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FOR COLLECTION ONLY
AN INDEPENDENT COLLECTION

TO THE COMMENTARY
ON THE HOLY QORAN

BEING AN ENGLISH TRANSLATION

OF

AL BAYAN

BY

MAULVI ABOO MUHAMMAD ABDUL HAQQ
HAQQANI, OF DELHI





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College of Fat William.
AS-056504



297.122
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PRINTED BY
THACKER, SPINK AND COMPANY.



297.122
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NOTICE.

Maulvi Aboo Muhammad Abdul Haqq, of Delhi, the learned commentator of the Qorān, has written a number of books on Theology and other subjects. Al Bayan, an inexhaustive work of unique fame and force on comparative religions, held as an Introduction to his Commentary on the Qorān, was at first published by the author in the Indo-Arabic language. It treats of all the old and new religions, and it is so skilfully based on logical arguments and reasonable statements that an intelligent and truth-loving person unhesitatingly declares that no writing better than this has hitherto appeared on the subject. Some friends of Islām asked the author to make an English translation of the Indo-Arabic version, in order that the English knowing and the English speaking communities may be benefited thereby. Hence, according to the kind direction of the learned author, the translator has tried his best to prepare one in English which is now ready for public use. English is now so widely known all over the world and so extensively spoken by a greater part of mankind that it is no wonder if it be held within a short period a *lingua franca* of all the civilized world. Therefore, to prepare and introduce to the public a work of this nature in English is really to open the way for the truth of Islām among the most civilized non-Mohamedan countries of Europe and America.

MUHAMMED SHAFQAT ULLAH SIDDIQI,
OF BUDAON.



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IN THE NAME OF THE MOST MERCIFUL AND THE COMPASSIONATE GOD.

Blessed be He who revealed the *Qorān* unto his servant, that he may be a preacher to all the world and Holy is He who sent from among his servants a messenger to lead the people to the right path and made him a bright lamp and a brilliant moon. The blessing and peace of God be upon him, his descendants and his friends who spread His religion and his word, taking hold of his directions, following his examples and his book. After this, I beg to say that the *Qorān* is the light of God that appeared from the top of the Paran Mountains* to enlighten the world, which was engrossed in darkness. And like the sun that illuminates the world, the *Qorān* kept on spreading its light until in a short space of time it enlightened the world from East to West.

This fountain of mercy took its flow from the dry mountains of Mecca and soon watered (revived) the whole world. Obstruction to it from the worldly minded people, caused it to break up and to flow with a still greater force. No obstacle could prevent this Sun from giving out its rays. It proved the invisible God to be such a self-existent being who has neither beginning nor ending, who is not limited to a form or confined to a house and who is quite free from the defects of any decline, destruction, or change. He is the fountain of all perfection. The series of all causes end in him. He is Creator and Master of things, not only visible with the senses of man, but also of all that man sees and finds out with his spiritual eyes. When a man's understanding, passing this material world, looks into the supernatural and spiritual, it finds it also created by the

* Deuter., 33, 2.



same God. Nay ! all that is beyond the flight of man's understanding, owes its existence to Him alone. He is the sole Creator and Master of Nature and of all that is beyond it. All changes of the Universe are the work of His own strong hand. None of the Creature is His partner in any way. No existence is real without Him or independent of Him ; everything has derived its existence from Him. The luminous book (I mean the Qorān) shows us the paths of piety of both the worlds. It developed our faculties of thought and actions to perfection. It showed the mistakes of sciences and reasoning which had crept in, through the weakness and superstition of man, among different religions. It opened before us the beginning and the end of the Universe, its creation and the successive stages of its appearance. It explained man the various stages of his existence, *i.e.*, where he came from and where he will go ? It taught him moral sciences, political economy and Government. It inculcated upon man from the merciful God, the methods and the secrets of love. Man, being made of flesh rather likes to lead a life of frivolity for the gratification of his desires and appetites, and for this reason, the sphere of his knowledge is very limited. He is inclined to acquire the knowledge of this unsubstantial world, through his five senses. This sacred book taught him to lead a life of piety and caused him to make a vast improvement in his limited knowledge, for which reason we have to declare thus :—
“ The best writer cannot find out its peculiarities in full, although he may surpass others in describing every thing that can be described.”

“ From head to foot wherever I see, the charms of this book draw the skirt of my heart to it and say, this is the place to look upon.” This sacred book has its comment within itself. It has not such a complex meaning in it that, with the exception of a few persons, no man be able to understand it, but on the contrary, every person having know-



ledge of the language is able to know it according to the scope and extent of his wisdom. But (1) those who do not know the language, are in need of a translation and commentary. (2) In like manner the Arabs whose mother language is Arabic, cannot understand the deep thoughts hidden in the language, nor do they understand the matters having connection with the time the Qoran was revealed and which are merely as allusions or extensions or indications, metaphors, allegories or comparisons. Therefore Mahomed the apostle of God (peace be on him) has himself given explanations of the verses of the Qoran. After this, his disciples, family members and their followers made comments. Then day by day, in proportion to the difficulties that arose in understanding the meanings of the verses, the commentaries grew in number, until they reached thousands, some of which are correct and others not. The incorrectness is chiefly due to the ignorance of the Arabic sciences and arts that make distinctions between right and wrong authorities or it is with the intention of refuting wrong interpretations, or the turning upside down of the real meanings of the verses. Thinking over the spiritual needs of the time, I began to write the commentary with the help of God and getting it finished by His grace, it has been placed before our readers. The people of the time found it sufficiently useful to their purpose, and appreciated it considerably. Now in the year 1312 Hejira, those who felt sympathy for the Mohamedans, thought it proper to prepare its translations in English as well as in the Eastern languages. So in order to make it according to their taste, I had to make some changes in the arrangement of the book and in some of its contents. In view of the new arrangement I name it; *Al-bayano fi ulum il Qoran*. (A discourse on the Sciences of the Qoran.) This book treats of the things that have very close connection with the subjects of the Holy Qoran. It contains one introduction and three chapters.



INTRODUCTION.

SECTION I.

It is self-evident that there are several ways of perception in man. 1st—By senses. He receives impressions through 5 senses. He sees with his eyes, hears with his ears, tastes with his tongue, smells with his nose. Nature has put these four powers in the four members of man's body with which he feels, with his hands he touches.

The power of touching generally exists in all the parts of the body of man, but more particularly in the arms and still greater in the fingers. Whatever man knows with the help of these five powers, is his true knowledge and not a doubtful one, to which all the wise men agree. But among the philosophers there is a sect called sophist, who do not believe even this sort of knowledge to be true. They doubt the truth of all that is felt by the 5 senses and say that "the senses are often mistaken in their perception. Small objects look large and large ones look small, and one thing sometimes looks two. Sometimes it happens that all things look red or green or yellow, notwithstanding they are of different colours from what they appear to be. In like manner, the feeling of taste becomes unreliable. All things are felt as if sour or sweet, when they are not of that taste. In such a case which of the senses is to be trusted upon and what can be established as the truth? The world is illusive; nothing in it is real." In reply to which I say that this kind of deception happens, when the senses get deteriorated. Sound sense cannot have a deception of this nature. How can they say that a thick thing looks thin, a sweet one appears sour and white thing is considered as yellow? If they do not believe in the knowledge



of the senses how came they to know the thick, the sweet and the yellow look differently from what they are.

Fire and water are really two different things. Both have their distinctive features which clearly point out that they are not imaginary things or merely false impressions. With regard to the perceptible sciences and material world, there are certain discussions that I find very important to enter into here.

(1) When the philosophers observe the nature of the five external senses, they find a great difference in their observations. For instance the things that are visible to the eyes are described as having different reasons. Some philosophers say that a ray-like matter coming out from the eyes expands into a conical triangle, the base of which is cast upon the thing that is visible and the angle of which is attached to the eye. Some call the tapering figure to be solid; others say that it is solid at the angle, but further on it gives the lines of the rays, and the air that is found in the lines is also full of light and helps the sight. Some say that a very thin line of ray, coming out from the eye, ends at the object that is seen and becomes at once equivalent to the aforesaid object in magnitude. Some say that the object seen passing through the clear atmosphere, gets itself impressed in the Retina. By coming out of the rays Imam Razi means that the visible object lying opposite to the rays, receives them on its surface in a conical shape, the base of which, that is, the rays and the angle, get near to the eye and the atmosphere lying between the object and the person that sees, fills with the rays and becomes the cause of vision. Recent inquiries have brought out many secrets in Optics. In like manner there is a diversity of opinions among the philosophers with regard to the position and the method of knowledge gained by other senses.

