



are eternal in themselves, how is it possible then, for them to be God's creatures and subjects? because the Creator ought to be anterior to His creature. When God on account of His being the creator is pre-eminent and the other substances are posterior to Him, then their eternity is altogether lost, for what is eternal can never be preceded by non-existence. On this supposition their object to make known the Creator and the creature cannot be gained. Again, if they are not self-existent then they cannot be eternal. When they are self-existent, *i.e.*, independently of any other being, they are likewise so in their attributes, by virtue of their own nature. Again, the substance which is independent of any other being or cause in his person and attributes cannot be governed or be submissive to any government. What philosophy the wise Arias have conceived in adopting such a baseless doctrine? we do not know yet

Mercy and wrath—are the two attributes in opposition to each other. Each has a separate chance and time of its appearance. There is no doubt that our Creator is very kind and has mercy and love for His creatures. Parents are not Creators of their children. Still how much sympathy and love is found among them, from mankind down to the savage beasts and birds, in consequence of a particular relation between them! Much more so is it between the Creator and His creatures, the extent of which is beyond our conception. The Qoran explains thoroughly this point. *Inna rahmatī wasiat kulla shaiin*—"My mercy surrounds everything." All are under the extensive sphere of His mercy. Besides this, He is not only our Creator, but also our protector and providor. Therefore the essence of all the Islamic teachings is contained in the following two points:—(1) *Attaazīmo li amr Illāhi*—To honour and obey the orders of God; (2) *Wash-shafaqato alā khalq Illāhi*—"To be kind and merciful to all His creatures." And



it is His mercy that he did not create anything deficient and imperfect and provided all things with every means of perfection and livelihood. *Aatā kulla shaiin khalaqahū, summa hadā*—"He granted everything, all its wants according to its nature and led it to the right direction." More particularly how abundant and strange are the blessings with which God has provided mankind the best of all His creatures in this transient life. *Wa in tauddū niamat Allāhi lā tuhsūhā innal insāna la zalūmun kuffār*—"If you count the blessings of God you cannot do so. Verily man is unjust and ungrateful to God." Heavens and earth are all employed to do his work.

"The clouds, the wind, the moon, the sun, and the heavens hold employments."

"That you earn your bread and do not eat carelessly."

"All of them are scattered for, and obedient to you."

"Is it right that you may not be obedient to Him?"

It is also on account of the same mercy that He sent His prophets in this world that we may be able to obtain an eternal life in the world to come. *Wallāho yadūkum ilā Dār-is-salām*. And God, rather the prophets of God, call you towards Dar-is-salām (a certain grade in heaven for the good Mussalmans), that they may inform His servants of evil and good deeds. But Oh wretched man! all the power and authority which Nature has given thee for thy benefits, thou spendest in luxuries, in animal lusts and in the disobedience of thy eternal master. Neither art thou thankful to thy patron; nor believest thou in His existence; nor puttest thy faith in His attributes; nor art thou submissive to His commandments. The bad effects of these thy poisonous doings, namely opposing His prophets and thinking of every kind of injury to them, thou wilt have to suffer. Instead of being obedient to them, oh evil-hearted and sinful man,



thou makest out images according to thy own imagination and makest gods in accordance with thy own superstition and fancy. Oh shameless man, thou didst not lower thy head before thy eternal master ; but doest bend it before the creature which is similar to thee or lower than thou art. Thou didst not in thy disasters pray to the merciful and powerful God who listens to thy petition and hears thee even without calling. Thou callest to the fictitious gods who are unable to hear thy prayers, or if they do hear, they are unable to grant thy requests, or if they are able to do so, have nothing to do with showing the mercy.

If it not be the wrath of God that should fall upon man what else should happen to him, in such cases, *i.e.*, when he should not obey God and is led astray into error and sin ? God's wrath sometimes does appear in this world, in the shape of earthquake, famine, inundation, hailstorm, sickness, plague, poverty, the ascendancy of enemies, defeat, disgrace ; failure to carry out plans, mutual-enmity, selfishness, murder, capture by enemies, decrease of wealth and fame, want of prosperity, peril, restlessness and death of children and relatives, etc. But how merciful is He, notwithstanding all this, if man only repent of his sin and forsake evil deeds and wickedness, and be kind to His creature, by giving alms and charity, He gives him freedom from punishment ; a detail of all of which is given in the Holy Qoran. The wrath mentioned above, sometimes appears in the next world. The soul of a man, after his death goes to hell, or it is confined in the dark and narrow caves of captivities, etc., all of which has been fully described in the Qoran and the traditions of Mohamed. Then is it not the time for him to repent of his sin ? In the next world he will get himself consumed with the powder he left in this world, after setting fire to it. Here also, if he is not a convict of the crimes of disbelief, the theoretical power, although he committed sins in the world, the merciful God sometimes



grants him pardon after a limited punishment, sometimes through His mercy without punishment, and sometimes He provides him with the means of obtaining pardon, *i.e.*, those who are alive, pray God for his pardon and give alms and charity in his name.

They are mistaken who oppose us upon this point. Our brethren, the Christians, considered God so narrow-minded and wrathful that He did not give pardon to Adam for a slight sin he had committed, although he repented of it and suffered worldly punishments and troubles for it to a great extent, but took revenge of all this from Jesus (peace be on him) who was not genealogically a descendant of Adam, *i.e.*, God caused Jesus to be crucified upon the Cross, and He did not take pity upon him for his crying and weeping, kept him three days in hell, and cursed him, although he was sinless and quite innocent. Again, when they take the counterpart, they consider God so merciful as to pardon all men after Christ's crucifixion and to give freedom from all the commandments of the Pentateuch, from the lawful and the unlawful things (detailed in the Law of Moses) nay! more than that, He gave permission to commit evil deeds and like a halterless camel to do what they please; all is forgiven. The Jews and the Hindus particularize this mercy purely to themselves, for they are approved and beloved children of God. If they were put to trial for their sins, there will be a very slight punishment. The Brahmins are quite free from all kinds of punishments. The Shudra cannot reach up to the rank of a Brahmin although he may be extremely good and a worshipper of God. The Brahmin is free from punishment even for the common crimes. If he receives some punishment, it is just what a European receives in opposition to a Hindustani. Perhaps God has made some contract with their families to treat them always in this way. Wealth, prosperity, splendour, the office of a prophet and all kinds



of human greatness belong to them and to their families. The rest of mankind are born to be their slaves and like beasts to be employed for their happiness and ease. The God of the Arias is so void of mercy that He cannot prevent any person, from the punishment of his evil deeds, from transmigration into the body of a pig or a mangy dog ; and He is also so destitute of wrath that He does not take care for the evil deeds of any person and He cannot punish them himself independently. The Ishwar Maharāj (God) like a dethroned king, quietly keeps witnessing all this show, taking place before His eyes.

