



truth. However, there are people in Europe who are free from partiality and enmity. They have proved the inquiries and objections of the prejudiced writers to be baseless and have written a good deal in refutation of their writings, as Mr. John Davenport, Mr. Edward Gibbon, the well-known historian, and Mr. Thomas Carlyle. The last-named author makes very contemptuous remarks about the commentators who, having raised hundreds of baseless objections over Islām, try to disgrace it among their co-religionists and plainly declare that the objections raised against the virtuous man (Mohamed the great prophet of God) have been proved after the recent inquiries to cause their insult and to bring bad reputation to their name. Godfrey Haggins has also written a book on the truth of Islām and in refutation of the objections raised by the enemies. The book written on the aforesaid subject passes by the name of *Apologies for Islām* which was at first printed in London, in the year 1829. One of its Urdū translations by name *Himāyat-ul-Islām* was printed at Bareilly in the year 1873. In like manner, an Urdū translation of Mr. John Davenport's work by name *Mua'iyid-ul-Islām* was published at Delhī. Another translation of the same work called *Mazāhir-ul-Haqq*, was printed at Lucknow. Hundreds of European learned men, having ascertained the truth of Islām and the perfections of our prophet, have become converts to Mohamedanism, such as Abd-Ullāh Quilliam in England and Muhammad Russel Web in America. Islām is rapidly spreading in Europe, of which the poor missionaries are afraid.

The Northern part of Africa, from east to west, has for a long time, come under Islāmic light; but recently the rays of this Sun have fallen so fiercely on the central and southern parts of the continent that within a space of 30 years, millions of idolators have become converts to Islām; great kings of countries together with their subjects,



and armies have changed their religion. The Christian missionaries having spent thousands and lakhs of rupees, go to these countries ; and after giving countless wealth to the people, are still unsuccessful. Those who fall in their nets, immediately after improving in their ideas, become Mussalmans. In what grievous terms Isaac Canon Taylor, after his return from his travels in Africa, describes these painful events in Europe ! He is, however, compelled to accept the magnet-like attraction of Islām as a true cause of his unsuccessfulness. (See his Report on his travels in Africa.)

Asia has been the abode of Islām for centuries. In China alone the number of eminent Mohamedans is not only greater than that of the Indian Mussalmans, but they are also considered as partners and helpers of the empire. The Emperor of China belongs to the Tartar race and his family reigns the vast empire nearly for 300 years. More than half the people of his race and his kinsmen who are held as pillars of the kingdom are Mussalmans. This is why the geographers call China as an Islāmic or half-Islāmic kingdom. It would not be strange if people shortly after this, heard some Moslem of the Emperor's family ascending the throne. In like manner, countless islands in the Indian Ocean are full of Mohamedans. Japan, which is making secular progress in these days, will have to accept Islām in its attempts to make religious improvements in the future. The people of the country have a tendency towards this religion and have begun to accept it. The object of all this account is simply this, that the enemies of Islām who always raise the objection that it has no natural excellence or value in itself and that it has spread through the sword and the strength of arms, let us see on what force of arms or avarice or deceitfulness is based, the surprising expansion of the Mahomedan religion in recent ages ? People of foresight and prudence, having beheld



the fact, loudly declare that the signs of the time indicate that in a short space of time the only religion which will have its sway all over the world will be Islām. It is true that it is its natural power which influences nations, races, countries and empires to accept it. It is such an obvious miracle of the Qorān that one who can deny the light of the Sun in daylight can deny this also, and for such persons we sorrowfully have to say that their everlasting ill-luck has closed their eyes and ears and sealed their hearts.

SECTION 17.

ISLAM IS A TRUE RELIGION.

I have hitherto given in a brief sketch to my readers the facts and perfections which pertain to the Qorān and which are not even a part of the rest that have connection with it. Now I wish to bring a few kinds of arguments on the truth of the Qorān, Islām and the mission of our prophet. From all these, I will mention only one here, so that this book may not be unduly long. If God please, a separate work will be prepared, treating in full all the arguments on the aforesaid subjects.

The first kind of Argument refers to the miraculous production of the Qorān.

Argument.—A miracle is an act or God-given qualification of one who claims to be a prophet which is beyond the human power and which is and should be a clear sign of the truth of the prophet's mission; because the manifestation of a supernatural power from a prophet who in regard to his human nature is equal to other men, is a clear proof of the fact that the act is not his, but that it is the divine power which works through him.

Whatever doubts the philosophers rationally raise against the miracles are treated at full length in works



on polemical theology. But here I think it desirable to describe and refute the arguments the enemies of Islām bring from the Qorān against the prophet, saying that he wrought no miracle.

The opponent says that the foregoing verse of the Qorān plainly shows that Mohamed wrought no miracle. On the other hand, the prophets who preceded Mohamed did work miracles. The verse above referred to, is this :—*Wa mā manaanā an nursila bil āyāti illā an kazzaba bihal awwalūn.* “Nothing prevented us from sending the miracles but the former people falsified them,” for which reason they were destroyed, and now, therefore, we recede from doing so. It appears from this that the prophet worked no miracle. There are other verses of the Qorān which also prove that people asked him for miracles ; but he always told them that he was also a man like unto them ; his mission was simply to carry the orders of God to them.

In reply to this doubt or rather objection we have to say that in the Arabic language previous to the inspiration of the Holy Qorān, the article *al* when prefixed to a noun gave several meanings. For, between *rajul a man* and *ar-rajul the man* is a clear distinction among the Arabs. When learned men following Arabic grammar look carefully into the article, they can see that it is used in four different ways ; because the noun to which it is prefixed, either gives a commonsense without regard to its individuals. As in the example *Al-rajulu khairun min imraatin.* “Man stands superior] to woman.” Here the whole genus of man, *i.e.*, all the male sex without regard to its individuals John, Henry, Thomas, etc., are meant and the article *al* is called an article of genus. Again, if by prefixing the article to a noun, individuals be meant, then, they can be meant in three ways: (1) If all of them be meant, the article will, then, be called that of *istigrāq*, *i.e.*, the article which comprises all individuals. (2) If some of them are



meant, then *the some* are either of a definite and particular kind as in the aforesaid verse, the word *alāyāt* gives the meaning of some particular kind of signs or miracles which the heathen Quraish jokingly desired the prophet to work, then *al* will be called the definite article. Or, if *some* are of an indefinite kind, the meaning of which is understood, then the *al* will be held as an indefinite article.

If the verse *alāyāt* means particular kind of miracles, the word cannot be taken in a general sense. The general tenour of the expression itself shows that the heathen Quraish did not desire the prophet to work all kinds of miracles, nor any miracle indefinitely, nor the whole genus of them; they wanted him to work those that are spoken of in Ruk. 9 of the chapter "The children of Israel." *Wa qālū lan nomina laka hattā taffirā lanā min-al-arzi yanbūan, au takūna laka jannatun min nakhīlin wa inabin, fa tufajjir-al-anhārā khilālahā taffirā. Au tusqit-as-samāa kamā zaamta alainā kisaḥan, au tātiya bi Allāhi wal-malāikati qabīlan. Au yakūna laka baitun min zukhrufin, au tarqā fis-samāi; wa lan nomina li ruqiyika, hattā tunazzila alainā naḡrauh. Qul subhāna Rabbī hal kuntu illā bashar-ar-rasūlā.* "And they say we will by no means believe in thee, until thou causest a spring of water to gush forth for us out of the earth, or thou hast a garden of palm-trees and vines and thou causest rivers to spring forth from the midst thereof in abundance, or thou causest the heavens to fall down, as thou hast given out in pieces; or thou bringest down God and the angels to vouch for thee; or thou hast a house of gold; or thou ascendest by a ladder to heaven; neither will we believe the ascending thither alone, until thou cause a book to descend unto us, leaving a witness of thee which we may read. Tell them my Lord be praised, am I other than man, sent as an apostle."

The real answer to all these objections is simply this that, the miracles they desired were ignorantly asked and



by way of a joke and not for the purpose of believing in them, therefore, these miracles were forbidden from being given to them, and the reason of this prohibition was also shown to them that the desirers of such miracles might ultimately make them disbelieve in them, as it happened in former religions and thus they would bring the wrath of God upon themselves. By this, it cannot be proved that miracles were altogether refused, nor that the heathen Quraish desired all kinds of miracles to be shown to them. This is not at all strange. When the Pharisees asked Christ (peace be on his soul) for a miracle, he openly refused to work it as it is written in Mark 8, 11. Can a Christian say that Jesus Christ wrought no miracles at all? So the aforesaid verse of the Qorān means the same.

Objection.—We acknowledge that Jesus did not work miracle on this occasion. In the Qorān, however, no mention of a demonstration of this sort is found that the prophet ever wrought miracles. It is given in several places of the Qorān one of which is the verse. *Iqlarabat is-sāatu wan-shaqq-al-qamar ; wa in yarau āyatan yuarizū wa ya-qūlū sihrum mustamirr.* “The hour approached and the moon split ; when they (the unbelievers) see a sign, they turn aside and say it is an antiquated charm.” First of all, the splitting of the moon is a miracle of such a nature that the information is given in *hadīses* (the traditions of the prophet). Secondly as the next verse shows, the heathen after seeing a miracle of this kind, were accustomed to treat them as charms. The word antiquated charm is a proof that the sign is neither the Qorānic sign nor the ordinary signs of nature. We have now given a satisfactory answer to the philosophers. A Christian, however, cannot raise a rational objection over the splitting of the moon, while in the Bible itself the staying of the sun and at the time of Christ’s crucifixion, the spreading of darkness and the darkening of the sun is mentioned. (See John 23.)



Many other miracles are mentioned in *hadīses* which, in consequence of their satisfactory authorities, are more credible than those of the Gospels. As the Holy Qorān is not the history of our prophet as the Gospels are of Christ, it would not, therefore, be strange, if it contained no description of them at all.