(2) Philosophers acknowledge five spiritual senses in opposition to the five external senses, *viz.*—



FIRST.—*Hiss-i-mushtarik*—i.e., a common sense. The shape of what is known by the five external senses, is gathered in here. Its place or rather its instrument is the first part of the front chamber of the brain. The proof that such a place does exist is found in the observation that a drop of water falling from the sky, looks like a line, although it is a drop (i.e., of a circular form). From this it appears that a first shape of the drop that the sight took, was gathered in this chamber. When the drop was transferred from one place to another, its shape also reached there and gathered together in the place, in consequence of which the drop took the lineal form.

SECONDLY.—The knowledge gained by this power is kept in another power which is called *thinking*. All the shapes gather here together on account of which we recognize and recollect things that are seen at first. Its place is the last part of the front chamber of the brain.

THIRDLY.—There is another power which understands the distinctive features of the knowledge gained by the common sense *Hiss-i-mushtarik* as the she-goat understands to hate the form of a lion and to love that of her own young ones. This is named imagination or perception, the place for which is the middle chamber of the brain.

FOURTHLY.—There is another power which keeps carefully all the distinctive features of every being and is the abode of all such things. It is called memory. Its place is the last part of the brain. If any sort of complaint or irregularity may happen in this place, all figures with their distinctive features may escape the memory and all former things may be entirely forgotten.

FIFTHLY.—There is another power which sometimes interferes with the distinctive features of things and mixes one peculiarity with another, such as to imagine a man with two arms, ten heads, four hands, and four faces or to fancy a thing having a man's face and the body of a lion



or to think a thing with the face of an elephant and with the body of a man, &c., &c. This power sometimes separates one particular thing from another; such as to fancy a man without head or to think a horse of two legs only or a man of one leg only. The interference of this power does happen sometimes according to the outward appearance of a thing and sometimes contrary to it. This is named *mutasarrifa*, i.e., the power which interferes with another power. When this power acts with the help of fancy in forming or disforming a thing, then it is called the power of imagination. When it acts with the help of reason, it is called the reasoning power. There is no particular place for it in the brain.

Philosophers differ in their opinions as to the existence of such power and faculties, and in the investigations they have made concerning them; but I do not find it expedient to describe them here.

(3) A thing known through the help of these senses is always physical and material. But when a matter becomes pure and etherial, then sometimes all the senses get powerless to feel it, sometimes some of them are unable to know it. For instance the eyes can see the dusty air but when it is quite clear, then all the senses with the exception of one i.e., the sense of touch, are unable to feel it; the eyes cannot see it, the ears cannot hear it, (unless it blows with force,) the tongue cannot taste it, nor the nose can smell it, yes, it is felt when it touches the body. But when wind does not blow in the least, then it cannot be felt at all, even when it touches our bodies, because the sense of touching is then unable to feel it. Modern philosophers have invented instruments to help the senses in their functions. Very powerful telescopes have been made through which we can see distant objects. For seeing the planets and the stars with their motions and other phenomena in the sky, strong telescopes have been made, with



the help of which we can, very clearly and in a still greater magnitude, see things that are very thin, and with the help of which have been found out many things concerning the atmosphere. In like manner, optical instruments have been invented which strengthen the sight so much that it passes even the solid bodies and gains knowledge of things beyond them or which help it in seeing things at the bottom of the sea or in the bowels of the earth or in the deep darkness or with the help of which a wet atmosphere is shown, in consequence of which we come to know the time, during which the clouds would form and commence to rain, or the time during which a storm of wind would rage, &c. In the same manner to strengthen the power of hearing very fine instruments have been invented, such as to shut up the sound which is a particular kind of air and after the lapse of time, with the help of these instruments to hear or cause to be heard the same sound over again or after keeping the sound in the instrument cause it to reach a great distance or to hear the sound of a far distant place. Again, with the power of steam, electricity and gas, wonderful works have been done. Hundreds of inventions have been made and there is no end of them up to this time. Railways, steamers and other machinery are made out of matter and all such inventions are confined to physical bodies. It is a mistaken idea to think that all the facts and phenomena of the universe have been revealed. All peculiarities and effects of the elements and other bodies, whether they be found in a simple or complex form are very far from being entirely known. Before the invention of the aforesaid instruments and sciences, people commonly thought them to be impossible. In like manner there are thousands of secrets quite unknown as yet which may be considered by the people trained in recent philosophy as impossible.

(4) These senses are not confined to man only. God's common gift reaches generally not only to all the animal



kingdoms, but also some vegetables. One who is perfectly acquainted with the conditions of all mankind, of animal and vegetable kingdoms, can point out exactly whether all of them are provided with the aforesaid senses only, or besides them others are also given them and which are more useful and stronger than man's inventions in revealing nature's secrets, whether some of them have all the senses and others have only a part of them. Again, whether their senses are equal to man's senses or they are less or more than them, if so, then which are the senses in which the inequality exists or which are the animal species in which it exists. Philosophers have written many books with regard to this ; but they are all as yet a drop in a bottomless ocean. Some birds are famous as peacock, &c., for the power of hearing ; kite and eagle for that of seeing and the ants for smelling. Some birds having knowledge of coming epidemic diseases beforehand, leave their places. The circumstances surrounding the animal kingdom, their instinct, their nature, the methods of nursing their young, the skill with which they collect their food for future use, the union among their kind, the sympathy they show towards their species, and apathy towards their enemies, the love of their males towards their females, their sensibility towards their benefits and injuries, and the treatment of their sick all create wonder, from which we are certain that they have senses and other means of knowledge.

Such cases will also be found in the vegetable kingdom. Take the example of a plant called *chhui-mui*, touch me not, how it shrinks immediately at the slightest touch. If any thing prevents the growth of a plant in a certain direction it takes some other side which is open to it. Some species of the vegetable kingdom, bear fruit by cohabitation, somewhat similar to mankind. All this is a proof that Providence has provided them with senses and understanding suitable to their demands.



Among the mineral kingdom if we look into the peculiarities of some and the attachment they have in among themselves, we will come to know that even they are not deprived of God's gifts.

(5) Is it possible that there may be found difference in the senses of individual persons? Yes! It is not only possible, but such is really the case and is witnessed. The senses of an infant, young and old, clearly differ in consequence of the strength and weakness of their bodies. In the same manner the senses differ in power and weakness at the time of disease and health. Therefore, for the help of human senses, fine instruments have been prepared. Telescopes and all other instruments that are made, help the senses only. Then much more is it possible that among mankind some individuals may be provided with such strong senses as to enable them to see material bodies unseen by others and to hear sounds unheard by others. To call the knowledge gained by the senses of such persons as mere fancy and vision and comparing such persons with the mad, is just as bad as the weak-sighted comparing the mad with the person who looks and sees things with telescopes or microscopes that can never be seen with the naked eye, and may call his knowledge as mere superstition and imagination.

(6) There are several kinds of material world and their classes and conditions differ so much that if described in detail, a large book could not be sufficient for it. Philosophy treats a good deal about it, a brief account of which is that, the material world is divided into two kinds:—*First* it is *arz* (quality) which cannot exist by itself, whose existence depends upon something else, as colour, black, white, yellow and red, &c., or quality of being hot and cold, or of being sour and sweet, &c., or of being of good or bad smell, &c., or of being soft or hard or the quality of air having waves



which produce sounds. Or as the surface and magnitude such as length, breadth, thickness, &c. Some of these can be discovered by seeing, some have connection with, and are peculiar to touch, some to taste; some to smell, others to hearing. Nature has produced this peculiarity in such a way that it cannot be removed from its particular place, whatever improvement a man may make in its completion. For instance, he cannot find out good or bad smell with any other sense except that of smelling. Sweetness, sourness or bitterness with their different states can be known by tasting and not with the help of any other sense. Sounds can be heard by the power of hearing only. *Secondly*—It is *jauhar* (quantity). But this again is subdivided into two kinds. *First*—Pure essence or spirit, which has no magnitude and cannot be included in this material world. The existing senses cannot see it such as spirits and angels.

SECOND—Non-spiritual or material, having magnitudes. A magnitude is that which has length, breadth and thickness and which is divisible into parts. *First*—Heavenly, which has not been made of elements or in other words which has not an elementary body, such as the skies, stars, sun and moon with their inhabitants. *Second*—(*Earthly*)—They are also of two sorts (1) Elementary such as fire, air, water and dust. They have no parts of which they may be composed. Yes! They have parts into which they can be divided. One seer of water can be divided into ounces and drachms.