Power of Speech.—The great God expresses His object to His creature, gives information about the present, the past and the future, orders him to do good and forbids him to commit evil. All these attributes of His are eternal, but to bring them into practice is His changeable quality. For instance, the creative power in Him is His eternal attribute, however, to create John and Henry are His changeable qualifications. This eternal attribute can better be called as His Personal Speech. But as our seeing and hearing differ very much from His seeing and hearing ; we see and hear through physical organs, He sees and hears without them, better than we do ; so our speaking differs from His as much as heaven differs from earth. We express our inward thoughts with the aid of bodily organs ; therefore their peculiarities are also separate from them. We speak with the tongue ; with its aid, in fixed terms, through sounds, we express our objects. Sometimes, we make known our thoughts through writing or through certain motions, as we do through telegraphy ; God's words are quite free from all these things. Sometimes He makes His servant hear His object in sweet words, through the medium of cherubim. Sometimes He gives His inspiration through others and at other times He himself puts his words in the heart of His people. He talks with them spiritually in a very sweet



language, the peculiarities of which are quite distinct from those of human languages. People of spiritual perfections can talk very easily among themselves without language, words or sounds, from distances of thousands of miles. In dreams, they talk with spirits, where neither this bodily tongue, nor its words and sounds are used, but where there is another kind of tongue from which different sorts of sounds and letters come out. Super-human beings can talk according to their grades. The means and organs of the speech differ from those of human beings. The means and methods of spirits and angels' conversations are peculiar to their own kinds. To judge God's words by human standard and to raise useless objections over it, is greatly erroneous.

Whatever is said to the people through the prophets is His Word which has been compiled in a book-form. All this compilation is named the Pentateuch, the Psalms, the writings of the prophets, the Gospels and the Qoran. In order to keep the Word of God carefully, pious persons have invented letters and marks which have been recorded upon paper, committed to memory and engraved upon stones, etc. But both the words and meaning of the Qoran that are written in letters and marks are all the Words of God, not an iota of which is increased or decreased, nor is it from the prophet Mohamed (peace be on Him).

Purity.—God is free from matter. His person is superior to matter and material things and pure from all bodies and bodily qualities which are all created by Him. He is also free and pure from all physical and material peculiarities, therefore He cannot be visible to human senses, neither can be seen with eyes, nor can be heard with ears, nor can be tested with tongue, nor can be smelt with nose, nor can be touched with hands. Because human senses are unable to perceive (with the exception



of obscure materials), even the pure and transparent bodies, as we have mentioned in the commencement of the book. Certainly according to our abilities we can see Him now, with our spiritual eyes and after leaving the body, we will see Him in heaven. We can neither call Him lean, weak, fat, long, broad, nor white, black, sweet, sour, sweet-scented, bad scented, because all these qualities are peculiar to material things. We cannot establish a particular locality for Him and say that He lives in heaven or on earth, or sits in a certain place, or that He eats or drinks, or is old or young or that He causes a woman to beget children, for these are all physical peculiarities from which He is quite free. The heavens, the stars, and the planets are all before Him, like an atom. How then is it possible for Him to fit in it? Surely He is omnipresent and His manifestations and glories are found everywhere. But they are sometimes ascribed to sacred places and reputed buildings, in order to show His greatness and glory. For instance, we say God is in heaven. His throne is upon water and He was upon waters, or that the heart of a believer is the house of God.

All such expressions are metaphorical and are used to show His greatness or to explain them to the people or to express His sacred Nature to human beings. For instance, when we say that the lowest heaven together with others is surrounded with the ninth heaven, which is called Arsh in the language of the Mahommedan Law, we mean that the physical world ends here. The Almighty and the Holy God is higher than Arsh for which reason we can say that He is above or in heaven or Arsh that is the ninth heaven. In the physical world the Arsh is higher and purer than all others, and the medium of whose organization are the spiritual beings. Therefore to call angels as if standing in rows around the Arsh or supporting it, is quite correct in metaphorical language. It is in consequence of the poor



understanding of Lālājee that he compares the Arsh with the throne of Rām Līlā, the angels with *Kahārs* and the Holy God with Rām and Lachhman, the two Brahmin lads and then raises objections to this.

Independence.—God's Holy Being is not in want of other persons or attributes for His existence.

If all His creatures become good, righteous and sanctified and day and night sing His praises (Hallelujah) He will derive no benefit from it, nor any of His spoiled or closed work will become right. If all His creatures turn bad, begin to do wicked deeds, give up to obey His commandments, and commence to worship idols, He will get no harm thereby, nor His heavenly kingdom be interfered with in the least. In all the arrangements of the Universe, in creating and annihilating it and also in providing it with all means of living, He is not in want of any other person. Similarly, He has no need of any person's money or of food and clothing or of an animal's flesh* or blood, but "all the treasures of heavens and earth belong to Him." *Wa Lillāhi khazāin-us-samāwāti wal arzi.* "He is independent of all the universe;" *Innallāhā la ganīun anil ālāmin* although He Himself supplies His creatures.

All the aforesaid statements are not so complex and minute that one is unable to understand them. However,

* *Lain yanil Allāha tuhūmuba wa lā dimāuhā wa lakin yanāluhuttaqwa minkum*—neither the flesh of sacrifice nor their blood, but your piety reaches Him. He has no need of the blood and the flesh of sacrifices. The apostle of God (peace be on him) says:—*La tanzuru ja innanuzura la yagni min al qadari shaian wa innama yustakhrajo bihi minal bakhili*—(Both Bukhari and Muslim relate the tradition.) Do not give offerings, because they cannot change matters of fate. Whatever is destined will come to pass, although you accept to offer lacks of offerings. By this means some property of a miser can be made to come out. To give thanks for our success, to give up some work or worship for His satisfaction or to resolve to perform some kind of worship, is surely an acceptable thing which ought to be performed. *Walyufu nuzurahum*—People ought to make their offerings and to make good their promises.



some enemies of Islām, perhaps to show their meanness to others, turn away in jest saying that the God of the Muhammedans is so poor that He asks for loan from the people and there has appeared to Him such a need that He promises to return twice or thrice as much. "Praise be to him who is so bold in telling lies." To consider that God Himself uses what we give in His name, or He is accustomed to do our works when we give our offerings to Him, is a mistaken idea. People go so far in their superstition that they begin to invest God's authorities to His creatures, to think the Almighty to be a dethroned king and to give all kinds of offerings to the so-called mukhtars (masters). Again, they degrade themselves so much that they begin to give offerings to the graven images, and to feed and clothe the idols. When they are asleep, their worshippers ring bells loudly in order to wake them. They are made to hear the songs of musicians and to please them musical instruments are played. If any person wishes to witness all this, He better come to India and see the Hindu pagodas. Idolatrous and superstitious systems are so prevalent all over the country.

He is Holy.—And free from dependance, change, matter, body, time and place; destruction, mortality, want, poverty, sickness and regret, etc., never attack Him.

Justice.—He is just and is not cruel to any person. When a calamity befalls a person, in this world, or it may befall him in the next world, it would be the consequence of his own deeds. *Fabimā kasabat aidikum.* He gives punishment in proportion to the crime and does not punish others in place of the convict. *Walā taziru wāziratun-wizra ukhrā.* Neither He catches children for fathers' crime, nor convicts a father for his children's sin. The nations that are free from superstition about this point are very few in number. The Christians, the Hindus and the Aīryas ought to



consider their teachings. In like manner He gives an appropriate reward for good deeds. There are persons who after doing good, commit evil to a great extent, in consequence of which they lose the effects of their good deeds. This is not a cruelty on God's part but the persons themselves are cruel to their own selves. This loss of good deeds is called the waste of deeds in the language of the Mahommedan Law. He is a great pardoner of sins and He is merciful, gracious and bountiful. By His grace and kindness He gives sometimes a little punishment and at other times does not punish at all, but acquits the sinner altogether. *Wa yūfū an kasīr*. When He wishes He gives an abundant reward for a trifling good deed. There are some who have been granted bounteously without any kind of good deeds. All this is not a cruelty or opposed to justice. It depends on His will to give some much and *others a little. It comprehends all the worldly blessings, the means of being fortunate and capability of developments in this and the next world, which is the chief cause of difference between mankind. To count it a result of a previous birth is altogether a wrong idea, for which there is not a single traditional and reasonable argument. Besides this, it is a case for which no person will be thankful to God. Again, where, and what will be the use of His grace and mercy ? Because whatever wealth or blessing any person has, is, according to the Hindu statement, the fruit of his *karma* or deeds. In the first place they supposed *Ishwor* so weak and power-