Now, we give a living miracle of our prophet which exists up to this time and will go on for ever, to prove which neither a traditional witness, nor his history, nor any other kind of proof or witness is needed and which is safe from the attacks of recent and old philosophies. An intelligent and just person can believe in it and can be benefited thereby in this world and the world to come. What is that miracle? It is the Holy Qorān. The production of a book having the aforesaid qualities is supernatural by such a person who was illiterate, not having knowledge of even the ordinary sciences of his day; who, besides being engaged in divine worship, might have to face hundreds of difficulties and against whom people on all sides might be ready to raise their swords and to fight. This is what we call a miracle. It is quite supernatural, because, no one up to this time, although many efforts have been made to produce even an equivalent to a *sūra* of the book. If any one says that no one tried to do so, it will then be much more supernatural and miraculous; because there were many eloquent persons and orators in Arabia who were urged to bring an equivalent to the Qorān and were put to shame for their being unable to do so, still they could not help it and rose in arms and kept fighting; for, they had known that simply the beauty of words does not serve the purpose, to express meanings so beautifully as they are found in the Qorān was not an easy task according to the statement of a poet:—

*Gar musawwir sūrate ān jān-i-jān khwāhad kashīd,
Hairate dāram kināzash rā chi sān khwāhad kashīd.*



“If a painter be able to paint a picture of the sweet-heart,

“How will he be able, I wonder, to draw the picture of her charms.”

When Islām, originating in Arabia, reached the west and the east, and everyone had an access to the Qorān, the opponents were told that it was itself a miracle and that men and genii uniting together were unable even to produce an equivalent to one of the *sūras*, though thus challenged no one could dare even to try to do so. So it was and indeed is a miracle for ever. If it be not so, what is it then? If people of former ages could not do it; let some one try to do it now, according to the aforesaid qualities if not in Arabic, let him try to do it in any other language as he has now an example before him. If in addition to all these easy conditions a learned philosopher or an eloquent speaker be unable to make even an equivalent to one of its *sūras*, he will then have to acknowledge it as a true miracle of God.

Let the Qorān alone, it is difficult for the authors who treat of the Qorānic subjects in their work and follow somewhat its style, to bring even an equivalent to the work. Behold Gulistan of Saadī which is in Persian. It does not teach morality. The style of the book is not very sweet. It simply contains stories and morals in plain words. Many people, famous for their oratory all over the world, tried to compete with Saadī in Gulistan but found it difficult. Why was it so? Because Saadī very often gives the subjects of the Qorān and *hadīses* in the form of stories, although it is a work in which he puts an implicit faith. In the construction of words and beauty of the style, Maqāmāt-i-Harirī (an Arabic book) is not inferior to any. Its author stands superior to all in Arabic. Even the greatest of orators cannot reach near to him. Still, how strange it is that



whenever the author quotes some Qorānic sentence, his style becomes grand and the hearer is enraptured.

THE QUALITIES,

which are beyond human power, as far as my understanding goes, are these :—

(1) To prove God's sacred nature and attributes with arguments and illustrations in such a way that both the greatest philosopher and the most ignorant might equally understand them and be affected thereby.

(2) To give such an effective, true and clear account of the truth of the spiritual world, of its circumstances and of its beings that after hearing them, human soul would feel such a yearning for it, that the transient pleasures of this world look contemptuous to the eye. As on the heart-attracting gusts of the morning breath, hearing the songs of free birds in a garden, a cage-bird flutters saying—

“Awāz-i-man bi rasāned ba murgān-i-chaman”

“Ki ham-āwāzi-shumā dar qafase uftād ast.”

“Send word to the birds of the garden

“That one of your comrades is lying in the cage.”

So both the hearer and the reader of the Qorān feel excessively delighted. There are in the spiritual world, the soul, the angels, the heaven, the hell, the everlasting blessings and the eternal damnation, etc. Philosophical reasearches cannot go an inch beyond the wall of this world of senses. If an unbeliever in the next world admits for a short time, that nothing prevents him from acknowledging the existence of the next world, then who can lead him to the place where he has to live for ever and which is soon to come, except the prophetic inspiration, which is the chief cause of the prophetic mission to this world. It is quite unjust that the book and the person who completely perform this duty should not be believed. My readers, I hope, will be able



to examine the claim of the inspiration and the inspired records and distinguish between right and wrong. Some missionaries try to prove that events, the historical facts and some commandments of the Qorān, have been stolen from the sacred books of other religions ; still the drawing of the spiritual world's picture which is a necessary part of a prophet's mission cannot be proved as having been taken from any other religion, neither from the Pentateuch nor from the Gospels, nor from the Vedas and Puranas, nor from the Zendavesta and Dāstīrs. What they call as taking from other religions and their sacred books is also a miracle of the Qorān. Because, in recent times when books of every religion and sect are easily procurable, through the Press, people are misled in quoting subjects from books, then in Arabia, where there were neither sciences, nor scientific libraries, nor had the prophet near him, the experts of religions and histories, nor did he himself know to read and write, who then taught him so correctly all the points and subjects of which references are recently found in the sacred books of other religions and which, although described again and again in the Qorān, do not differ in themselves ? In the Holy Bible where the history of the Israelitish kings is given, great difference exists. Behold the genealogy of Christ which, according to the Christians, St. Matthew has written by inspiration, how many mistakes are found in them by comparing them with Chronicles and the book of Samuel, etc., to find the reason for which Mr. Horn and other commentators of the Gospels are at a loss.

(3) To show the plain, straight and reasonable road that leads to human blessing and happiness, to show man the difference between good and bad beliefs and to inform him of the actions that produce good and evil results.

(4) There are many kinds of knowledge of blessing and unhappiness ; to describe which perfectly in the best manner. (5) To give a description of the apparent pur-



ity and impurity which affect the hearts of men. (6) To treat of lawful and unlawful things ; for they also greatly affect the dispositions and hearts of the people. (7) To explain duties and obligations of pecuniary, physical and spiritual devotions. (8) To describe the benefits of divine remembrance, of observations of the signs of Nature, and to emphasize the grave consideration of the attributes of God. (9) To show the benefits and necessity of drawing morals from the events of time and the changes of human life. (10) To show the evil of inclining towards the unlawful lusts and pleasures and the splendours of this world. (11) To point out the virtue of gratefulness and resignation to God ; of the practice of patience and content, of liberality ; of righteousness, of chastity and of all good qualities and of contempt towards the opposite conduct. (12) To show the evil of spending our valuable lives in vain and useless occupations. (13) To teach the practice of the principles of civilization and enlightenment, *i.e.*, to forgive the faults of others, not to take revenge, to subdue an enemy by returning good for evil ; and if some necessity arises for revenge, then, to take it exactly equivalent to the harm done ; to practise humanity and righteousness, not to cheat or deceive in worldly affairs ; to make good a promise ; to be humble and kind to all ; to sympathise with God's creatures ; to respect parents and elders ; to be kind to those who are younger than us ; to be sympathetic to travellers, the orphans, the poor, the slaves and the captives ; never tell a lie ; to stand aloof from joking, taunting, back-biting and slandering ; nor to practise persecution and tyranny ; to do justice to all, at all events and in all matters ; never to bear false witness ; not to use alcoholic liquors, to prevent others from doing so ; to keep from murder, adultery, unnatural offences, gambling, stealing and other evils ; to inform people of the punishment for the aforesaid crimes ; to practise equity and justice in punish-



ing criminals ; to keep ourselves and others from extravagance and prodigality ; to be careful of the rights and prerogatives of neighbours, relatives and friends ; to treat them kindly and sympathetically ; to acquire good manners and habits and to be free from evil ones. (14) To teach the laws of succession and inheritance. (15) To inform people of the laws that regulate bargains and business affairs. (16) To give complete description of politics ; to be obedient to our rulers ; to establish international union ; to decide matters through consultation or arbitration ; to guard national and political strength ; to try to procure every kind of provisions and ammunitions for war as a security to save ourselves from enemies ; to learn the rules and tactics of war ; to show perseverance and valour in fighting ; not to be daunted with twice as much force as our own ; to let the people know that the result of all this perseverance and valour in this world will be conquest, plunder, honour and prosperity and in the next world redemption and heaven ; the commendations of martyrs and volunteers (mujāhids) ; the merits of spending wealth and life in national and religious cause or service ; and demerits of the cowards, the slothful and the miserly ; to describe the bad results of this and of the next world.

THE QUESTION OF CRUSADE

Which, an opponent, having shown in a bad light, holds as liable to objection and blames Islām for spreading religion with the sword. It is an important question concerning the science of government, for without it, national and religious honour and civilization cannot be established, nor can a religion last long in submission to foreigners ; nor can religious sciences and blessings remain ; and the nation which is in such a state cannot be called a nation, nor can the world look upon it with respect, nor can it make any worldly progress, or be prosperous and happy. In



such a state of degradation, the question of *interest*, which is a sign of eternal disgrace, looks as a good means of national prosperity to the minds of the mean-spirited and insult-seeking people. The foolish people of this age question our prophet's mission on the ground of the teaching of *jihād* (crusade) and do not consider that the prophet who stands as the highest of all of his order would really accomplish nothing, if he did not establish a separate nation of God-worshipping people and did not release them from the bondage of idolators, the tyrants and the antagonists of the spiritual light. How strange it is! that Moses in releasing the Israelites from the bondage of the Pharaos, be held as a prophet of high rank and be universally acknowledged as the apostle of God, whereas the prophet Mohamed (peace and blessing be on his soul) in releasing the nations of Arabia and the God-worshipping people of the world from the bondage of the tyrant, the selfish and the idolatrous kings and in making them a free and distinguished people should be styled as a tyrant, highway robber, covetous of people's property, children and wives, lustful and cruel, and thus be deprived of the highest order of the prophets! What sort of equity and justice is this? (16) The sciences of man's spiritual improvement and the remedy of spiritual diseases have been so nicely given in the Qorān that even one-tenth of it cannot be met with in any other inspired or philosophical record. (17) To present before man the arranged series of existing beings and to open the secret of their coming in and going from this world of senses, saying that all these beings that come out of the natural Sun and reaching the plain of the material world to a certain point, return to the same place whence they took their rise. *Kullun ilainā rājiūn. Wa in kullun lam-mā jamīun la-dainā muhzarūn. Alam tara ilā Rabbika kaiḡa maddaz-zill*, etc., from which it is proved that none but God has real existence; all others are shadows of His