Modern philosophers do not call them elements. They have found out many elements, the number of which is sixty. Whether you call them parts of the four elements which in contradistinction to some qualities, are considered as separate elements, or they are really separate elements I do not wish to discuss here. (2) Compound elements. They are divided into three kinds, mineral,



vegetable and animal, and are called three kingdoms. Each kingdom has innumerable kinds. But it is not desirable to enter into the discussion as to how the creation of the material world began or how the animals are being born, or whether these *species* are eternal or changeable. The essence of all the animal kingdom and the foremost of all the species of this division being *man* who coming into this world, made so much progress by intuition (or God-given sciences and knowledge) that he became master of all the aforesaid kingdoms. This is called his *caliphate* or Government over the surface of the earth which has been granted to him by Providence. He made curious inventions concerning *politics*. He prepared quick-firing guns, he employed engines by the power of electricity, gas and steam; he procured swift-going carriages that carry thousands and thousands of maunds of burden over railroads; he travelled the seas and oceans with steamers, he invented nice clothmaking machines and other machinery to prepare articles of glass, copper and iron; he invented telegraphy to send news thousands of miles in the twinkling of an eye; he discovered through the telescope, the conditions of stars and planets; he also made wonderful improvements in medicine; he invented hundreds of means of happiness and livelihood; he began to sit in balloons and fly up in the sky and no one knows what kinds of improvement he is making now and will make in the future.

Among them who made improvements and inventions there arose many who were famous for their spiritual sciences, and their revelations and knowledge revealed hundreds of secrets of the universe. Nature has put in them the feelings of love and attachment towards their Creator, in consequence of which they surpassed even angels.

This universe of quantity and quality is very great and has thousands of thousands of individuals in it, all of which



have been established as subjects of sciences and have been treated at full length. All such discussions and investigations are considered as separate sciences. For instance, the investigations after simple quality are called Theology, which holds discussions and inquiries about the personalities and attributes of man's soul, *i.e.*, of spirits, angels and of God. Again, in the universe of quantity the discussions held after the natural forms of skies, stars, sun, moon and earth together with all the circumstances and phenomena relating to them, whether all or some of them may be true or a greater part of the discussions and treatments may be wrong, they are named as the science of Astronomy. Ancient philosophers and learned men consider it as "part of Mathematics," because after treating the spiritual world they have divided matter into two kinds. *First*—Mind, that which can hold a thing as apart from matter and in supposing its existence, no particular matter is necessary. All that has connection with the treatment, discussions and inquiries of such things is called the science of *Mathematics (Riazi)* because the mind works hard and takes great pains in discussing the conditions and circumstances of its elements and principles. Again, as its subject is *kam* or quantity, it has four kinds and is again subdivided into *muttasil (adjacent)* or *munfasil (disjunctive)*. The first is either moveable or immoveable. The treatment of the magnitude that is moveable adjacent is called Astronomy and that of the immoveable is named *Arithmetic*. If parts of the disjunctive magnitude bear comparison among themselves, they are called *Music*; for in it, one sound with another has connection in being high and low which gives tunes of different kinds. If comparison in the parts is not meant, it is called *Arithemetic*. Again, Mathematics is divided into many divisions, Science of globes or spheres, Trigonometry, Optics, Horoscopes, Astrology. If the existence of these things may be incomprehensible



without matter, then they are *natural sciences*. This is again sub-divided into hundreds of kinds. If it treats of oceans and seas, &c., the cause and time of ebbs and tides, floods and waves and all that is connected with water and what has been going on after the creation of the Universe, then it is called Oceanic Science. When the description of atmosphere is meant it is called *Ilm-ul-hawa* or Pneumatics. In the same manner think over all the other sciences. Recent philosophers have made much improvement in the sciences and obtained numberless benefits from them.

Simple quality is not visible at all. Now we see the material universe whether it is visible or not. It is proved that a pure transparent and fine body is also not only visible to the eyes, but even obscure bodies cannot be seen by the eyes. Because whatever is visible with the eyes, is really its external appearance, *i.e.*, its quantity, its surface and colour. From this the truth of the senses is apparent. Leaving discussion of what is natural, we now come to *compound* things. Among these we see what is a rational being possessing will-power and what is not. Again we see whether it is made of several elements or of one only.

All kinds of animal and vegetable are surely made of several things. An examination shows that they contain both dust and water from which we come to know that dust and water are necessary parts of their composition. Moreover, we see that they have also heat in consequence of which they dissolve their food and have all their movements. This is the reason why the ancient philosophers considered fire as part of their composition. But some philosophers do not accept this. They say that dust and water which are parts of their bodies are not elements. It is possible that nature may have put in them an external heat which is accidental, not found in the nature of the body. Now remains the fourth part that is *airy*. The



ancient philosophers acknowledge it also. But some make objection to it and say wherever some empty place is left in the parts of the bodies, there the air fills in, and is not a part of their composition. Therefore, these philosophers reject the middle quality or nature that is formed after getting these parts mixed together, which is called *mizaj* or temperament, and are therefore free from rational objection raised against the aforesaid philosophers.

There is no doubt that such compound things are perceptible to the senses and they ought to be so. But when it is not admitted that the composition and existence of things depends upon two visible elements, then there will be no objection in believing many of the creatures that are composed of the invisible elements; such as air and fire or many of the elements which the modern philosophers prove, or the creatures which might be made of such fine elements, concerning which, we know nothing. About the non-existence of such creatures, to argue that if they did exist, we would be able to see them, and why is it that they are not visible to us, is unreasonable and quite opposed to the opinion of learned men? Because modern philosophers acknowledge ether or ethereal matter, as the origin of all the material world. The aforesaid argument can also be brought in support of the non-existence of ether, as it is also invisible. Pure and clear air found in a vessel or glass which can be taken out by means of an instrument should also be considered as non-existent; because it cannot be seen either.

(8) Which of the senses in man can feel and what is it that it feels? Is it the eye that sees? or some thing else that sees through the eye? Is it the ear that hears or is it some thing else that hears by means of the ear through the hole of the ear? A shallow-minded person, not looking into the truth, might unhesitatingly say that it is the eye



itself that sees and the ear itself that hears. But inquiring minds who look into and know the truth will say that they are not the senses that do it, because they do not feel at all, neither the eyes see, nor the ears hear, though they may be safe and sound, even when the original thinker is engaged in something else or intoxicated or made insensible by means of chloroform, etc.

So far as careful examination and observation show, it is manifest that understanding or knowledge is the part of *mujarradat* or spiritual things only. Matter or material things have no ability to feel or understand anything, which we will show a little further on. Ancient philosophers, therefore, unanimously prove that it is the person, *i.e.*, the soul that feels and understands. When they did not find such a capacity in minerals or vegetables, they declared without hesitation that, the aforesaid material objects do not have soul. When such philosophers found heavenly bodies moving systematically, they did not prove that such heavenly bodies had souls, but said that they were made to move through angels.

In like manner they found vegetables having power of feeding, growing and generation which they attributed to their nature and said that particular forms of bodies are protector of their own chief peculiarities and attributes. Be it what it may, we do not want to enter into this controversy here. What we want to prove, is simply this that matter or material things, by themselves are unable to have feelings or understanding. Now think what is it in man which, through the aforesaid holes or windows gains knowledge of the external world? Is it man who governs the whole body? When he orders the eye to shut itself up, then it closes. When he gives an order to the arms and feet, etc., to move or stop, it obeys. Who is he that does so? Is it nature that Providence has employed to perform the



functions of the body? It is not even nature, because it is like a machine which, without its own will and power, does the work to which it is applied. Neither has it sense nor knowledge, nor will-power nor understanding. It goes on doing its functions, even at the time when man is quite unable to perceive and is senseless. When this machine gets spoiled and becomes useless, then the senses, internal perception and mind cannot work at all, as at the time of sickness or old age. The philosophers, therefore, make a distinction between the natural functions and the actions of the will. If a fool may not make a distinction between the two, and know not black from white, it will be a deficiency of his own understanding. Find out then, what is it that gains knowledge of the external world and grasps the ideas relating to moral truths? Now I tell you, it is *nafs-i-na-tiqā* which in the theological language is called *soul*.

It is manifest from what is described above, that the soul is neither matter, nor is made of matter, but it is purely an independent being. We will fully discuss about this a little further on, and point out what it is, whether it exists after its separation from the body and has knowledge and understanding, more than what it has in this world and whether it will be susceptible of happiness and sorrow in future. It must be borne in mind that the soul as long as it has connection with the body, which is called life, gains its knowledge of the material world through the medium of the senses and sometimes even during this connection it has no need of them as in case of dream and revelation.

(9) A greater part of the joys and sorrows that man feels in this material world is physical and reaches him through the senses. Nice things, beautiful shapes, pleasant gardens, rivers and jungles, green hills and mountains, wonderful and interesting enjoyments give him great pleasure and he feels unhappy with what is opposite to the above.