* By cruelty is meant not to return good reward for good deeds or to give more punishment in return for evil deeds than necessary. Some evil deeds that have connection with the theoretical power (belief) if not repented of, can not be apart from the sinner. If a person of wrong belief may live for ever, he will not give it up. Therefore the punishment for such deeds is also everlasting. This is the reason why the Law of Mohamed has decided that the punishment of unbelief and idolatry is eternal damnation in hell. This kind of sin is stronger than the practical sin, because belief and knowledge are chief elements to actions. It is not a cruelty on the part of the just and truthful God. Whatever a person does, it comes before him. "Kardani khesh ā adani pesh."



less that He made neither soul, nor matter, nor had He any authority or power in the arrangement of the universe, now they exonerate Him from grace, mercy and kindness also. Every intelligent and just mind can say that it is a deficiency of their belief (theoretical power). Their supposition involved them into mistakes about God's knowledge and they are fallen in this dark and deep pit on account of their fabricated principles of creeds. Up to the present time no person could bring a single argument to convince us who he was in the former birth? Where was he born? In which city or house? And what deeds had he committed there? When and where and from what sickness did he die? Which birth is it that they who are dead among their kinsmen and relatives, are come in this world and where and how are they? The Brahmins cannot give a satisfactory answer to the aforesaid questions. Of course, to mislead the uneducated people, they devise great many plans which are the cause of disgrace and shame to them at the time the secret becomes known to the public.

He is also Creator.—In the universe all things that had or have or will have their existence, whether they be dependent or independent beings are created by Him. The angels, the souls, matter, the heavens, the earth, the three kingdoms and more particularly mankind together with good and evil deeds are creatures of God. He has kept sweet scent in good flowers and bad smell in the bad ones. He causes a snake to have poison in his mouth and others to have antidote. He has given heat to the fire and light to the sun. To say that no substance can be made out of nothing, that matter can only be changed in various shapes and that even God cannot do more than that, is a useless thought and a pure delusion. Because when the glorious and the Almighty God is the only self-existent Being, then anything that has its share in exis-



tence has it from Him which is called making out of nothing. Now, nothing may either be supposed as having existence, which is quite wrong or supposed as non-existent; in the latter case, we will have to admit that every thing has obtained its existence from Him and will have to acknowledge that it is also changeable and is made out of nothing. By creation, it is not meant that the creature is a part of the Creator, as the Hindus think that some have emanated from His mouth, some from His arms, and others from His feet, on account of which they try to prove grades and ranks among nations and peoples. This teaching is found in the Vedas which renders it necessary that the Creator may be divided into parts and which would be a great blemish upon His sacred person.

It must be borne in mind that God has neither taken incarnation in everything, nor is it that everything is the same Creator, *i.e.*, the common person who appears in different individuals and manifestations; because there is a natural difference between the creator and the creature both by reason and by Law. God is an everlasting Being, the creature is changeable; but, according to the aforesaid supposition both the creator and the creature unite into one whole unity and the difference that is shown in consequence of the different manifestations and personalities and the examples of a bubble and a river or of wax and its different forms which are often given, are not sufficient; because if the reality of the external appearances that are here discussed may be the same God, then it would render the aforesaid part necessary. Also these personalities cannot be the cause of distinction; for they can be either non-existent or existent beings; in the first case, they have the same common existence without a differentia or a distinction between God and His creatures. It is secretly a denial of all the preceding religions, of the Holy Qoran, of the traditions of Mohamed (peace be on him), of reward



and punishment in the next world and of heaven and hell. Before the sixth century of Hejira there passed great many divines and saints in Islām. None of them had belief in the teaching. Saiyid Abdul Qūdir, Junaid Shibli, Bāyazīd Bustāmī, Hasan Busrī, the disciples of Mohamed and his family members were the divines and saints of the above-mentioned description. Yes! It is a different thing that like some persons who try to prove pantheism from the Qoran, with the aid of their plausible explanations of its verses, there may be persons who might attempt to prove it also from the statements of the aforesaid divines. The teaching is not recent, but it has come down to the Hindus for thousands of years and those who believe in it are called Vedants. The Vedant Shastur of Bayāsjee who compiled it after being taught from Zar-tasht the Zorastrian does explain and prove the same teaching. Of course the language in which it is written, is Sanskrit which is not correctly known by the recent Sufis of our religion. In Islām the founder of Pantheism was Muhē. Uddīn Ibnul Arabī. There is no doubt that His revelations and spiritual qualifications were extremely high. After the reality of the creatures' nominal existence became revealed to him, nothing but God alone might have appeared to him as having real existence. His inward feelings and spiritual conditions, in this respect might perhaps be correct, but in explaining them he used words and expressions which do not give fully its meaning. That was the reason why Ibni Arabī forbade the public read his books. Still in his age, there arose a great clamour for this doctrine. Ala-Uddīn of Samnān, a great and glorious Sufi of his age rose in opposition and could not refrain himself from declaring the teaching to be pure atheism. The body of men partial to Ibnī Arabī left no stone unturned in answering the objections of the antagonists. Be it what it may, we can in no wise accuse the



Sheikh of making no distinction between the Creator and the creature or of calling the external beings to be one with or the same as God. However, it is a great pity that the body of men which arose after the time of the Sheikh as partial to him, expressed the hidden truth badly in their poems and coloured it with the colour of Hindu pantheism. To consider the doctrine as true Sufeism; to get into a state of frenzy, to dance and frisk about over the aforesaid poems, when sung and played upon musical instruments, to utter words contrary to the Qoran and *Hadises* (traditions) is a pure blasphemy. No man, be he either *Sheikh-i-Akbar* (the greatest of all the Sufis of his time) or *Sheikh-i-asgar* (the lowest of all the Sufis of his age), can reach up to the standard of God's knowledge which even the lowest of the servants of the Apostle Mohamed (peace be on him) had. Mohamed is the head of all divines. One whose revelations and knowledge are opposed to the apostle's, is mistaken in proportion to his opposition.

SECTION III.

GOD IS CREATOR OF ALL THE UNIVERSE.

All, apart from God, is the universe. It is that with which something is known. It is so named because we gain knowledge through it of its Maker and Artificer. It is a pure mirror to show the face of its Creator, provided we have eyes to see it. God has endowed human nature with intelligence and wisdom and given it a mind that man may be able to see God with it. But given to luxuries and lusts of this life, he plays the part of a blind man. Therefore, they who deny the existence of God, are among the blind and cannot be called wise and intelligent.

There are several kinds of universe, the physical and the spiritual; the first which is also named as *Nāsūt*, is



subdivided into several kinds : the *celestial* as skies, heavens, and stars ; and the *terrestrial* as elements and principles, the mineral, the vegetable and the animal kingdoms. Man is the essence of all and is himself a miniature of the universe. This is the reason why God has based arguments of His existence and perfect power on the conditions and changes that happen among mankind as you have already seen. The spiritual world is also subdivided into several kinds : the worlds of Lāhūt and Jabrūt (worlds of God's nature and attributes) and the malukūt, *i.e.*, the worlds of angels, spirits and of many other things.

