to Him ; nor any sorts of attributes nor any thing foreign to His Entity, or divisible into parts. Neither He is in any thing nor out of it . He communicates but not with tongues and uvulas. He hears but not through the aperture of ears ; He speaks without pronouncing words ; He is the protector of others but he requires no protection for Himself ; Says ' Be ' to what He desires to come to being and it becomes, but this not with any sound uttered or any voice heard ; *His words have also been created by Him but they did not come*

into being before He uttered them, had the words existed from before they would constitute another God.*

These quotations make it amply manifest how beautifully these spiritual guides of Islam have expounded the unity of God, and to what sublime heights they have reached in its conception and what a high level they attained unravelling (the mystery of) God, and what a glorious vision they enable us to have of His Immeasurable Glory—a spiritual insight which stuns the thought and passes the comprehension of all, be they the doctors of divinity or philosophy, be they those far advanced in piety or spiritual knowledge. Anyone giving due consideration to these words and the momentous points of significance covered by them and sticking to his sense of justice, is sure to have his mind overpowered and his heart illumined with the truth of the doctrine that there is no God but Allah, and it will be manifest to him that the only pure and true article of faith is the unity of God. And at the same time it will be obvious to every sensible man that there is not a show even of such attributes in any thing like (elements or abstractions as) Light or Darkness or, Fire or Water or Spirit or Matter, are (Concrete objects as) Sun, Moon, Stars, or Man or Animal etc. So none has the fitness to be regarded as God or conceived as a sharer in His divinity. Neither can any of these things be God by themselves nor be parts or as-

* The reason being that one who has the capacity to become father should also be capable of being son and the son comes next in the order of succession from the father and this vitiates eternity.

sociates with Him in His nature. Those who took a contrary view obviously committed gross blunder and allowed themselves to be swayed by misconceptions for which they have to blame their own unsound intellect. Sound reason which they did not seek to follow is not to blame for this.

These matters were of themselves self-evident and required no proofs.

Yet to add (to the force of reason) they were further preached and taught by the prophets and the messengers of God and by their testamentary successors and by the divines and those having spiritual insight making it well understood to all that there is none fit to be worshipped and making us beware not to take any one else as God. And above all the illuminating verses of the Holy Quran lay the greatest emphasis on this point with instructions and elucidations. The artificial and false gods have by turn been exposed and falsified and the point has been discussed exhaustively. Even now if one cannot see to it there is no remedy for it.

CAUSES OF BELIEF IN FALSE GODS.

Since man is familiar only with objects of sense (these being his direct source of knowledge) from what he is unable to perceive through his sense his mind gets no

satisfaction. Hence some silly and ignorant persons were led to think that they could have no faith in a God who could neither be visible to them nor have any royal throne to sit upon, nor any palatial residence to live in. This created a desire in their breasts that their Lord also should be a sensible object to enable them to pray Him their homage with decorum befitting an exalted Lord or sovereign. Thus taking an ignorant and indolent mood of mind and casting aside all concern for truth and reality they began to worship the sun or the stars or the fire or the idols, and when any human being set himself up as God, they did not scruple to accept him as such.

Reference to this idea is made also in the Quran where it relates the story of the ignorant folk among the Israelites ; as in their sojourn they were passing through an idolatrous tribe, they felt a desire to have a god like those of that tribe, and in pursuance of this inclination they asked our Lord Moses " O Moses ! make us a god like the god of these people (Quran) This is a clear indication of the fact that these ignorances were labouring under the impression that a god could be made by anyone's making. How utterly ignorant these people were that while witnessing constant exhibitions of signs and miracles they were unable to get these ignorant and crude ideas, and made such a ridiculous request to Moses to which he had to say." You are an ignorant people. The devotion of these people whom you have seen shall bear no fruit, and whatever they do is all wrong."