He feels joyful at hearing good music, pleasing news, eloquent language, poetry and prose and feels sorry at hearing what is contrary to the abovementioned things. He is pleased with sweet smelling scents and feels pain with bad ones. Savoury food, sweetmeats and cold drinks always please him and what is contradictory to them, displeases him. His body feels pleasure when things that suit him (including also cohabiting) touch it. A very hot and cold thing or a wound and scratching thing or a hurt or a cut in his body or any improper matter entering into it gives him pain, then he weeps and cries bitterly.

The reason that we used the words "*greater part*" in the commencement of the paragraph is simply this that, man sometimes feels sorry and sometimes rejoices without the aid of the senses. This sort of sorrow and joy is called spiritual which is stronger and more durable than the former. For this reason the philosophers say that worldly pleasures are mean and transient and very often they have trouble before and also after them. For instance, cold water cannot be a relishing drink to us, before we feel thirsty. After drinking it we feel some heaviness or laziness in our bodies. Food cannot be tasteful to us, before we feel hungry. After eating, we take the trouble to digest it. This is the reason why those whose spirituality is not overcome by bodily darkness, are not inclined towards sensual pleasures. On the contrary, those whose spirituality is not stronger than the darkness of wordly pleasures, they are generally careful of and absorbed in them, like quadrupeds. Such persons always think it as their success to collect the means of sensual gratifications and afterwards to be benefitted by them. But we see in this world that these senses are more sensitive to afflictions and troubles than happiness. Therefore, to overcome their sensitiveness, either by means of sleep or by intoxicating drinks, is considered a pleasure. As by this method, mind, together with the



senses, gets a little rest, the body feels itself refreshed, provided it does not exceed its limit. But the last result of intoxicating drinks is that all the faculties of the body become lazy and useless. For this reason godly persons prohibit its use totally.

(10) The original perfection of the senses does not depend chiefly in the perception which all animals have alike. Whatever inventions and improvements might be made through the external senses and whatever practice or inquiries a man may make in elucidating the laws and principles that act in the combination or separation of the elements of this physical world, still he is just like a boy in an elementary school, in the estimation of those who are careful of spiritual perfection. This is why those people who are perfect in the spiritual sense of the word, care a little for the sciences and arts that belong to this world, just as a great man of politics seldom minds family affairs of little importance, such as eating and drinking and supplying means for keeping them up, because this world with all its perfections is transient.

SECONDLY KNOWLEDGE.

Gained by the Internal Sense.

I. This also is of several kinds (1) The knowledge of self. The soul does not gain the knowledge of its personality, its attributes and all other things as hunger and thirst, fear and pain, &c., by means of external senses, neither through the sense of nose, nor of taste, nor of the ear, nor of touch. This is a general gift of God that is given to all mankind. Then how foolish and strange is it to think that all things are known through the external senses? The grades of knowledge that are afterwards acquired are surely the cause of improvement in which every person has no share.



II. The knowledge gained with the help of mind and logical argumentation, *i.e.*, the finding out some unknown things by arranging together a few common things or propositions. Sometimes a mistake happens in the arrangement of the premises and in drawing a conclusion from them. To guard us against such mistakes, philosophers have made the science of Logic. But there are hundreds of mistakes which remain as yet. The knowledge gained by mankind is divided thus :—If it is without affirmation or negation as the thought of (*Zaid*) (John) without its qualification with existence or non-existence, with white or black, &c., is called *apprehension*. If it has a predicate as John is present or he is absent, then it is called *judgment*. Again if the thought cannot be applied to more than one thing, it is called *juzi* (proper); as the apprehension of John which cannot be applied except to the particular person John. If it is applied to more than one object or thing, then it is called (*kulli*) (common); as the apprehension of man which can be applied to every individual as John, Henry, Scott, &c., which are its individuals. The knowledge of common things cannot be obtained through the senses. The senses can obtain knowledge of its individuals. Mind gets from it a common truth, with the removal of its personalities which is called its meaning. Again the common term is divided into-five kinds. Because if it is a perfect truth of its significates or individuals, and besides that whatever it has, are its external qualifications, then it is called a *species* as man. because the common truth of man's individuals John, Henry, &c., is simply this, that they are men, all other qualifications and peculiarities that belong to them are their properties and not their truth. If the truth of the individuals is their distinguishing characteristic or attribute that separates it from other classes of the same group, then it is called its *differentia*. Again, if it is a common truth found in others, and is neither itself nor any of its parts is



particularized, but is altogether common, it is called to be genus as *haiwān-i-nātiq* (speaking or rational animal). Both *animal* or *speaking* are parts of the truth of man, because man is made of these two. But the term *animal* is common to man as well as to other animals; the ass, the horse, the wild beasts, the birds are all animals, and *speaking* (the differentia) is not found in any other animal except man. *Nātiq* means one who speaks. By this is not meant the speaking that we do through the tongue, but what is known through the senses and reasons.* If *common term* does not indicate the truth of its individuals, but it does a property, then it is again subdivided into *peculiar* and *not peculiar*; as *laughing* which being peculiar to mankind is its peculiar property or *khassa*. But *walking* being found not only in man, but also in other animals is *not peculiar* (*arz-i-am*) but both walking and laughing do not indicate the essence of man.

If the common terms (*kullis*) be arranged together, they are called *definition* or *muarrif*. This logical definition is divided into four kinds. If it is formed by uniting genus to the proximate differentia, it is called *proper definition*. If it is formed by uniting proximate differentia to the remote genus or by proximate genus only, then it is called *improper definition*. If it is formed of proximate genus and property, it is said to be *complete peculiarity* (*rasmī-tām*), else it is called *incomplete peculiarity* or *rasmī-nāqis*.

By *muarrif* a definition we come to know the unknown apprehension for which the definition has been arranged. In judgment if one thing is put upon, or applied to another, it is called categorical proposition, whether the predicate does or does not agree with the subject. For instance, John is standing. Here the term *standing* is put

* This is not found in other animals. Nature has given preference to man over all other animals through this faculty.



upon or said about John. John is the subject and standing is its predicate. If one proposition is joined to another, the whole proposition is said to be a hypothetical conjunctive proposition. As, when the sun rises, then it is day. When the separation of one proposition from another is implied, then it is said to be a hypothetical disjunctive proposition. For instance, a certain number is either a pair or single. The first part of the hypothetical proposition is called antecedent and the second the consequent. Again, these propositions are of many kinds and conditions. But by arranging them together we draw an unknown conclusion. This is called argument, which is again divided into three kinds :—syllogism, induction and example. Syllogism is either conjunctive, or disjunctive. These rules and laws are for the forms of arguments. Now hear some explanation about the matter of proposition. If the middle term is the cause of proof of the major premise for the minor premise in mind, just as well as it is the cause of its existence outwardly then it is said to be *Burhani-i-limmi*, else it is called *inni* (priori and posteriori). To believe firmly in a thing that it is of such a nature and it is really of that nature, it is called a *belief*. By the word *firm belief* is meant the belief that cannot be dispelled or removed. By the limitation that “the belief is really of that nature” *jihl-i-murrakkab*, i.e., ignorance mixed with some knowledge, is removed. Because in *jihl-i-murakkab*, although the firm belief exists, yet really it is not right. By the term *firm*, conjecture is dispelled; because it is not so firm that opposite supposition may not be taken as for granted, although the opposite side may be weak. When both sides are equivalent to each other, then it is called *doubt*. The weak side is said to be a fancy or whim. By the term that “it cannot be removed” an imitative belief is done away with. Some beliefs are so self-evident that every person knows that they are true; and some are theoretical (*nazari*) which are known to be



true by argumentation and proof. There are six things that are essential to the beliefs that are self-evident. Because to believe the indisputable proposition to be true, is either through the aid of the senses or of the mind or through the aid of both of them. If it is with the aid of the mind only, then the mind passes judgment immediately after comprehending the subject in connection with the predicate. Such propositions are called the primary or elementary propositions. As a whole is greater than its part. If in passing judgment, the mind needs some means or help which is not of such a nature as not to be dispelled from it, then such propositions are said to be *propositions together with arguments*; as number four is a pair. Because whoever apprehends the meaning of four and a pair which can be divided into two equal parts, can say at once that number four can be divided into two equal parts, and whatever can be divided into equivalents is a pair. The conclusion drawn will be that the number four is a pair. If the external senses are means of passing judgments, they are said to be *mushahadat* (witnessing), the propositions that are witnessed; such as the Sun rises. If the internal sense or faculty is the one that passes judgments, they are called *wajdaniat*—(internal judgments not spoken in words. Such as to feel hungry, thirsty, fearful, happy and sorry. If both the external and the internal senses work together in passing the judgment, then there are several ways of judging, *i.e.*, if it is with the sense of hearing only, then the proposition is said to be *mutawatir* (that which is known to be true through hearing). Such as Mecca is a city. In *mutawatir* tradition no certain number of narrators is necessary. In such propositions the narrators may be so many that the mind may not think them to be false. If hearing does not act in passing the judgments, then the mind needs either several witnesses for believing them or does not need any. If it does, they are called experiences