being and come to this world of senses gradually and having obtained elegancy, again shrink together and go up to Him. In this travel, the dirt that engross them and these are their *gehenna* (hell), and their punishment which being the manifestation of His wrath, have been prepared beforehand; while close communion with God and the principles of salvation are their heaven, which, being the manifestation of His mercy, appear in different shapes, not that the existing beings are separate parts of the whole; not that these parts adhere again to the same whole; not that His Nature is incarnated in shapes of different beings, as some foolish persons think. (18) Except Holy Nature which is the first cause, no one else is worthy of being worshipped, rather, everything that has its existence does not really exist before Him. This is why great stress is laid on His unity and the adoration of any object other than God, especially of false, superstitious and of unseen spirits and of idols, are altogether forbidden by the Mahomedan Law and the virtue of God's worship and the evil of idolatry have been impressed on the heart of man. (20) Every person has been strictly ordered to have real love for God alone. God also loves His people, but on condition that they be entirely free from spiritual filth. How merciful and compassionate is He to His dear creatures, mankind, and how many comforts and dainties has He created in this world with his blessed hands for them? He helps man in his difficulties and troubles. When man has been purified from the sins of this life and has received his sanctification through His apostles and prophets and the arguments of Nature, he is invited to go to Him. *Wallāhu yadūkum ilā Dār-is-salām*. "And God invites you towards the *House of Peace and Safety*." (21) Having connected the aforesaid important subjects with one another so eloquently and in such a sweet language as we have already explained, to describe them sometimes in one place and sometimes in several



places, sometimes in the shape of past events and sometimes without them, and notwithstanding the carefulness about the laws of rhetoric, not to allow in the description a bit of exaggeration, falsehood and indecent language, to remove the distastefulness of repetition with the sweetness and beauty of the change of heading ; to set forth historical facts of the past with truth not once for all, but again and again for different purposes ; not to allow in the account from beginning to end, any kind of slight difference or opposition ; not to spoil facts with the tendency of his mind and not to try to hide the original truth ; again, to bring every past event with appropriateness in its proper place ; to give in short sentences extensive and copious meanings ; in giving the accounts of man's feelings and emotions, to warn him with hints, allusions, insinuations and ironies, in a way that may not be hateful to him, but may cause him to be careful ; to keep natural appropriateness in the beginning, the middle and the end of a statement ; to speak in the language of addressees and to show His imperial manifestation in all His sayings, all this is quite impossible for man. It is the Word of the Almighty God who inspired Mohamed, His prophet, with it or in other words, God spoke through His prophet who was kept free from the acquisition of the current sciences and knowledge of his age that people might not imagine him as speaking with their aid.

All praise is due to God alone.

In addition to the above-mentioned qualifications, the Holy Qorān also gives perfect satisfaction to one who seeks the truth, the Founder of the Universe, the beginning and the end of the series of existence and the end of life, quenches his thirst and teaches him how to establish love between the Creator and the creature. Moreover, it foretells future events, many of which have been proved, and some of which will come to pass. (1) When the heathen



of Mekka had surrounded him and in their profligacy not leave off persecuting him, he foretold of a hard famine in which people would feel so hungry and weak that in raising their eyes towards the sky they would find it as a vapour or smoke. *Yauma tāt issamāo bedukhlānin mubīnin yakhsh-an-nāso*. So it came to pass as it has been detailed in the books of traditions. (2) At Mekka, the idolators of Arabia held the king of Persia, who worshipped the elements of Nature, as their co-religionist and considered Herculese, the Christian king, as a co-religionist of our prophet, therefore the Mekkans were pleased and the Musalmans were grieved at the defeat of Herculese. Whereupon the Holy Qorān foretold, thus :—*Alij, Lām, Mīm, gulibat-ir-Rūmo fī adnal arzi wa hum min bādi galabihim, sayaglibūn. Lillāh-il-amro min qablū wa min bād; wa yaumaizin yafrah-ul-mominūna bi Nasr Illāh; yansuru main yashāu wa Huwal aziz-ur-Rahim. Waad Allāh-lā yukhlif Ullāhu waadahū*. “The Romans have now been overpowered; but after nine years, they will be victorious and powerful over their enemies and all the past and future works are in the hands of God. That day the Moslems will also be pleased with the victory and the help of God. He gives conquest to whom He wishes. He has made the promise and always keeps it.” So, from the time this prophecy was uttered, on the ninth year in the battle of Badr, the Moslems gained a victory which was purely from God as it was opposed to all the apparent means of conquest. In the meantime the Arabs were informed of the victory of Herculese, the Christian king over Persia. So the predictions came to pass. (3) *Waad Allāh-ullazīna āmanu wa amil-us-swālihāti minkum la yastakhlifannahum bil arzi*, etc. God has promised the faithful and righteous among us to make them as rulers of the earth, just as He made those who preceded us and to change their disturbance with peace and safety. They will worship me alone and will not take any other as my partner.



Although at the time this prophecy was uttered, the Moslems far from hoping to be rulers of the earth were surrounded on all sides by their enemies, the Arabs, and had apparently no chance of escape from them, still the prediction came to pass literally. After the prophet, his successors became so powerful and glorious that the greatest of all kings of the world trembled before them. They passed their lives peacefully and at the time of their prosperity, not being inebriated with their conquests over countries and empires, never turned as evil-doers and idolators, but always remained faithful to God and led good lives.

The opponents of Islām finding nothing to oppose, had to say that all these things were foretold on conjecture. But in the Bible the nameless and the conjectural predictions are of such a nature that in the application of which the Jews and the Christians differ up to this time.

NOTE I.—All the Moslems agree that the Holy Qorān is a miracle. Nizām who belongs to the Muatazila sect also holds it as a miracle, though on different grounds. But it matters not, because the Qorān has so many qualities in itself that every one can be held as a ground for miracle. Some hold one thing and others, another as reason for Qorānic miracle. But the opponents holding merely the elegant style of the language as miraculous, say that it cannot be a proof that the Qorān is an inspired record. In the *first* place, it is wrong to say so. Secondly, it is not the only reason of its miraculous existence, but also the beauty of thoughts and senses, the explanations of which I have already given.

NOTE II.—A miracle is wrought according to the taste of every nation and people. To them who are thick-headed, it is shown by means of the objects that are perceptible to the senses; because they can understand such inferior kinds of things better; as the Israelites, the addressees of



Jesus and Moses were. Therefore these two prophets were bestowed with power to work such miracles as have connections with the senses. The stick becoming a snake, the hand being bright, crossing the Red Sea when dried up, or as curing the sick, giving life to the dead; the pitchers of water being turned to alcoholic liquor. This was why, after seeing these inferior kinds of miracles, the people did not incline towards the truth, while some who were inclined, were not strongly affected thereby and were soon to lose the spirit; therefore, the prophets had to show them miracles repeatedly. This was the chief reason of the multiplicity and copiousness of the aforesaid wonders.

To those who are intelligent and quick of comprehension, an internal kind of miracle is needed; for, this affects their hearts a good deal quicker. The Arabs are famous for their intelligence. Even the asses and the horses of the country are more sensitive than those of some other nations of the world. They were also perfect and had a good deal practice in poetry and oratory. Therefore, the miracle of the internal beauty of the Qorān was wrought before them. To those who are more intelligent than the former, a miracle of ecstatic nature and to those who are still more intelligent, spiritual miracles are shown. What are they? They are the changes of the hearts and emotional feelings. This last kind of miracle does also exist in the Qorān, *i.e.*, it changes the state of the mind, making sinners pious; the cruel, sympathetic; the miser, liberal-hearted; the weak and cowardly, brave; and the careless, careful of God.

The spiritual miracles are really more efficacious than the former. This is why this kind of miracles have been particularly wrought by our prophet. Miracles which have connection with external senses have also been wrought by him; a detail of which is given in the books of traditions.



NOTE III.—The mission of our prophet being for all the world and nations; there ought, therefore, to be for every age and nation, a miracle, and this is found in the miraculous production of the Qorān. It will last to the end of time and every nation can see it.

NOTE IV.—An ordinary miracle can prove only the truthfulness of a prophet's mission, otherwise it is not in itself useful or a guide to the people. The Qorān proves the true mission of the prophet and is also a guide and a discipline to the people, and this is the real object of a prophet's mission; therefore, the Qorān itself stands superior to all other miracles.

The second kind of miracle is the effect which the Islāmic guidance produced all over the world. This is a supernatural action of the prophet and also a quality in him and in the Qorān and which also is a miracle of our prophet, and of such a nature that a just and a righteous man who looks deeply into past events cannot but admit as such.

The real object of a prophet's mission is to guide mankind to the true path; to draw them away from an unholy life and to bring them to the pure one. The superiority of a prophet is in proportion to the duty he performs during the time of his mission. Think of a prophet who was sent to a particular nation which was held as enlightened on the whole and acquainted with the commandments and duties given in inspired records; and also of another who was sent for all mankind, at a time when the world was engrossed in darkness, natural religion having disappeared from it and generally the people of the country where the prophet arose, had fallen into idolatry, licentiousness and superstition and had grown so haughty and proud that they did not only hold discussions on religious points but also used daggers and swords and fought battles with the help of their tribes and allies and were ready to



die for the cause of their religion. The country was so savage that from one end of it to the other, there were no schools to educate the people, no factories to engage them in industrial pursuits; highway robbery and plunder was their daily practice; to follow their forefathers' customs and manners; to practice charms, augury and omens; to worship strange objects and to describe myths and fables in their meetings was their belief. They also believed that the arrangement of all the world was in the hands of their idols, the stars and the unknown spirits. They were so hard-hearted that to bury alive their own innocent daughters for shame of their being married to others, was considered as a noble act. Licentiousness prevailed so extensively among them that the eldest son after the death of his father did not consider it sinful to possess all his wives as his own. These two aforesaid prophets, in view of the ease and the time of their duties, vastly differ from each other. The last prophet stands superior to all.