CREATION OF THE UNIVERSE.

It is made known to us through the inspiration of the prophets that the spirit of the great God felt at first a kind of manifestation or brightness within Himself. There appeared in the unlimited personality of the Godhead determination and manifestation of attributes. Then the spirit moved and the immaterial things came to existence, because He is himself immaterial and spiritual. So the spiritual things, rather creatures, have exceedingly great similarity or resemblance with him. As these things are the first manifestations of God, they stand superior to all the rest in their person and attributes, such as angels and spirits. Afterwards there came to appear another manifestation, *i.e.*, through the medium of these angels and spirits the world of senses took its existence, as if the high spiritual beings kept descending continually until they reached the lowest grade of matter and body and thus the physical world became manifest. This world is the last stage or extreme point of the wave from the ocean of existence. After this, the wave of existence turns again towards the same point from which it had taken its flow. The things of this world after throwing off the garb of matter turn again to the same spiritual world. *Kullun*



ilainā rājiūn. "Everything is turning towards us." Man, after death, cannot be called mortal, just as water, after it has evaporated, cannot be said to be annihilated *Kullu shaiin indahū bi miqdār*. "Everything has a certain amount or magnitude before Him." All the aforesaid account is supported by the verse :—*Qul-illāho Khālīqo kulli shaiin wa Huwal wāhid-ul-qah-hūr*. (Sūra Rad) "Oh prophet (Mohamed)! Tell the people that the Creator of everything is a powerful God."

THE PHYSICAL WORLD.

About the creation of the world the Qoran briefly says :—*Allāh-ul-lazī khalqas-sa-māwāti wal arza fī sit tati aiyāmin summastawā alal-arsh*. (Sūra Sijda). "It is God who created the heavens and the earth together with all that is in them, within six days, then He came to the throne of authority" (Chapter Adoration). *Qul a innakum la takfurūna billazī Khalaqal arza fī yaumaini wa-tajaltūna lahū andādā ; zālika Rabb-ul-ālamīn. Wa jaalahā fihā rawāsia min fauqihā wa bāraka fihā wa qaddara fihā, aqwātahā fī arbaati aiyām ; sawāal-lis-sāitīn. Summastawā ilas-samāi wa hia dukhānun fa qāla lahā wa lil arziya tiyā tauan au karhā ; qālatā atainā tāitīn. Wa qazwāhunna saba samāwātīn fī yaumaini, wa auhā fī kullisa-māin amraha ; wa zai-yannassāma ad-dunyā, bi maswābiha wa hifzā ; zalikā taqdīr-ul-azīz-il-atīm*. (Hāmim Sijda, Ruk, 2.) Ask them (O Muhammad) do you indeed disbelieve in the divinity of the Almighty God, who created the earth in two days ; you raise equals to Him ; He is alone the preserver of all the universe. He placed heavy burdens on the earth, *i.e.*, He made mountains in it, gave blessings to it, and apportioned its products according to the wants of its inhabitants in four days, namely, two days in which the earth was created and two days in the creation of the things of this earth, altogether four days passed in creating the aforesaid creatures. Afterwards, He set His



mind towards the heaven which was then vapour. So He said unto it and to the earth, come you both willingly or against your will? They answered, "with our consent we come to thee O Lord." Then He formed the vapours into seven heavens in two days and revealed unto every heaven its duties. He adorned the lower heaven with candles* and protected them also. This is the measurement of the mighty and the wise God." *Aantum ashaddu khalqan am issamā a banāhā; raja a samkahā fa sawwāhā. Wal arza bāda zālīka dahāhā; akhraja minha māahā wa marāhā; walhibāla arsāhā.* (Sūra Nāziāt). "Is it more difficult to God to raise you again (after death) than creating the heaven which hath been formed into a lofty and perfect roof? He made the night thereof very dark and produced the light thereof." Afterwards He straightened the earth and caused it to spring forth into water and pasture, and He raised the lofty mountains over it." There is a tradition of the great apostle (Peace be on him), *Kān Allāhu wa lam yakun shaiun, wa kāna arshuhū alal māi; summa khalag-as-samāwāte wal arza.* (Rawāhul Bukhārī). "There was God, nothing was before He was. And His throne was upon the water. Then he created the heavens and the earth." Razīn, one of the disciples of Mohammed, says that he asked the prophet saying, where was God before the creation? "He was quite hidden. There was nothing around Him and He made His throne upon the water," answered the prophet Mohamed. *Fī imāin, mātahatūhawāun, wa mā fanqauhuū hawāun, wa khalaga arshahū alalmāi* (Kawah-ut-Tirmizī) Mohamed (peace be on him) says if you suspend a rope into a well, i.e., beneath, it will reach God, viz., there is nothing except God beyond the material existences. Then he read over the verse:—*Kuwal awwulā walākhiru wazzāhiru*

* In dark nights when the sky is clear, the stars twinkle like candles and a curious glittering takes place.



wal bātin wa huwa bi kulli shaim alīm. He is Alfa and Omega. He is both hidden and manifest ; He has knowledge of everything. This *hadis* is handed down through Imām Ahmed and Tirmizī. By comparing all these verses and traditions we come to know that they teach the—same thing and serve the same purpose as the recent philosophers have proved with the aid of telescopes and philosophical arguments. First of all, God created ether or matter in the material world which is also in some respects very fine and is indivisible into parts. By smoke and vapour is meant the ether spoken of by the philosophers.

All the unlimited firmament was at first full of it. Then it changed into two parts, the upper and the lower. Some portion of the lower part got congealed and was formed into the earth, and the greater portion of it changed into water and was formed into seas and oceans. Now, the water had waves and movements, on account of which there arose vapours high up in the firmament and got mixed with the ethereal smoke. Then the mighty God made out of it, seven skies one above another and a greater portion of the remaining matter in which there were created gases also, after shrinking, was transformed into the sun, moon, planets and a number of stars. There was kept the power of attraction in the skies and the luminaries, etc., and they were made to move over the specific circle with peculiar motions. And as the ether had one nature, all the bodies that were formed of it, had equally globular shapes that have on all sides equal distance ; but the earth was dark hitherto, and in consequence of the dense vapours, the rays of the sun could not penetrate it without interruption. It began to rain from the vapours and the heavy showers turned the surface of the earth into deep dells and high hillocks. The high portions had also stripes within themselves and were turned into high pieces of different shapes and forms. The rays of the sun now clearly struck



the surface of the earth, in consequence of which, the lofty pieces of land became hard and turned into the mountains and hills. The earth now got natural gravitation and was prevented from quivering hither and thither. From the mountains and hills there broke out fountains of water and began to flow in the forms of rivers, brooks and rivulets and caused vegetation to grow around them. The earth was, at first, created within the space of two days, and the throne of God's authority was hitherto upon the waters, which had surrounded the earth on all sides. By the throne of authority is meant the control which God had over all. All this creation took place within six days—

Afterwards, the earth began to produce various kinds of vegetation which had undergone changes in the course of time. Some old kinds of plants, got annihilated and new ones took their place. Then the animal creation began, after the earth became suitable for it. This creature also went on improving till at last mankind appeared. The contention that the skies have really no existence and what is called the blue sky is originally the firmament that is full of ethereal parts and getting composed of the brightness of the luminaries and the original darkness, looks blue, has no proof and is without an argument or authority in its support.