mujarrabat. As a certain medicine has a certain effect which is known by witnessing it again and again. If hearing does not act, then such propositions are called *hadsiyat*. In *hadsiyat* the mind passes quickly from primary means to the object, contrary to reflection in which mind goes first to primary means, then to object. Hence there are two stages in it, contrary to the "*hads*" which has no stage at all, as the proposition, the moon receives its light from the Sun. Because the increase or decrease of the light of the moon is known immediately after its appearance before or disappearance from the Sun. So we know that it is the Sun that gives the light to the moon. The knowledge of co-relative from relative and of Creator from creature and of things from their signs is also internal and external knowledge. *Mujarrabat* and *hadsiyat* (experiences and non-reflective propositions cannot be a convincing proof to the opposite party. It is possible that in both of his experiences and non-reflective propositions he may be mistaken.

In like manner the propositions that are not true or certain, can be divided into six kinds.

(1) The known propositions, *i.e.*, those that have celebrity among the people. The cause of their celebrity will be found in their being commonly beneficial to the people. Such as the proposition, justice is better than injustice. Or in their being pathetic as the proposition to be kind to the poor is good. Or in their being shameful. As a civilized person will not be naked before others. Or the cause of their celebrity is the habit of the people. Such as those that are not accustomed to eat flesh say that the slaughter of animals is bad. Or the cause of their celebrity is found in their religious books and customs, etc. Every nation and country has its celebrities distinct from others in accordance with their habits, customs and morals. The celebrated things are sometimes opposed to facts. Sometimes



they are genuine and correct in distinction to the primary object (*awwaliyat*) that are always correct.

(2) *Musallamat*, i.e., admitted propositions, are those that are accepted to be true by the opposite party. An argument composed of such propositions means to charge the antagonist. The argument composed of celebrated and admitted propositions is called *jadal* (controversy).

(3) Believed propositions are those in which people hold good intentions, and have beliefs in them as true statements of religious leaders or of kings or of philosophers.

(4) Supposed or conjectural propositions are not certainties. Such as a certain person wanders in the night.

And he who wanders in the night is a thief. The conclusion drawn would be that the certain person is a thief, although we cannot say with certainty that every person who wanders in the night is without doubt a thief. An argument composed of the conjectured and believed propositions is called *khitaba*. This kind of argument is useful to encourage to do or discourage from doing something particularly in the matter of livelihood of common benefit and of good conduct, such as preachers are in the habit of doing.

(5) *Exaggerations*.—These are the imaginary propositions used to strike the heart for encouragement or discouragement; such as the beauties of wine that it is red like ruby and it produces pleasurable feelings. A certain person is so and so and has a moon-like or demon-like face. Arguments composed of such propositions are poems or poetical imaginations. When such compositions are arranged in measures and rhymes and are made into poems and sung by good musicians together with musical instruments, they often influence the heart. But this is not a spiritual perfection.

(6) Are superstitions or wrong propositions, founded merely upon fancy or deceit, because to pass an imaginary



judgment about things that cannot be known through the senses, is wrong. A statement that whatever exists is also seen by the senses to which we can demonstrate, else we cannot say that it exists; or there is a dead man in the house; he would do injury to people; such superstitions are sometimes so deeply-rooted in the hearts of people that they can hardly be removed. In civilized countries and nations religious customs and manners are based chiefly on superstitious statements of like nature. Sometimes the explanations and the comments of true doctrines get mixed with such superstitious thoughts. This is why true religions, in lapse of time, get spoiled and changed on account of the superstition of the people. They never leave their religion un-impaired with their falsehood. Among the Mohamedans of modern ages a good deal of false customs and manners has crept in, which they consider to be true Islam. Arguments composed of such propositions and syllogisms arranged by premises of this kind, are called sophistical.

By means of scientific improvements we come to discern such introduction of false customs in which every person has not his share. The perfection of old philosophers and rationalists depended chiefly upon logical reasoning, just as the skilfulness of the recent scientists is found in their examinations and experiences in electricity with the help of instruments.

III. *The science of vision.*—In this also every person has not his share. In dreams external senses do not work at all. What is known to them, is kept in thought and in like manner the discoveries of the power of imagination are also gathered in memory, all of which associate in dreams. Also the creative power does not remain idle. Therefore things known at the time of waking, appear very often in various forms in dreams. These are of ordinary nature which are called vain thoughts or dreams. Surely such

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dreams should not be trusted upon, nor can they be the means of man's improvement. But sometimes it happens that the soul when its spies, the senses, are in suspense, tends towards its original place, the spiritual world, the world of light, and then the events of the hidden world get imprinted upon it, just as a pure glass receives the impressions of things that are known by five senses. After waking, the dreamer sometimes remembers the event in its entirety and there happens according to what he sees in the dream; and sometimes the power of thinking puts on particular shapes to the ideals. For instance, a person found out that a powerful enemy is attacking him. His thinking power took it in the form that an elephant or a lion or some other troublesome beast is attacking him. An interpreter after separating the matter from the sensible shape gives its meanings. The philosophers of this science have described the proper shapes of the pure meanings. Those who are trustworthy in the recognition of the proper shapes and are skilful in the art of interpreting dreams, are often mistaken in their interpretations. The reason of putting material shapes to dreams, is that the senses can obtain knowledge of material things only and are unable to reach what is immaterial. To call such dreams as vain and worthless is a great indiscretion and a denial of true facts. It happens very often that some people see in dreams that they visited the dead who informed them of what they did not know before. And after waking such persons found exactly what they saw in their dreams; sometimes the dead have pointed out those things which none had known before. They have sometimes told them of scientific researches and realities of things and the secrets of the universe. They have also occasionally told them exact plans of relief from sorrow, pain and other difficulties, which after waking have been found to be correct. These kinds of knowledge have been surely acquired in dreams, without the help of the senses. Some



persons dream that they went to a city and there they visited some persons who had such and such a shape and that they stopped in such a building, where they found people eating and drinking such and such a thing, although they had never seen such a city in waking, nor had heard about it, nor had seen the building, nor had visited the people and found such eating and drinking before. After waking sometimes they see just what appeared to them in their dreams. Now, the things that were seen in the dream cannot be supposed as imagined, because they were not found out and considered with the help of the senses. If it is not a spiritual recognition of things, what else is it then ? For in sleeping he did not walk with his feet, did not see with his eyes and did not eat with his mouth.

Interpreters of dreams and learned men say that the soul though free, from etherial matter, has itself a fine body with appropriate limbs just as the physical body has, and that it feels happy or sorry and painful without the body. After leaving this body the soul feels sorrow or happiness and all that, as it may be the case. This in the Mahomedan religion is considered as punishment and reward.

The prophets of God (peace be upon them) have been taught many fine things and secrets in dreams. This is why the last of the prophets has told us that some dreams are a part of prophecy.

IV. *Knowledge gained by revelation.*—Before we enter into the description of the reality of this knowledge, we think it desirable to mention some things pertaining to mankind. A portion of man is his body which is made of a drop of water (*mani, semen*) and this gradually, by means of different kinds of food, takes the substitute of what is dissolved or wasted away and grows up. Having reached a certain limit, his powers and faculties begin to diminish, until like a tree it falls to the ground. In consideration of this part,



man as well as other animals are similar to the vegetable kingdom. As nature has put in the seed its destined grades and perfections which come to existence gradually after it is dropped in the soil, and having reached a certain limit the same seed or something similar to it, comes out again, the same is the case with man's body with the difference that the former grows in the soil and the latter in the womb of a woman. Again, the Anatomists, whatever they might have said concerning the dissection of body and have shown Nature's perfection in its construction, all unanimously declare that this creation is not the work of blind Nature, but it is the workmanship of an all-wise and all-knowing Being. Common thoughts call the physical image man which is, as if it were a kind of fresh and blooming wood, not having knowledge or understanding or power of distinction between right and wrong. But when we look carefully into his knowledge, understanding and senses, then it becomes quite clear that within this image there is some one else, possessing knowledge and wisdom who ascribes all the body to himself saying my head, my foot, and my body, but it is apparent that the ascriber and what is ascribed are two different things. When someone says "my horse" it is clear that the horse is one thing and the one who says mine, is another thing. Let all other things go. Tell me who sees only in dreams the coming events? Do the eyes see it? No. Never. Only the pure essence or rational being (which we call soul or *atma* and which has a separate name for itself in every language) is the real man who is so firmly tied up to the earthly image, that both are as if one thing, affected by each other. Now, this pair has double qualifications within itself. *First*, physical and animal desires which draw him downward to darkness, pleasures and lusts. *Second*, spiritual qualification which carries him onwards or upwards, *i.e.*, encourages man towards heaven. As it is full of light, its inclination is towards enlightened



habits and actions. There is a strange conflict between each other. Man is a strange compound which has double relation, with angels as well as with animals.