He changed all the country within a few years. Instead of idolatry, divine worship prevailed. The people believed so firmly in the nature and attributes of God that even the greatest philosopher of his age could do no better. They became free from superstition and vain thoughts. They began to see natural signs of the Creator in the wilderness of deserts, the high mountains, in the stormy seas and the waves of the ocean. They began to understand the luminaries of heaven together with their changes as facts of His perfect power. They became more desirous of the coming eternal life than the benefits of this transient world. They began to consider that the real object of this transient life is to be busy day and night, in devotion to God, in prayers and in weeping and crying before Him. In privacy, after looking gravely and reflexively into the signs of nature, they aspired to see the divine glory and manifestation. Instead of evil-doing they began to do good and



became pious. Instead of being hard-hearted, they turned to be sympathetic with, and merciful to the people. Instead of being people of anger and ill-disposition they learnt to be meek and gentle. Forgiveness and virtue stamped their hearts. Their improper bravery was changed into commendable valour and religious fortitude. Instead of discouragement and weakness, the idea of ruling all over the world was firmly rooted in them. The unsafe condition of the Arabs, the fighting among themselves, the envy, the double-dealing, the long-cherished oppositions were at once changed into safety, reform, agreement and union. All the worshippers of God became as if members of one household and children of the same parents. In spirituality and humanity the people were as dead. The prophet of God blew into them the spirit of a new life. He did not only do this, but also impressed, for ever, on the stone-hearted people, a stamp which could not be blotted out by accidents, or changes, nor could the religious fervor and intoxication that was produced among the Moslems, be removed by any acidity of time.

Through them all mankind preserved the same spirit. Wherever the companions of the prophet went, there they took their science, civilization, manners, the truth, their spiritual blessings and their true sympathy for mankind. In accordance with the prophecies which still exist to some extent like a stamp of feet, in the book of Daniel, the great kings and emperors of their age could not submit them to their power. On the contrary, wherever they travelled, victory and conquest welcomed them. Their flags waved with the winds of fortune and majesty. As, before the end of a century they became masters of the countries lying between the Atlantic Ocean and the Far East, so they became treasurers and key-bearers of the greatest treasures and riches of science and art. Notwithstanding all this rank and grandeur, their good qualities remained



unchanged. The meek and the gentle dispositions of the Caliphs were the same at the time they had become masters of the flourishing kingdoms and empires of the Cæsars and the Cyruses as before. The disposition they showed at Medina during the time of unbearable poverty and helplessness, did not in the least change their lives. Their houses, their clothing, their food, their drinks, and their courts were all free from the majestic beauty of Cyrus and the splendour and force of Cæsar. They were like ordinary men, people of simple habits and of humble dispositions. The religious enthusiasm they possessed during the time of their prophet, remained with them to the last moment of their lives. They passed their lives like poor men. They spent their nights in devotion, in weeping and crying before their master. Their hearts were filled with divine love. During the time they ruled countries and empires, they were just like retired, pious men who were engaged in gathering provisions for a journey to the next world and they looked upon themselves as momentary guests in this world.

What has been briefly noticed here is acknowledged by all the European critics and historians. It is not at all to the credit of the enemies of Islām to have shown the above-mentioned events in a different light. It is their evil mind which emboldens them to find fault with the pure and pious life of our prophet because, according to what Mr. Carlyle says, the progress of the recent age and the extension of scientific investigations have made them disgraceful in the eyes of the people.

There are two things to be considered here.

First.—The merciful and compassionate God has endowed His people, I mean the Mussalmans, with religious and human perfections, with divine devotion and righteousness and through them has changed all the people of the world. The opposing non-Muslims though possessed many



old kingdoms and powerful empires and the Moslems though very few in number and without means, prevailed against them, annihilated their kingdoms and empires for ever and in a short space of time spread their religion from East to West. If all this was not the work of the supernatural hand of God who in the beginning had foretold His prophet and had given the good-tidings that He would make it victorious over all other religions; *Li yuzhirahū alad-dīni kullihī*, was it then the work of human power? No. It was quite impossible for any human power to have done all this. But if it be supposed for a moment that it was possible, would it not, then, be held as a miracle? Surely it would and it could never be denied. Can any person trace such a thing from the commencement of creation to this time, in any creditable history or can show an equivalent to it? No, never. A reasonable mind cannot believe that a pretender (whose life has been stigmatized with infamy as the enemies of Islām generally do about the holy person of our prophet when they say that he was licentious, deceitful, merciless and a murderer and who gathered around him, his disciples through covetousness of plunder and took away the wives of others, by alluring them with hopes of an imaginary heaven and frightening them with terrors of a baseless hell; that he had no sign of truth; that his teaching was not good; that he had no light of social virtue, divine devotion or righteousness in him. If this were true, how could such a man have impressed the hearts of his people so strongly and effectively as to make them endanger their lives at a time when they were surrounded on all sides, with unspeakable calamities or how could they have entirely left their old pleasures, lusts, and false pursuits which had come down to them from generations, and not only this, but even having reached the highest limit of prosperity and every kind of power, to have stuck to the same good conduct and that during all their



lives, and yet be unable to know or to detect such deceitfulness and bad, disgraceful conduct in the person of their prophet or find even a slight change in their Islāmic creed? Even in recent ages of progress we would like to see a European orator and eloquent speaker or a good reformer, who could make his people forsake the bad habit of alcoholic drinks, the injurious effects of which are impressed upon their minds or an Asiatic philosopher or a spiritual-minded pundit who through his divine influence could blot out idolatry from one end of his country to the other. The evil of idolatry is impressed upon the minds of all responsible persons. It is not at all a difficult matter to influence a few persons towards a certain object, nor is it a hard thing to make a nation ready for arts, industries and trade, etc., for these actions are not opposed to the worldly desires of man; on the contrary, he sees in them worldly gain.

Secondly.—In the second place, let me compare the acknowledged prophets, *Rishees* and sages who have hitherto come to this world and have tried their best to improve the spiritual welfare of mankind. Take Moses first and see that he was one of the recognized prophets of the Jews, the Christians, the Samaritans, and the Moslems and nearly two-thirds of all the people of the world believe in him. What he did in the religious cause was chiefly limited to the Israelites alone who were so much wearied and had their patience so greatly exhausted in the bondage of their masters, the Pharaos, that if some one else besides Moses had assured them of their release from the cruel hand of their masters, they would have gladly accepted and followed him. Still, Moses belonged to their own nation and had caused them to believe in their freedom. They were not at that time a prominent and ambitious people as their bondage had caused them to lose all their courage and ambition. Moses, however, delivered them from slavery and they had seen with their own eyes that the army of



Pharao which had followed them, was drowned, but crossing the Red Sea, when they entered the North-Western deserts of Arabia, they began to murmur and to oppose him in every slight and an insignificant matter. (1) First of all, when they saw other nations worshipping idols and images, they urged Moses to make the same for them also, whereupon he was greatly displeased with them. (2) When Moses went up to Mount Taurus to offer his prayers to God and stopped there for a time, his brother, Aaron, in his absence caused a calf of the jewels of gold and silver, they had taken under some pretence from the Pharao, to be made and began to worship it, upon which Moses after his return was greatly displeased. According to the religious belief of the Moslems the casting of the idols was an act of the Samaritans, not of Aaron, which is more reasonable and also correct. (3) They wept and cried when they felt hungry in the desert. Moses prayed for them to God, and *Manna* something like our Indian *turangbīn* and *salvā* fowls began to descend from heaven which they took gratuitously without any labour and trouble as their food, were fattened therewith and began to quarrel with Moses that he had uselessly led them out of Egypt where they used to eat various kinds of vegetables and wheat, etc., and here they got nothing but *Manna* and fowls which, they said, they were unable to eat. (4) When on their way to Canaan, they had to fight with Amelikes and Moses had tried his best to raise them for the battle, they said, "O Moses go thou and thy God to fight with them, we stay here."

In short, not only one but hundreds of disobedient acts and disloyalties they showed to Moses, their well-wisher. They murmured against God in slight things and insignificant matters, so that Moses having his patience exhausted, prayed to God saying hast thou made me a leader of this unworthy nation? In answer to which God expressed His



wrath to the Israelites, saying that "all these unworthy people who have come out of Egypt of the age of 20, and even their elders with the exception of a few of them, will die an ignominious death in these deserts and will not see the country to which they are journeying."

Jesus is also one of the major prophets of God, in whom the Christians or nearly half the world believes. As he was born of the Holy Ghost without father, had a great part of spirituality in himself, in consequence of which he gave life to the dead, healed the sick and wrought many miracles, still his prophetic mission did not affect much the children of Israel, although he did not try to change their inspired records, their recognized prophets and their religious customs and manners which could be held as cause of their grievance and animosity. Jesus was simply a teacher to inculcate upon them, the knowledge of, and truth about God; however, the Israelites, though belonging to the same nation to which he did, were not affected by his teaching. On the contrary, they rose against him, to accuse his chaste mother of fornication and began to blame him with the same kind of useless accusations with which the pious Christians generally blame the Holy prophet Mohamed (peace and safety be on his soul). (See the books of the Jews written against Jesus.) Apart from the people, even the twelve disciples of Jesus did not perfectly observe his teaching; one of them Judas Ischareute, after taking a small sum of about 30 rupees as bribery caused the Jews to catch his master and Simon Peter, the head of the disciples who was given the keys of heaven, instead of being loyal to his master at the critical hour of trial, utterly denied all knowledge of him, even after the statement of a woman that he was also one of his comrades.

Now, in comparison to all this, see the great prophet and apostle Mohamed, how nicely he dealt with his people and how strongly he stamped their hearts with God's



truth. To give an example of this to my readers, it is sufficient to bring an event which came to pass at Medina; because, all the friends and foes of Islām unanimously agree that the disciples of Mohamed never staggered in the least in their loyalty to their master.

The Battle of Badr.—In this battle nearly 1,000 warlike persons of the Quraish, among whom were our prophet's uncle, Abbas, Ali's brother Uqail and Abd-ur-Rahman, Abu Bakr's son, who were very near relatives of the emigrants (*muhājirīn*), as uncles, nephews, fathers-in-law, sons-in-law, fathers, sons and brothers. At Medina, among the Moslems, there were some *muhājirīn*, i.e., emigrants and the rest were *Answārs*, i.e., helpers who were old and weak and were not sufficiently provided with arms; whereas, the Quraish of Mekka were well-equipped and had brought some selected warriors with them as Khālid, the son of Wālīd, Ikrama, the son of Abī Jahl who, after being converts to Islām, became famous for their successes in battles. The number of the poor Moslems in this battle was little above 300. In short, the selected and the well-equipped Mekkans had come to kill the prophet and his followers and to blot out Islām from the face of the earth. When both the armies were arrayed in the field and the heathen Quraish loudly called out to the *Answārs* (helpers) saying "Ye people! you cannot stay before the swords of the Quraish and will flee just now." Upon which, Saad bin Ubāda, a helper-chief, answered in a loud tone, saying that they were not the Israelites who said to Moses, their prophet: "Fight thou and thy God with Pharaos, we will not advance towards them." If our prophet order us to plunge in the sea, we will never hesitate to do so; we will just be ready to dive. After this, Abū Jahl tauntingly said to Mohamed: "How is it that you send the aliens to oppose us, bring your relatives now." Whereupon our prophet made Ali, Hamza and Ubaida, the son of Haris, to



advance (Hamza being his own uncle and Alī and Ubaida his cousins).