Firstly.—If we accept that the blue colour does not belong to the skies, even then, it cannot be proved that the skies have no real existence for it is possible that they being made of very fine matter might not appear.

Secondly.—There is not a satisfactory proof to the effect that the blue colour does not belong to the skies; it is only a conjecture, like hundreds of other things which the scientific persons have imagined the incorrectness of which will appear in the course of time.



Ancient philosophers say that the skies are one above another and are closely joined together. Their number is made known to us on account of the planets and so on.

We do not care to raise objections about the number of the skies or about their position whether they surround one another or are situated close together; what we do object to, is that, the planets are studded in the skies and that the one sky is originally more than one. When the skies take their revolutions, the planets that are studded in them, also move round, and that the skies are also joined together with one another. The doctrines of recent philosophy on this occasion are more reasonable.

Ancient philosophers say also that beneath the skies is the sphere of fire, under the fire is the atmosphere, below which is water and below water is the globe of earth. The skies alone have motions which cause day and night and also the motions of the planets. The earth is fixed on its axis and has no motion at all.

Islām neither agrees nor disagrees with these doctrines, nor the Qoran describes them clearly, nor is it its duty to explain such things, nor were the prophets sent to teach them. Islām neither shows any kind of favour to the recent astronomy nor to the old one. He who has derived such a teaching from the verses of the Qoran and has made it responsible for it, is indeed mistaken. It is the offspring of their own judgment which is liable to be considered either right or wrong.

CREATION OF THE UNIVERSE.

There are strange statements made by philosophers and religious leaders about creation. The diversity of their opinions is a reason to doubt the genuineness of such statements. Solo the philosopher of Malta establishes water as the origin of all the universe. The water that was frozen



became earth. The remaining portion of it turned into air, a part of which, on account of motions, changed into fire and from the vapours, the skies came to existence.

The philosopher Ankīmānus of Malta says that the origin of all the universe is air which was transformed into other elements. The invisible things, *i.e.*, angels and spirits, etc., were made out of fine air and the visible things out of the thick air. The Greek philosophers, such as Aristotle, etc., say that first of all God created the first reason (āql-i-awwal) pure spirit, which in view of its own existence created the second spirit, and in view of others, created the soul, and in view of its own natural capability, created the ninth heaven which is also called the heaven of heavens. After this, the second spirit created the third spirit and the eighth heaven which is also called the heaven of the stars, so that the ninth spirit created the lowest heaven which also passes by the name of Falak-ul-qamar, the heaven of the moon and the tenth spirit. This is the way in which the aforesaid ten spirits and nine heavens came to existence. The tenth spirit which is called āql-i-faāl (the greatest artificer of things, created the rest of the things that form the universe.

HINDU STATEMENTS.

The statements of the Hindus concerning creation are mostly savage and regardless of reason or religion. They say that it is Brahma whom the Almighty God created at first and who took his abode in an egg for a length of time which cannot be counted in numbers. Afterwards Brahma broke the egg, from the exterior part of which he made the heaven (*swarg*), from the interior part, the earth and from the empty middle space of the aforesaid parts the skies, etc., were made. Pride and reflection were made from his power. Then from his own self he made the first spirit and the senses.

It appears also from their inconsistent statements that the creatures are made from parts of the Creator's body.



Some emanated from his head, some from his hands, and others from his feet. All things after transmigration will ultimately join His person. This annihilation from existence is called their *muksh* or salvation. Their books are so full of utter nonsense with regard to creation that modesty does not allow us to enter into detail, before educated people.

THE STATEMENTS OF THE ARIYAS.

The leader of the Arīyās has raised, about Islamic creation of the universe, an objection, which we bring here as an example of the rest of his objections. He says that to create the universe in six days is a proof that God is imperfect and deficient in His power. In reply to the above, we say that if the Pandit would prove that God was unable to create it within a moment, then his objection would be all right, which is impossible for him to do. But, on the contrary, it is proved that He can create with the word "Be it so," and it was so. If a person having power to perform his duty in a moment, may do it, for some reason, in six days or within a year, how can he be considered as imperfect and deficient in his power. Much more, we cannot consider this about God. It is a strange conclusion that can be drawn perhaps only from the Hindu Logic.

PARABOLICAL ATTRIBUTES.

The purpose of inspired records is the guidance of man, but when they have to describe God's person and attributes which are beyond the reach of human senses, then according to human ability and understanding they are given in the form of metaphors and comparisons, on account of which, in the vain fancies of some persons, they are turned and twisted to refer visible objects. Surely right-minded persons who are trained in the knowledge of prophets do take them in their original meanings. But the worldly-minded persons



whose hearts are spoiled with wickedness and evil, put new meanings to them, in order to raise objections or to construe them to their bad purposes. Such verses and attributes are called *mutashābihāt* (parabolical or ambiguous) in the language of Law and are thus mentioned in the Qoran:—*Huwallazī anzal alaikal kitāba, minhu āyātun muhkamātūn, hunna ummulkitābi wa ukharu mutashābihāt, ja ammalla-zīna fī qulūbihim zaigun, ja yattabiūna ma tashābaha min-hubtigā-al-ḥitnati wabtigā a tāwīlah, wa mā yālamu tāwīlahū Il-lallāh, war-rāsikhūna fil ilmi yaqūlūna āmanna bihī, kul-lum-min indī Rabbina wamā yazzakkaru illā ul-ul-albāb. Al-i-Imrān, Ruk. 1).* ‘‘It is He who hath sent down unto His prophet the book wherein are some teachings clear to be understood; they are the foundations of the book and others are parabolical. But they whose hearts are perverse will follow what is parabolical therein, out of love of schism and a desire of the interpretation thereof, yet none knoweth the interpretation thereof, except God. But they who are well-grounded in knowledge say we believe therein, the whole is from our Lord and none considereth except the prudent.’’ (Family of Imrān-Ruk. 1).

According to this verse, the learned theologians, leaving the parabolical expressions of the Qoran to God, sincerely believe them to be true and do not fabricate their meaning according to their own desires in order to pervert the original sense. The learned theologians of later ages say that they who are well-grounded in knowledge have a right to understand and to explain the parabolical verses, for which reason they interpret the verses according to religious laws and Islāmic principles in good and correct senses which can be understood from the words in similes, metaphors, figures and parables. Such persons never interpret the aforesaid verses into the meanings that are inconsistent with the holiness of God or opposed to other verses that describe His holiness. This opinion, we know, is quite



correct, because an eloquent speech and a sweet language always consists chiefly of similes, metaphors, figures and parables, which the Qoran uses copiously. Then wherever the metaphor or simile is meant it ought to be accepted in conformity with the verses that pertain to the holiness of God.

Mutashābih is the language whose words can be rendered into several meanings which are similar to one another, and without any particular reason one meaning might not be preferred to another ; each may be equally taken.

The holy Qoran has an abundance of *mutashābih* verses some of which are as follows :—*Arrahmāno alal arshi*. “The merciful God is upon the throne.” *Istawā*.—“He ascended.” *Yad-Ullāhi*.—“The hand of God.” *Ain-Ullāhi*.—“The eye of God.” *Qadam*.—“foot.” *Wajh*.—“face.” *Sūq*.—“the calf of the leg,” etc. To understand from the above-mentioned phrases and words that like the kings of this world God sits upon a wooden throne, or as the servants carry the kings’ thrones, while they sit upon them, so it is with God, or His face is similar to that of creatures made of dust is purely a mistaken idea opposed to the verses that relate to the holiness or sanctity of God.