A Oh Lord ! is it a heart or a hotel, in which sometimes sorrow dwells and sometimes happiness ?

Good people in order to strengthen spirituality and to suppress animal desires, practice certain austerities. Therefore the religions of the prophets have appointed methods to a limit of moderation for the aforesaid purposes. Fasting, pilgrimage to Mecca, prayer, meditation, recital of certain words, etc., are the methods. In like manner they have prevented us from sinful desires as adultery together with its means of access, as dancing, singing, naked pictures, lustful stories, shameful pieces of poetry, intoxicating drinks, eating and drinking to excess and all other mean practices as falsehood, hypocrisy, persecution, etc. Those who practice austerities can be divided into two groups. One of them is the group of those who do not believe in the religion of the prophets.

They are called *Ishrāqīn* (an old order of pantheists). Among the ancient of them, was the divine Plato. In India Yogis, Sanniasis, etc., belong to this sect. *Others* are those who follow the religions of the prophets and walk in the paths of spiritual improvements taught by the prophets. This is the order of the holy saints and the great Sufis. Although both orders make improvements in the spiritual perfections, and thousand sciences reflect the pure mirror of a soul when it is free from the cover of animal tendencies, which are called revelations, however, there is a great difference between both of them. The austerities of the former order, being irregular and without any principle, require great labours and give results of inferior kinds, liable to many errors in contrast to the second order.



GRADES OF KNOWLEDGE GAINED BY REVELATION.

(1) Revelation to the persons who practise austerities. As nature has given to man external and internal senses to perceive material things, so, in like manner to gain knowledge of the spiritual world, it has put in him, in this world, seven *graces*. (1) The grace of heart. (2) The grace of soul. (3) The grace of secrets. (4) The hidden grace. (5) The most hidden grace. The place of these five graces is the body below the head, *i.e.*, chest. (6) The grace of self. (7) The grace of head. The place of these two is the head. But the knowledge of these graces, their improvements and the states of delight that is felt within, cannot be acquired without the help of the spiritual teachers who lead the people according to the methods adopted by the prophets of God. Each grace carries with it, its peculiarities and blessings which reveal the nature of the spiritual world and the hidden lights thereof and create a curious sort of delight and happiness within. However, a student of Sufism considers very little of all these blessings in comparison to his real object.

When the eyes are closed, there are seen, with the help of the aforesaid graces, external things thousands of miles distant, and there are known hundreds of things of the spiritual world, which cannot be discovered through telescopes or any other instrument. Such people visit spirits and see their own spirits openly and hundreds of other secrets of the spiritual world are revealed to them. This is the first *grade* which has in itself very many successive grades of improvements.

Second grade.—It is to meditate the attributes of God and to feel delightful with their glories on account of which the soul gets reflected with them and when it is coloured with a colour of His love towards him, it is appreciated and



loved by the people. When graces of Nature appear, then man's power advances physical powers. With this power begin to appear those great works that cannot be performed with external means and which are called miracles and wonders. When the Glory of God's unity appears, then we see only his existence in different manifestations. However, such revelations and emotions have not reached so far as to be free from error and superstition. Again this order has also several divisions and classes, because as all the bodies and their powers are not equal, so the spiritual powers and the souls themselves differ, even more than that, one soul does not attain to the order after long austerities, while another which is stronger and more powerful than the former reaches it with little effort. So far we have mentioned the order of saints and holy persons. Above this there is another, I mean the third order of prophets and apostles. In this order the personality of God glorifies the soul; and the hearts and souls of the people of this order are generally higher than those of others. When they reach this grade, their knowledge, the revelations and their conditions become quite free from superstition and false imaginations and are wholly truthful, and according to facts. All kinds of spiritual improvements end here. Such persons are called true leaders. People believe in their revelations which are called inspirations and, *wahi* (Verbal inspirations). Therefore such persons are appointed by God in His mercy, to be leaders of the people.

(1) *First*—It would be far from reason and contrary to His mercy that he would open the methods of perfections to the lower order of his creature, namely, vegetables and animals and would leave mankind who is superior to all, as imperfect. Therefore, he also made among mankind a few persons who show the paths of righteousness to the people and are their true leaders. God has put in them



such a magnetic attraction that they draw mankind towards the right path. In them, has been placed the enlightening power through which the soul gets itself fully lighted, not only by association with them, but also through faith, union and love towards them, in their absence. When all the sciences and revelations of man are not free from errors, then if there be not such people whose knowledge and revelation are true, who might not have found out all the conditions of man that happen to him after death, God's attributes together with His person, the true state of the spiritual world, the destructive diseases of the soul and the certain curative remedies for them, then the life of man would get destroyed and his creation, useless. Again, prophets are also of different grades and conditions. As this holy order is sinless in its practical powers and its angelic nature cannot be so suppressed by the animal lusts that it may get encouragement to commit unnatural works; in like manner they are so faultless in their theoretical power that no superstition or false imagination can get an access to them. "The sight never shifted nor did it turn from God" as it was said to Mohamed (peace be on him) when he stood face to face with God in the Night of Journey. Moreover man has invented many other means and methods of his knowledge and science; as Astrology, Geomancy, etc. **FIRSTLY—**The rules and principles of these sciences are imaginary. **SECONDLY—**The fulfilment of the events foretold according to the aforesaid rules, is still more imaginary and fanciful. Therefore the conditions of the perceptible world found out with the help of such rules are not trustworthy, still less are they of the spiritual world. This is why the rules of these sciences have often been proved to be wrong.



(2) KNOWLEDGE GAINED BY MEANS OF SIGNS AND EMBLEMS.

For instance, to acquire a knowledge of the existence of fire by seeing smoke. If certain signs and emblems have been fixed for certain purposes, as flags and pillars for miles or by means of telegraph, the motions or sounds of needles for particular object; or written letters for words and words for meanings or particular purposes, as in the day time certain signs with the help of glasses and in the night certain motions with electric lantern have been particularized for peculiar ends, then whatever knowledge is gained by them, will be correct, the truth of which will be held with both the senses and the reason. If natural signs and emblems foretell certain events as through experience particular signs and emblems have been found out for rain and earthquake, for cold and heat, then the knowledge gained thus, will be sometimes probable and sometimes wrong. Here also both the senses and reason pass their judgment. According to the Mohamedan religion this sort of knowledge cannot be considered as information concerning the hidden world. To get knowledge through the signs and emblems, instruments like thermometer, etc., have been invented.

(2) To gain knowledge and to know some conditions with the help of unseen souls as genii, etc. Such knowledge is sometimes true, because impure souls and genii do not have the knowledge of spirits correctly and with certainty. The things of the external world and the circumstances pertaining to them, are of course seen and heard by them. In Arabia there were people who after learning from genii and spirits had given information to the people and were in the habit of mixing ten falsehoods with one thing which was true. Such people were called wizards.



The lawgiver has rejected this series of hypocrisy and deceitfulness in strict words.

If the impure spirits, *i.e.*, genii are not the means of information, but the persons of the immaterial world, as the sound of heaven (angel), then this is also liable to discussion, a detail of which will be given elsewhere.

Sometimes it happens that devils and impure spirits overcoming the people, give information of far distant and coming events that people might believe them; therefore in order to deceive the people, they call themselves after certain names of conspicuous saints and martyrs, and in order that whatever they teach them about superstition and give them orders for committing evil deeds, the people might support and maintain them, begin to worship them and call upon them in time of need and offer them various kinds of offerings. A greater part of such things is merely falsehood and hypocrisy. Therefore the Lawgiver has said that they are all bad and untrustworthy.