Notwithstanding this reply the ignorant among them took no heed of it, and eventually when Moses went up to Sinai, Samiri and others who had with them all these ornaments which the Israelites had borrowed from the Egyptians to wear on the Id festival, (and which could not be returned as the latter were drowned along with Pharaoh) manufactured out of these a golden calf which was somehow contrived to talk also like a puppet * and the reason why particularly a calf was made was that they had only a few days ago seen a calf like this which the idolaters were worshipping—thus they all were directed to worship this calf, and they blindly followed the direction without reflecting in the least whether it had the fitness to be one's God or Lord. In truth they had no idea what divinity meant. The depth of ignorance of such people may be gathered from the fact that they wondered even at the mention of the unity of God.—a fact which is also mentioned in the Holy Quran.

“ This is a sorcerer, a liar, maketh he the gods to be but one God? A strange thing forsooth is this:” verse 4 & 5 Ch. XXXVIII similarly the Quran recites the reply which Aadites gave to Prophet Hud. They said,” “But thou come to us in order that we may worship one God alone, and leave what our fathers worshipped? Verse 70 Ch. XXVII. This shows that the greatest cause of

* Samiri observed that the horse which carried Gabriel possessed the property of turning the soil into green colour wherever he put his foot, so taking a handful of the dust thus rendered green he put it in the mouth of the calf and thus made it talk.

idolatory was the example set by their forefathers which they felt reluctant to give up although in their calm moments of deliberation they did certainly arrive at the conviction that these images were not fit to partake of the nature of god, accordingly at times they gave it out that they worshipped them as these idols would intercede with God on their behalf. Similarly when confronted with the reply given to them by the prophet Abraham those idolators admitted the fact that undoubtedly these idols did not possess the power of speech, but following in the footsteps of their forefathers, they ultimately decided to throw Abraham into a burning furnace and thus vindicate their idols.

This practice sometimes originated in this way also that holding their forefathers in high veneration the people carved out their images of stone and paid homage to them as a mark of respect, but the succeeding generations in their gross ignorance began to worship them and thus became idolators. A detailed account of these practices will be found in traditions and histories of these periods and in the commentaries of Quran.

Sometimes they began to worship idols etc on account of fear. Thus when they heard from astrologers the wonderful effects attributed to the stars and saw how much harm and benefit these stars had the power of effecting and they were led away by these notions and tried to find out the means by which they could propitiate these stars, and to gain this end they thought that the best means was to worship them.

87 Sometimes the all-subduing force of some mighty conquerer or the arrogant self-assertion of some proud creature of God had led to his worship and to the belief in his divinity, as it has been in the case of Pharoah.

Sometimes the people in their ignorance have soared too high and thus have rendered their faith impure. The case of Ezra is to the point. Thinking it a wonderful thing from Ezra to repeat the whole Torah from his memory some of the Jews elevated him to the position of the son of God, and the Christians too acting under the same delusion called Jesus as the son of God and believed him his partner in a godhead although either of these sects are convinced that these sons not begotten by God in the ordinary course known to us, and that they assigned them this position purely out of reverence for them and for their high dignity.

Sometimes it happens that the people witness some of the marvellous feats (known as miracle) effected by some holy and chosen creature of God and believing that God has incarnated in him, (as a ghost possesses a man) begin to worship his very personality.

Sometime the people failing to trace the origin of anything refused to believe that it has come into being in and held that it was eternal and though this eternity is solely confined to the real Creator of the Universe it was also ascribed to this changeable object beginning its existence in them.

Although these were strong arguments to show that every thing else besides God is changeable and non-eternal

but they did not grasp them. The case of the Christians and the Arya Samajists of recent origin is a case to the point. They appear to be mystified by doubts and misgivings of this kind. Neither has reason, and intelligence any room for it in their doctorines nor have truth and justice anything to do with them—a tissue of contradictory thoughts and vague inconsistent notions far beyond the scope of reason and argument.

One sect of Christians aver that these are three persons in a godhead namely Father, Son, and the Holy Ghost, that Jesus was man as well as God, that Mary who gave birth to man as well as to God and that both of them are one and the same namely the son being begotten by the eternal God he himself is eternal.