SECTION V.

SANCTIFICATION.

In the Qoran the great God proves His holy person to be clear and free from all kinds of defects and shortcomings and no doubt He is really of such a nature, from all eternity. However, the vain thoughts and imaginations of man cast His superiority and elevation in physical moulds, then consider Him as having all the peculiarities of physical creatures. Their vain thoughts carry them far from the truth. Again, these thoughts spreading among the public or coming down from generation to generation, become so deeply rooted in their hearts that they can hardly be



removed from them. Therefore, it is the duty of the prophets and the object of their inspiration to take them out of this darkness and to bring them to light.

There are great many verses in the Qoran that show perfect holiness and freedom of God from all kinds of defects. A few of the verses are *Laisa ka mislihi shaiun*. "There is nothing like unto Him." *Awa main yakhluqo ka man la yakhluq*. "Can a Creator be similar to His creature." *Ta alaam-ma yushrikun*. "He is superior to and quite separate from their idols." *Lam yalid wa lam yulad, walam yakun lahū kufuwan ahad*. "He begetteth not, nor is He begotten, nor has He a tribe or brethren, nor is anyone like unto Him." *Lā tākhuzuhū sinatun wa lā naum*. "He feels neither drowsy nor does He sleep." *Lā tudrikuhul absāru wa huwa yudrik-ul-absār; wa huwal-latīf-ul-khabīr*. "The sight comprehends Him not, but He comprehends the sight; He is the gracious and the wise." He is free from body or matter and is therefore free from all the peculiarities of body. To be visible, to be found in a place, ridden by time, *i.e.*, to be old or young, fat or lean, of tall or short stature, to be sick or healthy, to eat or drink, lustful desires, covetuousness, anger, forgetfulness, etc., have nothing to do with Him. He is quite free from all of them. These qualities are peculiar to things that have bodies. In like manner He is free from any change or want. There is nothing like unto Him. As far as human wisdom can reach or the bird of his knowledge can fly, the unparalleled God stands above it. In whatever way the imaginative power of man may try to comprehend Him, He is incomprehensible.

O brother, boundless is the Court.

Never stand the place where thou reaches.

The friend lives beyond the (qahqaha) wall.

How can I reach the place while I have not wings or feathers.

How can I obtain the blessings of His neighbourhood.



The mountains are short in height, beyond them there are fears.

It is therefore impossible to find out His nature. The knowledge and belief which man has about His nature is from His attributes and conditions. Both to have His knowledge through a particular nature or through any of His nature, is an impossibility. Surely for certain reason or for some reason we know Him. However, this kind of knowledge is so inferior to or different from that of the prophets and the holy saints as heaven differs from earth. Certainly* those who have knowledge of God and take their abode in the road that leads up to Him, see His manifestation with the aid of their prayers, reflections and other spiritual austerities according to their tastes and wishes in shapes and forms that can be seen with senses. Then in proportion to an increase in knowledge, the aforesaid manifestations take spiritual forms and the person concerned finds continually greater attraction, engrossment, earnestness and intense feelings towards Him and in the same proportion his soul receives light and power and finds within itself the signs of His attributes and person and of angels and spirits.

* A tradition which is handed down to Darīmī from Abdu-ur-Rāhman the son of Aīsh and to Tirmizī from Anas and Ibmi-Abbas about the truth and meaning of which the traditionists have doubt, is in the following words :—*Qāla Rasūl-Ullāhi sall Allāho alaihi wa sallam Ra aito Rabbī ʿazza wa julla fī ahsani sūratin qāla fīmā yokhtasim-ul-mala-ul-aalā? Qultu anta dālemo. Qala fa wara a kinfakū baina kattī. Fa wajadtu bardahā; fa alimto mā fissamāwāte wal arzi.* The apostle of God (peace be on Him) says that I saw my Lord the mighty and the gracious in a very beautiful shape. Then he asked in what does the ninth heaven differ from this world? Thou knowest better than we do I answered. Then he put one of his hands upon my shoulders. Then I found it extremely cold and pleasing to my heart. Then I came to know what is in the heavens and on the earth.

Note.—This knowledge is the greatest hindrance on account of which the educated persons of to-day are given to do evil and engrossed in covetousness and selfishness, etc., so excessively—*Fātabiru yā ulil-ʿabsār*—“Oh wise persons take heed of it,” “Thou art spoilt after being made in a beautiful shape.”



“The beauty of my companion affected me that I became so beautiful.”

“Else, I would be the same dust of which I was made.” The ability and power granted to the souls from eternity have different degrees. What is acquired by a person after years and with hard labours can be obtained by another who has more ability and fitness for it with a little effort. This is the reason why people belong to different grades and ranks. And superior to all of them stand the prophets of God (peace and blessings be on their souls), the last and the best of all the series is Mohamed the chosen of God and the head of all creatures. Every being has a natural inclination and intense love towards the merciful God the most beloved of all. The heavens and the stars in their circular motions revolve round Him; every flower in the garden sings the song of His praises and holiness.

“The graceful cypress moves in the plain of the garden
“In love of thy graceful and heart-seeking stature.” But man entirely given to passions, worldly pleasures, covetousness and anger, etc., forgets Him. These evil passions cannot be removed with the aid of philosophy nor with the help of science. On the contrary they create difficulties in the simple life of man, lower him from the high rank of humanity and degrade him to the position of mere animals. Yes! it is only the light of inspiration from above which can lead us to the right path and which from the beginning has been made by the merciful and the generous God to be the true leader of mankind; but one who is intoxicated with the drink of animal desires tries to put it off with the dust of his lusts that at last comes before him in the form of hell-fire.



SECTION VI.

THE ANGELS.

The merciful and the generous God for the perfection of his people's knowledge and understanding has informed them in the holy Qoran of the existence of such a being as an angel which is invisible to the human eye and of such a created life as has no birth or generation similar to man, nor does it live on food, nor grow like him, nor has human appetites, nor does it derive pleasure or happiness from things men generally do. As it does not consist of matter, nor has its body made of elements, it is free from the animal properties and has purely an angelic nature. Therefore this luminous and spiritual creature feels delightful in singing the songs of God's holiness and is quite free from all human propensities. This kind of a being is named in English, angels, and in Arabic *malak*. The word was originally *malāak* like shama-al with their plurals *malāik* and *shamāil* respectively (Baizāwī). In like manner all the languages as Greek, Latin, Hebrew, Persian and Hindi have particular words for angels from which it appears that all the civilized nations of the world for thousands of years believed in the existence of angels. In the same manner the prophetic order does also confess their existence. As in the Pentateuch of to-day (book of Genesis, Chap. 16) it is mentioned that an angel appeared to Hager, the mother of Ishmael, told her to return to Sara and bless her descendants, so in Chapter 18 of the same book it is recorded that three angels came to Abraham as guests, gave tidings of the birth of a son and forewarned him of the destruction of Sodom's people. Likewise the book of Daniel, Chapter 7, the Gospel of Matthew, Chapter 26, and Luke 2, show plainly the existence of angels. From the Epistle of Hebrew, Chapter 12, it appears that there are not only thousands of thousands but millions of millions of angels. The Jews and the Christians to the time of the disciples had belief