(3) Of the most degraded and contemptuous means of knowledge is omen and augury which are quite nonsense without any foundation. Uncivilised and savage nations gain their knowledge of being successful or unsuccessful in their works through omens and auguries. For instance, if a person while going to do some work, meet a man who sneezes, he will think that he will not be successful in his work. For this reason the Hindus according to the computations of Astronomy have fixed times and dates which are considered as auspicious. According to these thoughts they have considered as prevention of coming dangers to slaughter certain animals as he-buffaloes and to give certain class of persons some particular things, as gold, brass, corn, oil, etc. In their belief such gifts and ceremonies detain the prevalence of pestilential diseases; such as plague, cholera, amine, death and the attack of enemies. In the same



manner, they have considered them the cause of their health, conquest and prosperity. Different sorts of customs are also celebrated together with them in which the savage and idolatrous nations are involved ; and their leaders as Pandits, Brahmins and Jogis use them as means for their livelihood not only in these days, but for hundreds of years past. These leaders, in ancient times, were also in the habit of celebrating such ceremonies for their kings and emperors and were thus squandering their riches. But alas ! the Mohamedans, in these days, out of their ignorance have adopted some of their bad customs by mixing in their society. They have formed in among themselves, pandits and jogis in like manner. This is also a series of hypocrisy and deception which is entirely opposed to reason and facts. Because certain things occasionally happen according to their statements and prophecies, it gives an encouragement to their superstitious crafts.

EXTRACT OF THE DISCUSSION.

So far, we have given a perfect proof of certain things :—

FIRSTLY—All creatures are not confined to the sphere of the senses. To say that we accept only those things which we see with our eyes, taste with our tongue, smell with our nose, hear with our ears and touch with our hands is pure folly and ignorance. Such people cannot be considered higher than animals whose knowledge is confined to visible objects only, although they might have made much improvements in making strange instruments. They are deprived of reason and understanding, because right understanding does not confine the sphere of creatures to visible objects, nor does it limit the compound things into physical and visible bodies.

SECONDLY—As mind believes in a thing that is seen with the naked eye, so the eyes of reason believe in a thing



that is known with the aid of reason, even more than this ; does not our mind see and know the Creator after seeing His creation ? Or after seeing a relative thing, are we not certain of the co-relative ? Is there any distinction between the two aforesaid certainties ? Or can a man be doubtful about his animal qualities, such as hunger and thirst ; fear and comfort, sorrow and happiness ? Although these things cannot be known with the senses, neither with eyes, nor with nose, nor with ears, nor with taste, nor with touch. If sciences and modern philosophy deny the existence of these facts, then it will be a proof that they themselves are wrong.

THIRDLY—Matter or those things that are material are in themselves unable to gain knowledge of any kind.

FOURTHLY—The *real-man*—It is soul, *i.e.*, pure essence. It gains knowledge of the physical world with the aid of the senses only ; but has no need of the senses in obtaining the knowledge of the spiritual world. There are other means for it, that is, the soul itself without any means, knows it.

FIFTHLY—The senses can obtain perception only of those material things that are *kasif* (opaque). They cannot perceive pure and transparent bodies such as pure and calm wind, even *matter* itself cannot be perceived.

SIXTHLY—All persons universally agree to that. No intelligent person, nor any religion and society is opposed to this that man does not live in this world for ever ; rich and poor, king and subject, the learned and the unlearned, the good and the bad all agree upon this that death is certain. Neither ancient philosophy procured a remedy, nor modern sciences and philosophy could devise a plan to oppose death. If any person gets his life spared from diseases, then after reaching the natural longevity of age, he dies. How strange is it that the natural life does not come



to an end suddenly ? Sometimes before it arrives, it sends messages to warn his victim. The death of friends and relatives is a warning to be ready for death. The day is near for you also. Man is insane and intoxicated after animal desires and does not take notice of it ; then death gives him severe warning. To-day he has grey hair, to-morrow the teeth commence to fall. The sight also gets weakened. The digestive power is also waning. The beauty of face begins to diminish.

First of all, the thought of death is more than enough to destroy all worldly emotions, because when he has to live here for a few days only, it is all the same if he passes life in wealth and luxury or drags it in poverty and want. When the clock rings all the time :—Be ready to march ; the train is about to start, the bells are ringing ; in such a case, if he after hard labour, solved the deep questions of philosophy, mathematics, or he became a king of all the world, or he provided himself with all the means of luxury, he ought not to take much interest in this world.

SECONDLY—When it is proved that man after passing death, is not non-existent, but on the contrary what was rational in his body and gained knowledge by external and internal senses and felt sorry and happy, now passed the bodily deficiency and carried with him good or evil deeds. Now in the next world, which is spiritual, he will feel either happy or will be involved in hard punishment and afflictions for thousands of years or for ever. How fearful and heartrending is the truth, before which an intelligent and thoughtful person will not take care of anything else ? Day and night he may be careful of making preparations for the next world and may not mind a bit for the happiness and luxuries of this world, and may weep bitterly for his past actions. He ought to laugh a little and weep much. The matter is of such nature that, before which an intelligent man cannot feel happy and easy. What kind of



belief and what sort of actions will be the cause of salvation and eternal bliss and what will be the cause of everlasting punishment and eternal damnation? modern philosophy and sciences do not help at all in this matter. They cannot go out of this material world. The modern philosophers and scientists are so short-sighted or rather blind that they say "after death there is no life." Neither the soul is an intelligent quantity nor does it subsist after death, nor does it get reward or punishment for good and evil. But the soul which is an intelligent quantity cannot get comfort by the statement of such a blind physician. The soul will say on the contrary, "well, if you are right in your statement and according to your belief there is no harm if we passed our lives freely like animals, in worldly luxuries and lusts; if your statement proved to be wrong as we see in every-day life, in your investigations and revelations, *i.e.*, we see every day that philosophy and sciences change; on the contrary, if the statements of a great body of sacred persons, whose intuitive knowledge is far superior to you proved to be right, then what might happen; it will be impossible to provide some remedy for it, and what kind of help will you be able to give us"? At least our minds are perplexed with such considerations. An intelligent mind will not cast himself for a little matter into such perplexities. By the aforesaid sacred persons is meant the whole order of prophets and their followers who are not unintelligent or mad persons. The ancient philosophers declare that the soul is eternal, that the good and bad will get reward or punishment; but modern philosophers have errors in their knowledge of argumentation and intuition, the proof of which is the difference of opinions among them. Whatever plans they put down for the coming life, they cannot comfort us. We ought to follow the directions of such people whose intuitive knowledge and revelations may be free from errors. The information they give, may be their



own witness and the conditions laid down before us, by them might have passed before their own eyes. So a body of such sacred persons cannot be other than the prophets themselves. Our hearts get comforted, when we follow them. They were sent only for this purpose. In prophetic order Mohamed (peace be on him) is the last.

The truth of his mission is perfectly apparent from his revealed book, the Qoran, to produce a book similar to it, is an impossibility as far as man is concerned ; in which all the principles of conduct and the development of soul and the methods of purity and social and moral reform are given so perfectly that an equivalent to which cannot be found in any other book of prophets. Also the pure life of the prophet (peace be on him) and his spiritual influence which is greater and higher than electric power and which, before the half of a century had passed, coloured the whole world with his colour, is a splendid proof of, and a living testimony to, his prophetic mission.

SECTION 3.

There are two points which might have struck my readers : (1) That the soul is immortal, *i.e.*, destined to live after death. (2) That the soul will receive reward for its good or evil deeds. With the exception of a few nations who are either uneducated and savage or the sphere of whose improvements is confined to the investigations and revelations concerning matter and material objects, in consequence of which such people have also been treated as quite uneducated by theologians and scientific persons, the whole world and the prophets with one voice bear testimony to this. And this testimony which is given by the persons of great intelligence and perfection, who are considered up to this time as great leaders of the world, is more than enough. Is their testimony mere imaginary or fanciful ? Never. Or do they tell a lie ? Or their testimony is



founded upon covetousness, deceitfulness or hypocrisy ? Never so ; nor is it possible for it to be so. He is himself mad and absorbed in worldly desires who considers that all this testimony together with the sacred predecessors of learning and sciences as telling lies and being erroneous in their thoughts. It is a great misfortune or ill-luck and an eternal deprivation for him. After using the spiritual methods and following the prophets of God, man can himself see that the soul is a pure essence, that lives after death, where it receives a reward or punishment for its good or bad belief, practices and actions. To disbelieve and not to try to know the truth is a great folly.

SECONDLY—We have proved above that perception and knowledge are not peculiarities of matter only ; but they also belong to pure essence which is able to know without the aid of the senses. And this is soul. Then it is proved that the soul is distinct from the body. Again, it is proved and known to every intelligent person that in the midst of material bodies those that are pure are durable ; such as elementary bodies. Compare the life of celestial bodies such as the Sun and Moon, etc., with the life of the three kingdoms, the animal, the vegetable and the mineral. How much do they differ ? When pure and elementary bodies are durable, much more then, the elements and the spiritual thing must be durable. The soul is also a pure essence ; then the conclusion drawn is that, it is durable, *i.e.*, immortal.