Another sect says that Mary gave birth to Jesus not as a God but as a man. But with God he was begotten as a God not as a man. A third sect says that Christ himself is God and was such in the womb of Mary.

The Christians admit that God is free from place and direction but at the same time aver that in essence. He is one, and in personification He is three the first person is Entity which means God, the second is knowledge which means the word of God, namely Christ, the third person is Spirit which means the Holy Ghost and these three persons constitute one God. This feat of comprehension is worth admiring.

Then they differ as to how these three things go to constitute one God, one says that the essence of God entered into the human form of Jesus; another says that

the attributes of God appeared in Jesus. A third theory is that God united Himself with the spirit of Jesus, a fourth version is that both God and Jesus are united. To any mind this doctrine of Trinity is such a riddle that it never has been able to be solved by those who profess it nor has anyone been able to understand its right meaning. It is for this reason that the ministers of this creed get rid of its difficulties saying that this doctrine is a divine mystery and we should believe in it as it is and should not discuss it—What would be the interior condition of a religion whose portals are sealed up, in such darkness.

It is to these inconsistent dogmas that the Holy Quran refers in these terms.

“They surely are Infidels who say God is the third of three.” Verse 72—Ch. V.

The Arya Samajists believe in eternity of spirit and matter always with God. The attributes of God, such as they admit, are much lower and weaker than that of an ordinary human being. Their sacred books the Veda commands them to worship the fire, water, and air, the sun, the morning and the evening, the earth and the sky etc. They have no cogent arguments to advance about the eternity of spirit and matter. Their belief in the transmigration of souls is the root cause of all this delusion. This theory has well been refuted in the treatise called Ibtal-ul-Tansukh.

The arguments that have gone before are sufficient to refute the view known as pantheism as well. Those

who take this view identify God with existence (i. e. the totality of existence) and so take all things, however subject to change, decay and extinction to be God besides who nothing exists according to them. This they conceive to be true doctrine of Unity, though it is the worst form of SHIRK or association of others with God. The gods believed in by polytheists had at least a limited number. Here the objects joined to God are infinite.

To be brief, this doctrine is as absurd as that which makes God united to or incarnated in finite objects. True unity does not mean that there is only one existence existing ; but that for all the existing things in the world there is only one Creator He has and can have none to be sharer in his divinity, eternity, power of creation out of nothing etc.

The wonder is that these sects holding such ideas still maintain that they are monotheists. The Christians adhere to the belief 'Three in one and one in three,' the sense of which, has never been understood by any sensible man nor can ever be. The Arya Samajists attribute Eternity along with the one Eternal God to certain changeable things beginning existence in time.

My readers are referred to a treatise called, "Ibtali Kidami, Madda written by me 25 years ago, which I hope will satisfy them on this point that matter is not eternal.

How exalted is the glory of the unity of God ! Considered in its reality, brightness and effulgence the unity

of God has attained so high a position that it has not failed to impress even those people who in reality have no faith in it. Having forgotten the lesson of unity contained in their sacred book, they style themselves monotheists, (though this is merely a lip profession and an aspiration to be enrolled in that noble category.) But until they profess it his all its purity they hardly deserve that name. Sound reason guided them so far that there remained an (instinctive) belief in the unity of God but sentiment and mental prejudices and prepossession intervened and led them to believe in such things also as tend to make the whole doctrine a negation of unity and diametrically opposed to reason. It is a pity that they did not do full justice to this matter and failed to grasp this point. Had they well understood it they would surely have believed in unity in its true sense.

In truth the doctrine of the Unity of God has such a firm basis in reason that it hardly stands in need of any proofs or arguments, on the contrary, as I have stated above, it is obvious like an axiomatic truth, and the short arguments adduced by us are hardly called for being no more than exposition of self-evident matters. It has also to be borne in mind that the long and short of all arguments is this that there is not and there cannot be another God besides the one Holy God. This at once refutes the doctrine of duality as well as that of the trinity of godhead and that of polytheism. It is for this reason that I have not taken any pains to refute any particular system or belief. I hope that my comments in general will suffice for the purpose.