In short, brother was arrayed against brother, father against his son, uncle against his nephew, and the Moslems with great steadiness and fortitude made their prophet victorious over their enemies.

Now, let me know, my readers, what was the spirit with which the prophet imbued them.

It was the spiritual drink which would not suffer them to fear their enemies. Neither the number, nor the power of the enemies could daunt their courage, nor relationships detain them from the truth of Islām. Can anyone find a parallel to it in other religions? No, never.

How strange it is then that Moses and Jesus who were inferior to our prophet in all these respects should be held as major prophets, while he who has performed the duties of his mission so completely that a parallel to which is useless to seek among the prophets who preceded him, should not be held even as a prophet. It is wonderful that after eating the sweet and delicious fruits of a tree a doubt should be raised as to the nature of the tree whether it bears good fruit or not. If the existence of a divine religion in this world be acknowledged, then I will firmly claim that no prophet greater than Mohamed who should be held as means of heavenly blessings, ever appeared.

In support of the aforesaid account I think it proper to give the opinions of a few Christian authors who, with the idea of their duty, were compelled to express them. Godfrey Haggins says in his *Apologies for Islām* that according to the statement of Mr. Gibbon the four Caliphs' dispositions were equally pure and familiar; their enthusiasm and energy for their religion was real and true. After gaining riches and supremacy they passed their lives in the performance of their religious and social duties. It is



they who believed in the mission of their prophet, before he obtained power, and it is they who suffered every kind of persecution for him. All this is a clear proof of their righteousness and as they conquered the most prosperous kingdoms and empires of the world, it seems that they possessed superior kind of ability and skill (219). In such a case who can believe that they suffered persecution and exile and adhered closely to a religion for the sake of a person who had every kind of evil in himself and had given them a system quite opposed to their previous life and training. It is better for the Christians to bear in mind that Mohamed's teachings created such a spirit in the hearts of his followers that its parallel is useless to seek among the early followers of Jesus. His religion spread all over the world so rapidly that its equivalent cannot be found in Christianity. In less than half a century, Islām overpowered many splendid and prosperous kingdoms of the world. When Jesus was taken to the Cross, his disciples fled and lost their spirit. They left their leader in the claws of death. If it be supposed that they were prohibited from taking care of him, then they should have attended and comforted him and threatened with steadiness and perseverance his persecutors and those their own. On the contrary, the followers of Mohamed gathered around him and to save him from the hand of his enemies, endangered their own lives and made him victorious over his enemies. Further on, he (Mr. Gibbon) writes that the religion of Mohamed is free from doubts and ambiguities. The prophet of Mekka refuted the worship of idols, men and stars with the reasonable argument that, what perishes, rises and sets is not fit to be worshipped, nor has it power over any object in existence. He acknowledged that the Founder of the universe has an existence which has neither beginning nor ending, nor is He limited to forms or shapes, nor does He exist in a particular place, nor has He a paral-



led with whom He may be compared. All these important truths were expressed by him, accepted by his followers and explained by the commentators with reasonable arguments concerning which the greatest of all the philosophers are bound to admit as being superior to the recent faculties and reason of the present day. This is why his followers from India to Morocco are distinguished with the title of Unitarians. Having held the idols as abomination, he removed the danger of idol-worship for ever. The principles that are based on reason and inspiration are strengthened with the testimony of Mohamed. Rodwell in his "Translation of the Qorān" writes an Introduction in which he has to say that all the actions of Mohamed were prompted with the good intention that his country may be free from ignorance and the disgrace of idolatry. His heart-felt desire was to proclaim the truth, *i.e.*, the unity of God, which was very deeply rooted in his heart and engrafted upon his soul and spirit. Mohamed's life is a striking example of the power and the spirit which possesses a person who perfectly believes in God and resurrection. Whatever conclusions may be drawn from this, Mohamed, in consequence of his gracious person and truthful life, should be held among those who have perfect power and control over faith, morality, nay! over all the life* of mankind which in fact can be attained by no one except the major prophets. Justice at last compelled Sir William Muir, a prejudiced Christian, to say thus:—"We acknowledge without hesitation that Islām effaced many superstitions for ever. Idolatry was destroyed before the Islāmic

* It is the highest kind of supremacy a man can have that he may have power to enlighten the lives of mankind with faith and morality, because he is a monarch of their souls. He has such a powerful attraction towards the soul of man as the Sun has towards the planets. Whatever mark he makes upon man can never be effaced. He draws through his magnetic power the souls of mankind towards salvation. He is called the head of the prophets of God. He is the Sun and the prophets are like planets before him.



sound of war. The unity and teaching of unlimited perfections and power of God became so lively principles in the hearts and souls of Mohamed's followers, as they were chiefly in his heart. The first thing that gives the sense of the term Islām is to resign one's self to the will of God. As regards the social life, Islām has no less virtues in itself. It is one of its teachings that all Moslems ought to have brotherly love among themselves, treat the orphans kindly and should be very sympathetic towards their slaves. They are prohibited from the use of intoxicating liquors and spirits. Islām can boast in this respect that it has such a high form of temperance which is not found in other religions.

The third kind of Argument refers to the good tidings and predictions that have been given by the previous prophets, sometimes concerning religion, sometimes about the prophet and sometimes about his truthful companions and their times of divine worship and beneficence. When God purposed to establish for ever, a religion which should be practically easy and simple and with regard to the result of its practice, be profitable and weighty, which could be acted upon by the common as well as the educated people, the rich and the poor of every country and which should be suitable for kings as well as for merchants alike, I mean Islām, which is the essence of all the former prophet's primary and secondary teachings and which, the old and difficult paths, being repaired and the ancient methods being reformed, has been formed into a right and safe road or rather into a genuine law of conduct; in such a case to protect previous records would be as useless as to care for flowers after extracting their essence. So, when the divine protection relaxed, they got destroyed, the original records being intermingled with other uninspired writings became somewhere contracted and somewhere lengthened. In addition to all this, if all the credentials



on the aforesaid points which can be procured from the sacred writings, be gathered together, they will form into a big volume. Therefore, I give here a few examples of predictions and then close the subject. They are found in the Pentateuch, in the books of other prophets as Daniel, etc., in the Psalms and also in the Gospels. The Christian authors say that the above-mentioned prophecies do not refer to the prophet of Arabia and the commentators of the Old and the New Testaments do not agree that they are applicable to him. They take them in a different sense. In answer to the above, we Moslems say that, the forthcoming events of little importance and very trifling matters are foretold in the Bible. How is it then, that the prophets of the Bible do not foretell in their inspirations and revelations about a religion which has changed the whole world, in which the most renowned kings, philosophers and saints of good spiritual power and force appeared, who destroyed old kingdoms and have, for centuries, become masters and heirs of all the country of Judea and more particularly of Jerusalem and its Temple. All this is very curious and we do not understand it.

(2) The prophecies of the prophets are generally ambiguous and being held as secrets are so treated that in their interpretations, people act according to their ability and knowledge. This is why discrepancies arise in their opinions. In short, the person meant by the term "the prophet" was not fixed up to the time of Christ. Wherefore, the people who went to John the Baptist to find out whether he was Elias and on receiving a negative answer, they asked him again, whether he was, then "*the prophet.*" No, said he. The inquirers of this were the learned Jews from which it is apparent that the prophet meant was not even then determined. Therefore, all the prophecies which the learned Christians quote from the Old Testament concerning Jesus Christ are also ambiguous and of doubtful



character ; none of them is so plain as to be inapplicable to any other except Jesus Christ. Were it plain enough, the Jews certainly would have had no reason to deny the mission of Jesus. In the same manner, there is no harm if the prophecies about the last prophet be of like nature.

(3) If the interpretations and comments of the Jews and the Christians, whether correct or incorrect, be held as certain arguments in determining the meanings, why, then, the prophecies quoted by the Christians concerning Christ, be not considered as incredible, on account of the contradictory interpretations and comments of the learned Jews, if the Christians' denial and interpretation about those of Mohamed be considered as true and genuine ? We do not understand the reason, notwithstanding all the prophecies which are quoted about Mohamed are nearly plain and clear in opposition to which no interpretation could be admissible, or if admissible, they would be unreliable.

First prediction.—In Deuteronomy, chap. XVIII, verse 15, Moses foretells the coming of a great prophet in these terms :—"The Lord thy God will raise up unto thee, a prophet from the midst of thee, of thy brethren, like unto me, unto him ye shall hearken.(17) They have well said that which they have spoken.(18) I will raise them up a prophet from among their brethren, like unto thee and I will put my words in his mouth and he shall speak unto them all that I shall command him." Again, a little further, it is given that "whosoever will not hearken unto my word which he shall speak in my name, I will require it of him ; but the prophet, which shall speak a word presumptuously in my name which I have not commanded him to speak.....that same prophet shall die." The Jews hold that this prediction refers to Joshua and the son of Nūn and the Caliph or successor of Moses. The Christians say that it means Jesus Christ. But the Moslems claim



that it cannot be applied to any one else but Mohamed (may peace and safety of God rest upon his blessed soul). Having left out all external arguments and the traditions and opinions of religious leaders, since they cannot satisfy an opponent, it is just and right to take the words of the prophecy and to decide accordingly.