Further on, we will show the effects of good and evil. When it is proved that perception and knowledge are peculiar to elements and also in the present life perception and knowledge are the work of the soul alone. This body was a kind of hindrance and bar to perception and knowledge. All kinds of pleasures and pain depend upon knowledge. Because, in this physical world when man is made insensible by chloroform, etc., he does not feel pain or pleasure



at all ; cut his hands and feet, he will not know it at all. If thousands of means of pleasures be put before him, he will not enjoy them. And it is also proved that, as Nature has put in bodies some effects which no person can deny, so there are effects in man's knowledge, faculties and works, by which the soul is itself effected. There are thousands of persons who feel pleasure and joy on account of their works. When the body which is a hindrance to the soul is removed and the soul's knowledge also is perfected, then there will be no reason why the soul may not have the knowledge of these effects, and this is what we call reward or punishment. Certainly it is a spiritual secret that good and evil deeds and their knowledge appear in shapes and forms. Therefore, reward and punishment are both of two kinds :
1ST—The spiritual reward and punishment which are called the spiritual heaven and hell—that the soul will feel great delight in its relationship and nearness to God and feel sorry and painful, when God is away from or displeased with it.

SECOND—*The physical reward or punishment.* By "physical" is not meant the elementary body in consequence of which objections and doubts could be raised, but that the pain and pleasure will appear in shapes and figures. The figures of pleasure will appear in the shapes of gardens, canals, palaces and houris, of those of pain, in narrow and dark buildings and hell-fire. These shapes and forms are described by all the prophets of God, but the Qoran gives them in detail, against which foolish-minded persons raise objections. *Wallāh-ul-Hādī.* God is the chief leader of all.



CHAPTER I.

SECTION I.

We have described above that all kinds of true knowledge concerning human happiness and prosperity which are unmixed with superstition, have come to men, through the medium of prophets only. In the last ages when the religion of the prophets was nearly disappearing and the admixture of superstition had disfigured it, as if only a dim light of spirituality was twinkling which had at last dwindled down into nothing, as it will be apparent afterwards, then the merciful and compassionate God lightened the Sun of guidance upon the top of the Paran Mountains and brought out the world from darkness into light, *i.e.*, he sent Mohamed (peace be on him) the head of the apostles as his prophet and apostle and sent down unto him a book in which all the preceding principles of the prophets were made pure with hundreds of additions of useful sciences.

This sacred book led mankind to scientific and practical perfection and pointed out to him those secret things which were hidden and were unaccessible to the senses, and which the sciences of philosophers were also unable to reach.

The sacred book also treats such practical doctrines of morality, worship, of social and political reform and of the purity of spirit without which mankind are like the savages and the beasts.

We mention some of the few things which are considered as perfect standards of man's scientific improvement and, therefore, the Mohamedan Law has established them as the articles of Faith, with which salvation and eternal life



are tied up and which are the means of influencing man towards good actions.

First of all these, is the knowledge of God's person and attributes—The proof of God's personality is shown in the first sentence of the Qoran in such a way that it is an argument according to the taste of a philosopher and a belief according to that of the common people.

First argument—Praise be to God the Lord of all creatures. There are chiefly four words here:— (1) *Praise*—commendation and respect. (2) *God*—The knowledge of a self-existent person which has all the attributes of perfection in himself. (3) *Lord*—In the original, the word rather means Providence, that is One who gives nourishment, carries a thing step by step unto perfection, in consequence of which nothing can be out of want from His protection and patronage. The hand of need is always open towards Him. (4) *Creatures*—Rather worlds, plural of world, *i.e.*, many kinds of world, the world of *jawahir* (essence), the world of spirits, the world of body, the world of matter, the Earth, the world of elements and principles, the world of Botany, the animal world, the world of mankind, the visible world, the invisible world and all the universe. Now an intelligent mind looking from the last to the first, will come to know that all the aforesaid things have connection among themselves. In the visible world, if he look gravely into the vegetable and animal kingdoms in which mankind is also included, he will find out clearly, that they are not independent in their existence, nor are they made by themselves. Look again into the construction of every creature. How appropriately every limb has its place. One gets surprised at the art of dissection. What kinds of skill and prudence are made use of, in the construction of the internal and external limbs. Again, for each male a female has been made. In the limbs and faculties of a male, those things have been provided which are necessary



for it. In like manner, the female has those things that are necessary and suitable for it. The methods of progeny, the desire for each other, their birth and growth, their means of knowledge and of speaking and all that, are wonders to an intelligent mind, which point out clearly that there is indeed some very skilful maker, towards which, after all things being made, the series of wants continue. Who is that person? Western philosophy and sciences could not find it out? They lagged behind in this matter. Some philosophers say that it is matter; others say that it is nature (tabiat).

When we tell them that it is self-evident that whosoever may be the person, he possesses at any rate wisdom and foreknowledge, because such skilfulness cannot be the work of one that has no wisdom or will. They accept that matter and Nature have no will. How, then, can they be the Providence of creatures? Yes! It is accepted that great skilfulness is found in creation and to prosecute the proper functions of every creature, the machinery of Nature has been established. Now, let me know what is Nature? To say that mind is unable to know it, is insufficient. Because although the mind cannot thoroughly find out its reality, but how is it that it does not know some of its qualities? If this is Nature how can you call or suppose it to be a creator? Again I ask you whether Nature is visible or not. If you say that it is not, then you turn aside from your own accepted rule, that is, you do not believe in the existence of what is invisible. Let that go then. Tell me whether it is comprehensible and possesses knowledge and will or not, if it does not, then it will be impossible for it to be a creator; because every creature points out to its creator. Every condition of the creature is a mirror of the condition of its creator. If a few lines be seen irregularly drawn on the surface of the Earth and close to it, there may also be found a fine picture of an animal or of a tree,



will not an intelligent mind understand by it that the picture is drawn by some one well skilled in the art of painting ? Again, tell me, whether all things have one or different natures. If the nature of all things is the same and has also knowledge and will-power, then all this controversy is settled. This nature we call God. If there are several natures, then they will have to say that they are included in the reality of things and cannot be an outside property or quality, because there is no reason to consider it as a quality. When it is real and this whole part is common to all the individuals of nature, then there is necessarily some other part differentiating their separate realities, else, there would be no distinction between their realities, and to call them several natures would be wrong. Again, if the differentiating part is also a part of nature, then it means that this nature consists of two parts. And it is a natural rule that every compound thing is changeable. That which is changeable, necessitates the presence of one who changes it, namely, who is its creator. Now let me know who made these natures. It is self-evident that their maker or creator is some one else, who is very powerful, wise and omniscient. The same we call God. In short, wherever you go, and whichever side the series of wants may end, that is God. Every existence on every side is under His control.

When it has been established that God is the Providence of all the Universe and He is the person upon whom we have to look, then it has also been proved that He is the patron of all beings ; our hand of wants are open towards Him. He is the only person who has used wisdom and foreknowledge in His creation. When such is the case with him, then it is clear, that He has all the attributes of perfection in Him. He who has all the attributes of perfection, is worthy of all kinds of praises and commendations. Now arrange the sentence in a different way and put it according to the methods of philosophers, then a complete



argument on the existence and attributes of God's perfection will stand thus:—

All the universe together with all its individuals is not independent of an efficacious being—Because the arrangement of its existence and the needs and wants for maintaining its life, all point out this fact. You have seen mankind. Now observe the luminaries of heaven; their swift motions some of which move 24,000 miles in an hour. Again, think over their sizes, how large and heavy they are, that in comparison to them, this earth is like a mustard seed. Tell me who is the wise deliberative person or being who has kept in the heavenly bodies such a strict attraction that they cannot go an inch out of their circles. And all their revolutions have been so regularly arranged that they cannot come into collision with one another. How intelligent and watchful are the Guards of the Railway trains which are comparatively very few in number, still they come into collision with one another. Their nature, capacity and temperaments, etc., are not the works of an un-intelligent being. The minor premise is the chief complement to the whole argument. The major premise will stand thus:—

That which is not independent of an efficacious being is changeable—The conclusion drawn will be this:—*The universe with all its individuals in which are included all quantities and qualities, visible and invisible beings, is changeable—i.e., it is not without a beginning, but some one has made it. He who has made it, is the skilful, omniscient and almighty God. "All praise is due to the Lord of creatures."* (Sura i. i.)

Look at the visible world, the earth with all that is in it, the three kingdoms, of animal, vegetable and mineral, the elements, etc. In like manner, there are hundreds and thousands of luminaries, stars and planets whose number