that angels had classes and ranks in themselves. The names of Gabriel and Michael together with their greatness are given in their books. It also appears from their sacred books that they had power to transform themselves to human shapes and then to come in sight. The ancient Jews and the Christians believed that unlike our material bodies, they also have bodies, because whenever they like, they can appear before or disappear from the people. The Jews and the Christians also believe that angels are neither male nor female nor do they feel want like we do. Surely the idolatrous nations did believe, we do not know why, that the angels had sexes; and the Hindus up to this time speak of *dewi* and *dewtā*. With regard to the angels, the Jews and the Christians have faith that they are superior to man in wisdom and knowledge, in will and power. They are also holy and God's chosen ones and that God does express his will and purpose through them, that by God's order they are engaged in the arrangement of the universe and that they do nothing against His will. The Mussalman's belief in this respect is nearly the same as those of the Jews and the Christians. The Holy Qoran says a good deal about angels in many verses and places from which it is quite clear that they are independent beings who have knowledge and are able to move and walk at will. They are quantity not quality and cannot be considered as attributes of any person, as some weak-minded persons in imitation of the recent materialists who do not believe in the existence of the invisible beings, point out the angels to be by means of plausible interpretations, sometimes as God's attributes, sometimes as powers and faculties of the growing bodies and at other times as the names of God. In such interpretations they have to encounter, in the first place, their own statements, in the second place all the Mahommedan commentators, the lexicographers, the traditionists, the preceding and the following verses of the Qoran and the



strangely patched up explanations which prove the illiteracy and weak-mindedness of the interpretatōrs. Some of the verses which prove that angels are independent beings, are as follows :—*Allazīna yahmilūn-al-arsha*. “They who raise the throne” (which is the ninth heaven). *Yahmilo Arsha Rabbika Fauqahum Yaumaizin Samāniah*. “The eight (angels) who will raise that day the throne of thy Lord.” There are some who do nothing but keep singing the holiness and praise of their Lord. *Yusabbihuna bi hamdi Rabbihim*. *Yusabbihūn allaila wan nahāra lā yaftarūn*. “Day and night they praise and never get tired.” Some of them are those that bring orders and messages to the prophets. *Yastafī minal malaikati rusulan*. *Jaal-al-malāikata rusulan ulī ajnihatim masnā wa sulāsa wa rubāa*. God chooses messengers from His angels, whom He made with two or three or four wings. As these kinds of angels descend from and ascend to heaven very rapidly, their swift walks are represented here with feathers and wings, but it is not meant that they have real wings like kites and crows, as some foolish persons think and make objections over it. The head of this order of angels is Gabriel (amīn). Some of them are those who are appointed to make arrangement for, and to have control over, all the universe. The natures of earthly and heavenly bodies that are like natural machines, are led by the angels so wisely by the order of God. *Wazzāriāti zarwan, fal hāmilāti wiqran, fal jāriāti yusran, fal muqassimati amran*. “By the angels who spread in the world of existence the signs of nature and who carry out the orders of God.” *Wan-naziāti garqan Wan-nāshitāti nashtan, wassābihāti sabhan, fassābiqāti sabqan, fal-mudabbirāti amrā*. “By the angels who tear forth the souls of some with violence, and by those who draw forth the souls of the faithful with gentleness, and by those who glide swimmingly in the firmament of the universe—and by those who take lead in transmitting the orders of God, and those who govern the



affairs of this world.” There are some among the angels who at the time of death, draw forth the souls of men and animals from their bodies. *Qul yatawaffukum malak-ul-maut-illazi-wukkilu-bikum. Hattā izā jāa ahadaku-ul-mautu tawaffathu rusulana.* “Tell them that your lives take out the angel of death that has been appointed over you.” “Till death comes and our angels draw forth his life.” There are some of the angels who will blow the trumpet on the day of resurrection, at the head of whom is *Isrāfīl. Yauma yun-fakku fīlsūri.* “The day the trumpet may be blown.” Some of the angels are those who are appointed in purgatory and also for resurrection, to give rewards or punishment, to the people after death. There are numerous mentions made of them in the *Qoran*.

NATURE OF ANGELS.

There is a diversity of opinion about the nature of angels. Ancient philosophers call them pure essence. Those who are followers of the prophets believe them as having very fine bodies, unlike the elementary bodies that can be perceived with senses. Their bodies are so fine that they can be considered as spirits and their nature is unknown to us. This is why they can appear before or disappear from us, whenever they like. Their fineness or subtilty allows them to travel from east to west in the twinkling of an eye. They are also exceedingly great and powerful. The things of the sensible world, although far from our sight and thousands of miles distant, as well as the things of the spiritual world and the spirits together with all the circumstances attending them, are so clearly apparent to them as the things of the perceptible world are obvious to us. All the things of this world that are hidden from our eyes are called mysterious, to know which, without natural means and instruments, is considered as miracle or wonder; in like manner the things that are known to the angels and seen by



them are also secrets to us. What is hidden from angels and of what God informs them from time to time is a real mystery, the perfect knowledge of which belongs particularly to the omniscient, all-wise and all-knowing God alone.

Some Christians believe that angels are the souls of the good. I do not know what they mean by it, whether the souls of the good after death join the order of angels or what. The angels existed, not only before mankind but also long before the birth of Adam their parent. They belong to different orders; some are celestial and higher than others; among them, there are some that have close connection with God; and the series of existence beginning with them in view of the spirituality and singleness of the great God, comes down gradually and ends in the sensible world and material bodies. In the material world compound objects come to exist last of all. How great a difference appears between the holy God and his material and dark creature, in comparison with the extremely high point of spirituality and the lowest point of dark matter. These angels are the connecting link between God and His creatures. It is through them that the series of existence is linked together. They are the means and medium through whom God's blessings reach His creatures, for which reason *they are called mudabbirātī amran* "those who govern the affairs of this world." Now this medium or link consists of countless grades and orders of angels, one after another, the highest order of whom is that of cherubim who inhabit the holy world; and the series of all these end in the greatest angel who is called the most exalted and Holy Spirit. All the souls of mankind feel such a magnetic attraction towards His person as atoms of dust do towards the Sun. The lowest order of angels is called *terrestrial* in opposition to the celestial. This order belongs directly to the earth, whose matter is very near to a still lower creature invisible



to men. These creatures are so numerous that only the omniscient God knows them well.

A PROOF ON THE EXISTENCE OF GENII—ORIGIN OF GENII.

There is a kind of creature named genius. In the Arabic language it means *what is hidden*. They are so called because they are hidden from the eyes of mankind. In Arabic a word composed of letters *j* and *n* often gives the meaning of *what is hidden*. As the heart is the treasury of secrets, it is called *jinān*. As we hide ourselves and take shelter behind a shield from the attack of an enemy, it is called *junna*. As fanaticism (*janūn*) prevents one from foresight and covers his wisdom it is called *junūn*. And *janīn*, the plural of which is *ajunna*, is a child in the mother's womb. As a garden covers a place with its leaves and trees, it is called *jannat* (garden). As the matter, of which this kind of creature is made, is fine, it cannot be seen with the eye. It is not impossibility for a creature to be made of new elements, having bodies though not perceivable by the senses. On the contrary it is contradictory to reason and far from understanding that the sphere of compounds be limited to dust and water only, and nothing be composed of any other element. If things are not limited to the aforesaid elements, then it is necessary that things made of other elements than the aforesaid ones may be invisible just as the matter of which they are composed is invisible.

It is also proved that the spiritual bodies are stronger and more powerful than the material ones, therefore such a creature is mighty and durable, and like lightning and wind travels far and wide in a moment. With regard to the matter of which this kind of creature is made, it can be divided into several classes. Some are those whose matter is perfectly fine, in view of which they have a very slight difference from the angels who belongs to this earth.