In the prophecy the emblems of the prophet which was to be raised up by the Lord are thus given: (1) That the prophet will be from the midst of the brethren of Moses' addressees and this address of Moses was not particular to a nation or tribe but to all the Israelites. (2) That the prophet will be like unto Moses. (3) That "whosoever will not hearken unto my word, which he shall speak in my name, I will require it of him." From this the worldly inquisition is meant; because the punishment in the next world will be given to the opponents of every prophet of God. It is not peculiar to any particular one who opposes "the prophet." Again, according to the aforesaid emblems, Joshua cannot be meant here; for he was not (1) one of the brethren of the Israelites, but was himself an Israelite. (2) There was no necessity for the prediction about him to have been given in such ambiguous terms as these, while he existed at the time; it would have been sufficient to have given his name or some suggestion about him. (3) He was not like unto Moses, but simply his follower. The general likeness of human character is not meant here; what is meant here, is the likeness of the prophetic mission, the Law and the Government he gave to his people.

In like manner, Christ cannot be meant here, either because if we consider his divinity as the Christians believe, then no likeness can be established between God and man. If we take notice of his human nature, then he was also himself an Israelite; he did not belong to their brethren who emanated from the next family of Abraham. It is a well-known fact that the term brethren can be applied only



to those who are descendants of the same forefathers. Besides this, he was not like unto Moses, he did not give a new Law, but was his follower and one who spread his Law and commandments. This is why he himself says: Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil. Matthew V., 17.

For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law. There is no likeness between the one who follows and the one who is followed. Besides this, no heavenly punishment was given to those who denied Jesus, although their generations might have suffered in after-times. On the contrary, not only those who disbelieved in him, but also those who beat him, spat on his face and took him to the cross, passed their lives happily in this world, no punishment followed them; nor had Christ Moses-like power, that he be considered a founder or master of heavenly kingdom.

The Christians bring two excuses here—

(1) In the beginning of the sentence, "The Lord thy God will raise up unto them a prophet from the midst of thee, of thy brethren like unto me," which indicates that the coming prophet was from the midst of the Israelites and Mohamed was not an Israelite but an Ismaelite, therefore this prophecy is not applicable to him.

(2) St. Paul, who was an apostle, holds it by means of his inspiration, about Christ.

In answer to this excuse we say that the same word comes twice in the prophecy. First, it is in the sentence which is from Moses; next to it, are the sentences which are from God, where, although in the first sentence there comes the phrase "from the midst of thee," yet in the word of God there is the phrase of "thy brethren." So, the readers are at liberty to compare both the phrases which are apparently different from each other and to make



the first phrase agree with the second in this manner, *i.e.*, "to raise up of thy brethren"; with regard to their brotherhood, means really to raise up from among their brethren, that is, he will not be an alien to them, but will belong to the very predecessor Abraham from whom they have descended. What is more wonderful here is the fact that, in the Acts of the Apostles which, according to the Christians, is an inspired record, the phrase referred to, occurs twice; however, the phrase "from the midst of thee" comes nowhere. Again, in answer to the second point, we say that the Christians called Nazarenes were doubtful about the mission of St. Paul as an apostle of Jesus. The Moslems do not hold him to be an apostle, nor do they consider his word as inspired. His epistles do not command higher respect than what is due to those of the ordinary religious leaders. Their interpretation and argumentation cannot be an authority in our opposition.

On the contrary, Acts, chap. 3, indicates that the prophecy refers to a person who is to come previous to the appearance of Christ. (See 3, 22, together with the following sentences) whom the heavens must receive till the time of the restoration of all things, whereof God spoke by the mouth of the holy prophets which have been since the world began. Moses indeed said, "a prophet shall the Lord God raise up unto you from among your brethren, like unto me," that is, as long as this prophecy is not fulfilled and until the time of restoration of all things, whereof God spoke by the mouth of his holy prophet, Christ will not appear in this world for the second time. Now it is apparent that Christ is not meant in the prophecy, because he will stay in the heavens till the fulfilment of it. Therefore I ask the Christians who can this prophet be, except Mohamed who belongs also to the brethren of the Israelites and like Moses being an independent master of an inspired book and Law?



It must be borne in mind that both Mohamed and Moses are similar to each other in many respects. (1) Both of these prophets of God have inspired books and Laws of their own. (2) Both left their successors who became masters of countries. (3) To both of them God spoke, to Moses upon Mount Sinai, to Mohamed on the Night Journey to heavens. (4) Both established a government and Law in this world against which, whosoever rebelled was punished and condemned; a murderer was either killed or otherwise punished and an adulterer was stoned. (5) Both Moses and Mohamed and after them their successors, in order to defend their religions and to retain respect for Law, had to fight with opposing kings. The wicked and the oppressors were overturned. (6) Both were masters of dignity and honour. (7) Both were born of parents, had wives and children, died of natural deaths and were buried. (8) The successors of both became heirs of Jerusalem and minister of God's holy building. (9) Both preached the unity of God, and spread it all round. (10) Both expressed themselves before the public as the servants of God. (11) The laws of both prohibit the use of pigs and alcoholic liquors. (12) The sacred books of both preach faith, good actions and repentance as means of man's redemption and salvation; but not like a halterless camel, base them on the corrupt belief of Christ's divinity, atonement and Trinity and never teach their people to consider the Law and good actions as futile and of no use which is opposed to the teachings of all the preceding prophets, inspired religions and which is also against reason. The verse of the Qorān which relates the aforesaid prophecy runs thus :—*Innā arsalnā ilaikum rasūlan shāhidan alaikum kamā arsalnā ilā Firāuna rasūla*. "Surely we have sent to you an apostle as a witness (to the other) just as we did send the apostle to Pharaoh."



By the prophet is meant the same person who was expected by the learned men of the Old Testament even at the time Christ was raised up. How sad it is that the Jews, who in search of the prophet had migrated to Medina, had pitched up their tents in its neighbourhood and all those people who were expecting him, neglected to believe in his divine mission, when he appeared and bore witness to all the prophets, the principles of their religious virtues, their sacred books, particularly to Christ and the Gospels and the chastity of their master, saying that he did not come to establish a new religion, but to renew and reform the Abrahamic system. Although to believe on "the prophet" Mohamed was not contrary to their sacred books, nor opposed to the Abrahamic religion, yet they turned their faces from him and did not hearken unto him. Shortly after this, on account of the great battles which were fought between the Christian and the Moslem kings, they became so bitterly opposed to Islām that to accuse the holy prophet with false accusations, to use abusive language to him, to find fault with his sacred religion and thereby to cause the public to hate it, became as part and parcel of their faith and religion. How unfortunate and depraved are they who do so !

Second Prophecy. John 14, 16. "And I shall pray the Father and He shall give you another Comforter that he may be with you for ever. But the Comforter even the Holy Spirit whom the Father will send in my name, shall teach you all things and bring all things to your remembrance whatsoever I have said unto you. And now I have told you before it come to pass, that when it is come to pass, ye may believe. 29. I will no more speak much with you, for the prince of the world cometh, and he hath nothing in me." Again, chap. 15, 26-27. "But when the Comforter is come whom I will send unto you from the Father, he shall bear witness of me and ye also bear witness. Again, in chap. 16, 7-8. Nevertheless I tell you the truth ;



it is expedient for you that I go away, for if I go not away, the Comforter will not come unto you, but if I go, I will send him unto you. And he, when he is come, will convict the world in respect of sin. (9) Because they believe not on me. I have yet many things to say unto you, but ye cannot hear them now. Howbeit, when He, the Spirit of truth is come, He shall guide you into all the truth; for He shall not speak from Himself, but what things soever he shall hear, these shall He speak: and He shall declare unto you the things that are to come. He shall glorify me."

The Christians take this prophecy to mean the coming down of the Holy Spirit which took place ten days after the crucifixion of Christ at the time the disciples had gathered in a house. Here we give a little remark from the Christian book, the Acts, which is held by them as an inspired record and which was recorded after Christ. In the Acts, chap. 2, it says: "And when the day of Pentecost was now come, they (the disciples) were altogether in one place. And suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house, where they were sitting. And there appeared unto them tongues parting asunder like as of fire and it sat upon each one of them. And they were all filled with the Holy Spirit and began to speak with other tongues as the Spirit gave them utterance." The people who had gathered in Jerusalem from different countries were astonished to hear them speak in different tongues; for, everyone of them was found to speak and utter in his own tongue. But others mocking said that, as they are intoxicated with drink, they hold vain talks. Whereupon, Simon Peter, standing up with the eleven lifted up his voice and spoke forth unto them, *said* unto them, ye men of Judæa and all that dwell at Jerusalem be this known unto you and hearken to my words: For these are not drunken as ye suppose, seeing it is but the third hour of the day.



But this is that which was spoken of by the prophet Joel. And it shall come to pass in the last days, saith God, I will pour out of my spirit upon all flesh : and your sons and your daughters shall prophesy, and your young men shall see visions and your old men shall dream dreams. Verses 14—17. Here ends the extract.

Several times this happened to the Jews as it is apparent from the chapters of this book, I mean the Acts.

The Moslems have been continually claiming that the prophecy mentioned in the book of John which contains the term *Parakletos* and which is given by Christ himself with the word *Ahmad* (one of the prophet's names) chiefly refers to Mohamed. It was first translated from Hebrew into Greek and afterwards from Greek into Hebrew and Arabic and was changed into the term *Parakletos*, as it is told in the *Qorān*: "*Yā Banī Israēla innī Rasūl Ullāhi ilai-kum, mutsaddiqan-limā baina yadaīya min-at-Taurāti wa mubashshiran bi rasulin yāti min bad is muhū Ahmad.*" "Jesus had told the Israelites that he had been sent to them as an apostle of God testifying to the previous books of the Old Testament and also prophesying concerning the prophet whose name will be *Ahmad*." The Christians argue (1) That the *Farqalit* is an Arabic corruption of the Greek word *Parakletos* which means a *representative*. Surely if we pronounce *Paraklutos* it will mean *Ahamad* or powerful; but it is not so. (2) That the prophecy refers to the descent of the Holy Spirit; because the disciples bore witness in various tongues to Christ before the different nations of the world. The readers who are just and right, if they give up their religious partiality for a time and look carefully into the tenour of the prophecy together with its words, will know which one of the parties is right.

The first argument of the Christians is of no use at all, cause this prophecy was made by Christ in his own



Hebrew tongue. If anyone can show us the Hebrew Gospel of John, we can discuss the terms connected. This Greek is a translation of the Hebrew Gospel. The ability and the honesty of the translator is quite unknown to us, nor have the linguists borne witness to the effect that it corresponds with the original. If there be any evidence about it, it should be of the people who lived previous to the mission of our prophet.....