CONCLUSION.

When every one of us is perfectly convinced that he is sure to die, and every system of religion acknowledges the reality of reward and punishment for our actions and bounden duty to give up the thought of blindly following the creed of our forefathers and following in the light of reason, try our best to find out the path of truth, and, since the most important of all is the Unity of God, we should direct all our efforts in understanding it thoroughly.

Just consider that ever since this world came into being there has been a divine system of spiritual guidance and the links there of the holy ministers of God, preached one and the same doctrine about belief in God, and, in fact true religion is one only. So the Creator of Universe is the same today as was a thousand years ago nay at the beginning of Creation. His nature does not change with changes in the systems of beliefs. He cannot be at one time two, at another three or more, and sometimes only one. Thus it became incumbent on those, who claiming his religion to be true, to prove from the teaching of old and admitted teachers of religion that they also taught the same doctrine.

But those who believe in the trinity of godhead surely cannot prove, nay they cannot even aver that our Lords Adam and Noah and Abraham, and Moses (Peace be on them !) ever preached the doctrine of trinity or dubbed him as disbeliever who had no faith in Trinity.

Similarly those who believe in two gods cannot prove that the Prophets (whom they acknowledge) taught this doctrine of duality in divinity.

In the same way the other sects too cannot quote the authority of the Holy Saints of their religion in support of their views regarding the Creator of the Universe, which makes it clear that all such notions are the creations of their own fancies, and are the out-come of a fruitless hankering of the misguided intellect. On the contrary, as regards the belief in the Unity of godhead we can, no doubt, safely assert that just as it is in accord with the dictates of sound reason so it has been formulated by the last Prophet of God (May peace be on him and his descendants). Nay he has gone further and expounded and explained those absolute points also which it was impossible for unaided human intellect to have a glimpse of. Besides, every prophet and his apostle and testamentary successor, and every man of learning and wisdom has taught the same doctrine. From Adam down to the Prophet of Islam every prophet taught the lesson of Unity. Every age opened a grand school to teach Unity and every true minister of God preached the same truth.

Those who dwell in heaven hold this faith, and the whole host of angels favoured by God repeat it and every creature, be it mute or gifted with power of speech loudly proclaims the Unity of God in its own peculiar way. The whole space from the heaven down to the Earth raises aloft the standard of God's Unity, and resounds with the sounds of its trumpet. Well may those be afraid who dare commit the sin or have the audacity to join any lower

order of creatures with God, or with any of His attributes; and have no regard of eternal damnation and blazing fire of Hell. This life is evanescent, we must think of the hereafter this is not a matter for indolence. So giving up the false beliefs we should try to plant firmly in our minds the belief of God's Unity, which reason declare to be the absolute truth. But it must be remembered that only a lip-profession of that belief is not enough to bring about Salvation, just as certain sects avow, and at the same time, make others partners of the special attributes of God, such as of His being of Eternal duration and without beginning etc. Such a belief in Unity is, in fact, an infidelity and those who hold it will be counted as infidels. True belief in Unity demands that it should be free from all idease of association with other elements.

THE MUSLIM REVIEW,

LUCKNOW.

Annual Subscription for India .. Rs. 5 0 0

„ „ for foreign countries „ 6 0 0

Single copy of a current number .. As. 0 8 0

„ „ of a back number .. „ 0 10 0

Advertisement charges for one page per year are Rs. 120 ; for six months Rs. 75 ; and for one month Rs. 15. Charges for half a page will be half of these rates

M A N A G E R,

Muayyed-ul-Uloom Association

THE PUBLISHING SOCIETY OF
MADRASATUL WAIZEEN.
LUCKNOW.

From our publishing society the books on missionary topics are always published in different languages and all such books published, up to the price of Re. 1 are presented, free and gratis, to you if your name is enlisted as a member of the society.

The annual subscription is Rs. 3 only.

S. MASROOR HUSAIN,

Hon. Secretary Association.