.....
If the translation be supposed as trustworthy, what proof is there that it was not changed afterwards? because, we daily meet with changes of like nature in the printed Gospels. The same word is sometimes recorded as Paraklytos and sometimes as Comforter and sometimes as Spirit which can be attested by comparing the Arabic, the Persian and the Urdu Gospels of two hundred years. What difficulty was there, then, for the Christians to have changed the word Paraklytos to Paraklytos. The second argument is not useful for the purpose, because, besides its application with the other words of the prophecy, it does not even appear that the Spirit bore witness merely to Christ, no mention is made in the Acts as to the nature of the speeches the disciples delivered at the time they were filled with the Holy Spirit, but on the contrary, it seems from the statements of those who mocked that the disciples uttered some meaningless words for which reason they were considered as filled with new wine. If it were a witness, the mockers would not have said so, but would have refuted or falsified it. Even if it be accepted that it was a witness, then it was simply either of the disciples or of the Holy Ghost. Still, in the prophecy two distinct witnesses of Paraklytos and of the disciples are mentioned.

The general tenour of the statement shows that the prophecy is concerning a man in order that the disciple may not reject it at the time. Their being filled with



Holy Ghost was a change in their own condition a denial of which is impossible. (1) In the Acts where the coming down of the Holy Ghost is mentioned, no suggestion is found to the effect that the promise made by Christ for sending the Holy Spirit was fulfilled, although the Acts were written many years after the event had taken place, nor did Peter, in answer to those who mocked, say that it was the fulfilment of Christ's prophecy, but that it was the fulfilment of the prophecy of Yuel, the prophet, although it was a good opportunity to express the truth of Christ in opposition to the infidels, or at least the author of the book would do merely as much as to represent the Holy Spirit with the terms used by Christ and translated as Paraklytos.

(2) Until the time that Mohamed's mission was proclaimed, it was well known to the Christians that some coming prophet was the subject of the prophecy. Many people on this ground expressed themselves as the person referred to in this prophecy. For instance, in the second century a person by name Montanius proclaimed himself to be the coming Paraklytos. (See Urdu and Roman Church History.)

In the Church History printed at Mirzapore, 1856, page 98, it has been acknowledged that some Christians believed in him. He was not mad to proclaim himself an angel, while he was a man, and had many followers.

Again, the refusal of the Christians to accept him was on the ground that he was not the true subject of the prophecy, and not because the Paraklytos was not a coming man. Suppose in Islām people expect the appearance of a Mahdī, and whosoever proclaims himself to be the Mahdī, does so, on the well-known expectation of the people and is rejected on the ground that he is not the one expected; but not for the reason that no Mahdī is at all to come.

(3) If the coming prophet were not meant by the term



paraklytos in the Gospels, it would, then, be impossible for the Qorān, before hundreds and thousands of Christians, to bring a false claim which could not be found in their Gospels, and which, after the Christians became converts to Islām, would not cause them to turn back to their former faith. (4) During the time of our prophet many Christians who were free from the false imputation of covetousness and fear, were converted to Islām, as Negus, the king of Abyssinia, and Jārūd, the son of Ulā the Hazramian, etc. Besides these, there were many others who, though admitted Islām to be a true religion as Herculius, the king of Constantinople, and Maqauqus, the king of Egypt, yet for some secular reason did not like to appear as such before the public. Now, these persons must have had either the correct Gospels which were different from the recent ones, in which the translation of the term Ahmad was found to be such as to make them acknowledge the prophet as the true Paraklytos, or the same Gospels which we have now, and in which the word was plain enough to be understood by them.

Surely, the boldness of the American and the English missionaries of the recent age will not go so far as to say that the persons above referred to, had no knowledge of Greek, or that they were not acquainted with the Gospels, or that they had no copies of the Gospels in their courts, or that they were so stupid as to be unable to understand them; because, these persons were the recipients of the Gospels; it is they only who had good knowledge of ancient Greek as it is they only who could be called pious Christians and people of learning and perfection.

The words of the prophecy upon which a discussion can be held are these :—"And now I have told you before it came to pass that when it is come to pass, you may believe." This verse shows that it was not a spirit, because a person subject to it cannot deny it, and there would be no need of such a proclamation. It seems that the coming one was a



prophet to whom an opposition was not impossible. At last when he came, people, though emphatically warned not to be against him, did not believe in him. This was the very thing that compelled Jesus Christ to lay stress upon the truth; for, he had already known the condition and minds of his followers.

(2) "I will no more speak much with you; for the prince of the world cometh and hath nothing in me." It is for humility's sake that he says so as John the Baptist had said concerning Christ that even he that cometh after me, the latchet of whose shoes I am not worthy to unloose. Anyone who has even a little sense to understand things and is able to read and write, can easily understand that the prophecy is regarding the grand prophet who has been spoken of by Jesus as Prince of the world and in comparison to whose perfections he shows his own as insignificant and it is out of respect that he keeps quiet before him. Though the truths of things, opened the secrets of God's love, taught the methods of communion with God to the Israelites, who were quite unacquainted with them, and who not intelligent in this respect considered that salvation depended on the outward imitation of the divine commandments, were proud of their Mosaic Laws and religion as the spiritual truth was unknown to them; however, before the majestic prophet who was to come and who would also be conversant with the secrets of the Laws and commandments, who would arrange the confined series of commandments and like an intelligent physician, according to the need of the time, would make reforms and corrections therein, would open the secrets of religion and clear the path that leads up to God. He would be a perfect teacher of the four grades of Sufiism, the Law, religion, and divine knowledge and truth; and before whom no one dares to speak.

To ba guftan andar āi-o-mārā sukhān namānād.

"We have nothing to say if thou art to speak."



In short, this account cannot be applied to the Holy Spirit. One who is blind with religious prejudice and is inclined to stick to his own opinion, be it false or true, is at liberty to accept our explanation or not. (3) The Paraklytos will bear witness to me and you will also do the same. To prove a claim there ought to be at least two witnesses. In order to prove the truth of my mission, your only single witness is not sufficient. Therefore, a grand prophet with the aforesaid qualifications is also to come to bear witness to me, whose only evidence will be enough for me and yours is subordinate to his, which has been shown with the term *also*. Who can deny the fact that the coming Paraklytos I mean Mohamed the chosen of God, bore witness before the world to the true mission of Jesus Christ and put his opponents and accusers to shame, in the Court of God, a disgraceful punishment was established for them from the same date and a notice that "they will be insulted and turned out of their land" was given them, *i.e.*, what the prophet had foretold that the honour and credit of the Jews will last till the appearance of the coming prophet around whom and under whose banner all the nations will gather together. The testimony of the Spirit is not separate from that of the disciples whether they bore it through the agency of the Holy Ghost or independently of it. According to the statement of Peter, the Spirit was not particular to the disciples alone, God had commenced to give it to everyone inasmuch as the Jewish lads and lasses had begun to prophesy. (4) If I go not away, the Paraklytos will not come to you. If by Paraklytos the descent of the Spirit were meant, he would not have said so, for the appearance of the Spirit did not depend upon the departure of Jesus. Previous to this, it had descended upon him several times. Once, when being baptised in the river Jordan, he came out, the Holy Spirit in the form of a dove descended upon him. (5) "And he, when he is come,



will convict the world in respect of sin ; because they believed not on me." In fact the result of a witness against a person is always this that, he may be punished, rebuked or reproached for his crime. This did not happen after the appearance of the Holy Spirit ; but the cruel persons persecuted the disciples also in various ways, a true punishment was really given them during the time of Mohamed the last prophet. (6) "Howbeit, when he, the Spirit of truth is come, he shall guide you into all the truth." The Christians ought to let us know from their old records or from their acknowledged historians, the forgotten subjects they were reminded of, or the teachings about which they were warned not to misunderstand, on the day of Pentecost. Surely our prophet taught them the true meaning of the Christian teaching and informed them of their mistaken ideas. Therefore, it was desirable on their part to believe in him ; but alas ! they have, on the contrary, chosen the dangerous path of denial.

First.—They were mistaken in understanding the doctrine of Trinity, that of the Father, the Son and the Holy Ghost. Meetings were held to consider it, still they left a clear and right path and took a different course and notwithstanding their learning, intelligence, knowledge and understanding, they are hitherto going the same way simply in the imitation of their forefathers. They have established the doctrine of Trinity in Unity which is opposed to reason and the teachings of all the prophets of God. The term *father* was idiomatically used to express divine love and affection. Christ was a leader of religion and was filled with divine love and affection. Besides, the self-existent Being, all others being *nil* in his consideration, he was given to ascribe the actions of himself and of the Holy Spirit, even both his natures towards God as one from which the Christians were led to hold a true unity of the three beings. (2) They were mistaken



about the crucifixion of Christ. Thinking the sin of Adam as natural, held all mankind as sinful whether they committed sin or not, held the crucified Christ as cause of their redemption from natural sin and considered their efforts to do good as useless. (3) In opposition to the light-minded Israelites the order of Jesus to the Jews that the Law of Moses was of no use to them, if they did not purify their hearts, that they took too much care of lawful and unlawful things, that they practised without hesitation what corrupted their hearts and having left their cordial submission to God which was essential to salvation and mercy, they considered them to depend upon their long coats and external fashion, etc. This was taken by the Christians to mean that the whole Mosaic Law had been abrogated. Alcoholic liquors, the use of pigs as food and other things that were unlawful were made lawful. The compulsory commandments concerning which Jesus had spoken of as everlasting were overlooked by them, although Jesus himself had told them that he had come not to destroy but to fulfil them. "Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the Law." To be baptised and to partake of the Lord's Supper are the only practical duties that are carried out by the Christians. To hold Christ as God and His Son, to believe in the Holy Ghost as the third member of the godhead in the divine triune, and to believe in Christ that he had taken all their former and latter sins upon himself, and had suffered hell for three days as our substitute are the theoretical duties of his followers of to-day. This is all what Christian religion consists of.

The Paraklytos explained and told them a good deal regarding their mistaken ideas; they did not, however, accept it, but turned an enemy to their true witness more than the Jews did. When Christ will appear for the second



time in this world, he will pass his judgment about the aforesaid point. But it must be borne in mind that even then, it will be the Christians who will rise to oppose him. Alas! what a dangerous road the Christians have taken to tread on. We do not know what verse of the Gospels withholds or prohibits them from believing in Mohamed. What change can be made in the religion of a true Christian, according to the acknowledged books of their own, if they believe in the prophet? Now, it remains to be seen whether the doctrine of the Trinity together with divinity is a principle of true Christianity. I think not, nor was it held during the times of his disciples. If it had been so held by them, why then did some of the Christian sects reject it? But it is God who leads his people to the right path.

SECTION V.

THE OBJECTIONS OF THE OPPONENTS TOGETHER WITH THEIR ANSWERS.

We have hitherto described the objections of our opponents and have also given answers to them, but the principles on which the objections and their answers ought to be based, were not given. Therefore, this seems to me a proper occasion to treat both of them, in order that the readers may have a brief knowledge of the recent objections and also of others that are to come afterwards, by means of which the exact strength and weakness of the objections might come to light, and people might readily be able to refute them with the principles given for answers.

OBJECTIONS.

(I) The tenets of belief which the new philosophy, according to recent researches and observations, does not accept, are the created things of the invisible world such



as God and His attributes, angels and spirits, the state of the soul after death, punishment and rewards according to the good and bad beliefs and actions of this world, the merits and demerits of the grave, heaven and hell together with the means of sorrow and happiness therein, the genii and Satan, etc.: all these objections are based on the ground that the philosophers have no means of believing in invisible objects. However, no argument can be brought against the impossibility of their existence. Similar objections can be raised not only against Islām but also against all religions.

The *answer* to all these questions is simply this that the science of belief does not depend on senses only, but intellectual and inspired faculties are also very strong means of discovering and believing the truths of things, particularly immaterial and single objects of nature cannot be perceived by the senses. In proportion to the fineness and elegance of objects, the senses, sometimes one and sometimes two and at other times more of the senses become futile or deficient in their perception of things. The air is so fine that we cannot perceive it with our eyes, not even with the sense of touch. Sweet and bad odours can be perceived only by the sense of smell. Here, four of the other senses are quite useless and helpless. Recent philosophy acknowledges the nature of bodies and ether, although neither of them can be perceived by any of the senses. From the creature we come to know the Creator and from attributes to nature, still, they are not visible to the senses. It is indeed a deficiency of recent philosophy which may possibly be removed in future, after daily changes and corrections therein, but these changes and corrections themselves prove the deficiency.

(2) The visible objects which the Qorān describes are opposed to the researches of the recent philosophy and are also against Theology, Geography, Physics, Natural Sciences



and Mathematics, such as the tarrying of the earth and not revolving round the sun, its sticking to the horn of an ox, its division into seven stages or stratas, the surrounding of the Caucasus mountains round the world, the existing of rubies and sapphires in them. Again, there inhabits a nation on the earth called Gog and Mogog who are 30 yards tall in their statures and are as man-eating people. Their ears are so long and wide that when they wish to sleep, they make one of their ears as their beds and the other they use to cover their bodies. They are imprisoned in a wall which was built by Alexander the Roman. The setting of the sun in a bog, the existence of the seven skies and the matter of which they are made is copper, gold and silver, etc., on which the stars are studded like pegs which can be set in the ground, the flowing of the rivers over the skies from which it rains all over the world; again every sky is so far from the other, that if one were to travel from one sky to the other, it would take 500 years to reach it. The dead in their graves are condemned or rewarded. They are beaten with clubs of iron (gurzs); their graves are widened to 70 yards, although hundreds of the graves have been opened and seen, no trace of their being beaten is found in them. Although there are found in other religions many superstitious and wrong things, however, when Islām claims to be a divine religion, it must be free from all such things.

Answer.—No mention has been made in the Holy Qorān concerning the aforesaid things with the exception of two or three of them, nor has it been sent down to treat physics, natural sciences and astronomy, nor were inspiration and prophecy needed for the treatment of such things. The minds of philosophers were sufficient for them. The Qorān has appeared to improve mankind in goodness, manners and spirituality, etc. In it some mention has been given not like that of astronomers, but simply in order to express



the power of God that He made heaven, the moon, the sun and the stars and like them He also made the earth. It says nothing about the nature of heavens or skies, nor does it give the reason for which they are called seven, nor does it speak of the distances which lie between them, nor describe the things which they have been made of, nor does it say that the stars have been studded thereupon. What are the things in which the earth is similar to the skies or heavens? The Qorān says nothing at all about the matter. Very likely, this earth is similar to the heavens or skies in being as one of the signs of His power. It is also given in the Qorān that Gog and Mogog belonged to a disobedient and seditious nation. On the request of the people, Alexander the Great closed the pass through which they were accustomed to pass, by raising a wall. After this, they began to attack each other and at the end of this world they will break open the wall and prevail against their enemies. Historians point out that the inhabitants of Independent Tartary and Chinese Tartary are the same Gog and Mogog respectively. With regard to the punishment and reward of the dead in the grave, correct traditions still exist. By the grave purgatory is meant there. As a person who is asleep, feels sometimes sorry and sometimes happy in a dream, but no outsiders see it, in like manner, what happens to the souls of the dead cannot be seen, nor the soul itself, being of fine nature can be perceived with the aid of the senses. All other traditions contrary to what I say are groundless. The traditionists who adduce them, bear the responsibility. Christianity, Judaism, Magiism, Buddhism, Hinduism, etc., are more bitterly opposed to the aforesaid sciences than Islām. Islām is full of wisdom and is perfectly compatible with reason. It is not based on groundless fancies and superstitious fables.

(3) The Qorān describes miracles and wonders of the prophets which are opposed to the Laws of Nature and also



the punishments and the wrath of God that befell on nations are of the same nature, which cannot be acknowledged by reason of the light of recent sciences.

Answer.—They are never opposed to the Laws of Nature. Surely they are contrary to the ordinary experience and the customs and manners of every-day life which are not the Laws of Nature. Man of limited understanding cannot comprehend all the Laws of Nature. Common human brain is not acquainted with spiritual power, which power it has now commenced to know and is continually burning. In fact, the works of the spiritual power are surprising to the world. It is a particular part of Islām to prove the truth of the prophets' several missions they have performed, although it is equally participated by all religions. (Here end the objections raised by philosophers.)

(4) The truth of the Qorānic inspiration and of Mohamed's mission does not rest on reasonable arguments.

Answer.—There are many arguments in favour of Mohamedanism, some of which have just been given. If any person dare to establish and to show us so many arguments in favour of any other religion, he ought to bring them forward. Our readers themselves will be able to compare them with those of the opposite party.

(5) Many objections have been raised against the Qorān and the prophet Mohamed. (1) The Qorān attributes evil to God, such as "He is sitting on His throne; He asks loans from the people. He misleads people, and practises hypocrisy and deceitfulness. He turns off in jest; He bargains. There are many things He does not know before they come to pass. He speaks in terms of doubtful character. On the day of judgment He will be unable to measure the actions of man without scales. He is untouched with mercy and is very cruel. Various kinds of punishment he will give to the people in hell and will not



sympathise with or show mercy to them when they weep and cry. He is so weak that He orders his servants to help Him. He taught Joseph to practise deceitfulness. He has limbs, hands, feet and face in His body.* These and the foregoing ones are the objections generally raised by the Ariyans. An answer to all these questions has already been given, that is, the Ariyans are mistaken in understanding the correct meaning of the verses from which they draw the aforesaid objections. There, the literal sense of the verses is not to be taken, where allegories and metaphors are used which largely exist in speeches of the orators. Learned commentators have explained all this in the Qorān and have shown the verses where the particular meanings have been taken. An opponent has no right to give up the acknowledged meanings of an expression and to bring self-wrought sense before us. For instance, to sit on the throne in connection with God is a figure which means His eminence and governing power. By giving loans to Him is meant according to the idioms of the Arabs, to give alms to the poor, a substitute or reward for which belongs to God, just as debtor has his debts to the creditor. Those who practise hypocrisy, deceit and joke towards God and His word have been retaliated by the same kind of punishment which is figuratively represented in the term used for the hypocrites, just as we generally speak *jaisā doge waisā paoge*, i.e., “You will receive what you give,” although we receive a substitute for what we give. People with their own will and power practise wickedness and abandonment, while the means themselves are created by God ; because there is no other Creator besides Him. God created means of erring and abandonment, which people are prohibited to use. They are figuratively ascribed to Him to warn and to arouse mankind. By buying is meant the contract formed between Him and His people that they will spend all their lives and properties in His name, where-



by they will receive their salvation. He has fore-knowledge of every beginning and end; but idiomatically we speak of such things as came to His knowledge, after they happened. By *scales*, in the figurative use, is meant the information that God will give to the people with regard to their good and evil deeds, on the day of judgment. He is surely merciful and compassionate; however, people receive reward or punishment as the result of their actions. Because, as Nature has put some effects in bodies, so it has also put them in actions, to give an information of which the prophets came from time to time.* Whoever will eat poison, will die, in which there is no fault on the part of God. According to the belief of the Arya Samāj what comes to pass, is the result of previous birth. Hundreds of thousands of animals and men are entangled in troubles and involved in calamities and weep and cry to get rid of them, yet Iswar (God) is so cruel that He does not feel compassion on them. He is so strong and powerful that He need not be helped by others, but figuratively he expresses the religious aid as His own. He simply gives a plan to Joseph which was figuratively expressed with the term deceit or fraud. According to the use of the Arabs by hands and feet His power and by face His nature is meant. The Urdu translations of the Qorān, though they have been hitherto rendered by the Moslems only, are all literal and not free; so, to bring

* In short, the actions not based on the ordinary course of nature are called supernatural, *i.e.*, beyond the established laws of the universe. They are wrought by prophets in order that they bear witness to the truth of their mission. It is not lawful to consider them beyond the power of God, nor is it right to limit the law of divine power to one's own experience and witness, for, it is also a law of God's power that He causes His prophets by means of their spiritual power to work wonders and miracles which are beyond the ordinary course of nature. The followers of nature, in pursuit of their principle of philosophy, change the places where miracles are spoken of, through their fabricated interpretations and thereby deny the existence of miracles altogether.