Others are those whose matter is not altogether fine or rather who are not pure spirits but have also dark matter in their construction; however they cannot be seen on account of the excess of spiritual matter in their construction. This class of genii has both good and bad qualities in itself and is therefore ordered to obey the commandments of God like men and is likewise punished and rewarded; for which reason, it is also considered like mankind, in the Holy Qoran thus:—*Yā maasharal jinni wal-insi*. “Oh! ye chiefs of genii and men.” This species of genii has more particularly fiery matter in its nature. *Wa khalqal jānna min mārijim min nār*. “We have created the genii from the flames of fire.” That is why they are particularly proud and disobedient in their nature.

Some of them are such that they have a greater part of airy matter in their nature. With regard to their invisible matter, they are classified into several kinds. The Arabs, with regard to their kinds and qualities, give them separate names.* However, these species had a greater part of evil matter in themselves, therefore they are more inclined to evil than good. These genii have also generative powers and bring forth children, some of their classes have great resemblance to human nature. Their names, civilization, language, religions and sects are similar to the peoples of every country. Occasionally both their sexes intermingle with those of mankind and appear in whatever shape or form they like, and disappear when they wish. Ancient philosophers give the definition of genii, in this manner.

* The genii who used to associate with men were called *āmir*. Those that were in the habit of persecuting children were named *arwāh*, spirits, in Hindi. *bhūt paret*—evil spirits. Those who are exceedingly disobedient and cruel are called *Shaitān*—Satan. Those that are still greater in cruelty are called *Mārid* and *ifrīt*, in Hindi, *dēt* in Persian *deo*; those who make noises in deserts and forests are called *hātif*; and who direct those who are led astray to the right path are named *rijāl-ul-gaib*. Those who have a greater part of air in their nature are named Pawan in Hindi.



Jismun nārīyun yatashakkalu bi ashkālin mukhtalifatin. "It is a fiery body that can appear in every shape." The Jews and the Christians always believe in its existence. In the Pentateuch, Book of Genesis, Chapter 3, a story of a snake is given that it deceived Adam (peace be on his soul) and all the learned Jews unanimously agree that Satan is meant by the snake referred to in the story. The evil spirit overcame Saul by the order of God. 1 Sam., Chapter 19, verse 9. The evil spirit is Satan and it is an invisible creature of the genius kind which in consequence of its fine and spiritual nature, is represented as spirit. This spirituality is the cause of their control over mankind and of their interference with human thoughts. This is what we call Satan leading people astray. In like manner, the angels govern good people, who being thus influenced show angel-like habits and supernatural works. It is recorded in the Gospel of Matthew, Chap. 4, that Satan came to deceive Christ and carried him to a pinnacle of the temple. Afterwards took him to a high mountain and having shown him from there, all the kingdoms of the world together with their majesty and splendour, began to say that I will give thee all this, if thou fall down and worship me. Whereupon Christ said, away from here, oh Satan! because worship and adoration is due to the great God alone, and none else deserves it. Again, in the Gospel of Matthew 8, 16, it is recorded that at evening they brought before him many who were attacked with evil spirits and he removed the spirits with his words only, i.e., Jesus recited some words over the spirit-stricken person, who was, through the blessing of God's name, immediately left by the spirit. Again, the same Gospel 9, 32, says, when they came out, behold, people brought before him, a spirit-stricken dumb, and when the spirit was taken out, the dumb person spoke. Then the people wonderingly said, there was never seen such a thing among the Israelites. But the Pharisees said, with the help of the



chief-devil he turned them out. In like manner to take out other genii from the bodies of persons and their getting drowned in the lake, after transforming themselves into pigs, is given in the Gospels and a good deal about Satan is recorded in John's Revelations.

Shaitān is an Arabic word, the measurement of which is *jaiāl*—and is derived from the word *Shatn* which means away from goodness. Some learned men say that *n* in it is superfluous and it is derived from the root *shāt* which means useless. *Iblīs* is derived from *bāls* meaning hopeless and deceitful. Although with regard to the bad qualifications, these words are sometimes figuratively applied to the wretched persons among mankind, the same as we sometimes call a good person an angel; but really both these words are used for a person which is an invisible creature of the same sort that claims to be made of fire. *Khalaqtanī min nārin wa khalaqtahū min tīn*. "Thou hast made me of fire and hast made Adam of dust," therefore, I have natural superiority over Adam. So how was it possible for me to pay homage and to be submissive to him. It is the same who did not obey Adam and was turned out from heaven. So he became ready to mislead Adam and his descendants and tempted him to eat of the forbidden fruit and also tempted Jesus.

RESULTS.

(1) Apart from the possibility of the existence of angels and genii, the testimony of the prophets (peace be upon their souls) is sufficient. Besides the prophet's testimony, it is written in Luke 4, that there was a person in the temple who had the impure spirit of Satan. He cried loudly Oh Jesus of Nazarene, let us alone; hast thou come to destroy us? Jesus threatened him and commanded him to go out of the man. So he went away without doing the man any harm. Again, in the same Gospel, Chap. 8, a strange event is recorded. When Jesus went forth to land, there met



him out of the city a certain man which had devils long time and wore no clothes, neither abode in any house, but in the tombs. When he saw Jesus* he cried and fell down before him and with a loud voice said, What have I to do with thee Jesus thou son of God most high, I beseech thee, torment me not, and he was kept bound in chains and in fetters, and he brake the bands and was driven of the devil into wilderness. And Jesus asked them saying what is thy name? And he said Legion, because many devils had entered into him. And they besought him that he would not command them to go out into the deep; and there was there an herd of many swine, feeding on the mountain; and they besought him that he would suffer them to enter into them. And he suffered them. Then went the devils out of the man and entered into the swine, and the herd ran violently down a steep place into the lake and were choked.” Luke 8, 27—33.

In like manner, the witness of Mohamed (peace be upon his soul) and of the Qoran upon their existence, is quite sufficient for us. In the Chapter entitled Genii, mentions are made concerning them. Hundreds and thousands of genii converted themselves to Mahommedanism and confessed to that effect before Mohamed, as it is given in the genuine traditions.

Again, hundreds and thousands of trustworthy persons have witnessed events of like nature. A Hindu woman far from having any knowledge of Persian and Arabic, who was unable even to speak good Urdu fluently, and whose birthplace was well known to the people, when possessed

* This kind of creature fears spiritual persons much and the natural effects of God's words, and is greatly troubled by them, even more than that, sometimes it becomes submissive to them and sometimes dies through their effects. Hundreds of wonderful events of this nature are witnessed. Curious incidents have appeared from this sort of creature and also from those spirits that are submissive to certain specific words of charms.



of a devil described scientific truths and subtleties in the sweet and elegant Persian and Arabic languages.

Recent philosophers do not accept the existence of such a creature. They say that to believe in the existence of what cannot be seen with eyes, heard with ears, tasted with the tongue, smelt with the nose, touched with hands is contrary to reason and is a superstition. This philosophical idea did not take its origin in Europe, nor is it of recent birth. But when Europe was tossing about in the deep dale of darkness and ignorance, and Asia was accepted to be the master of all perfections, there were many people in it who cherished these thoughts. (*Vide* Milal-o-Nahal of Shahrāstānī). When such people grow in trust and respect somehow, then some persons who are weak in their religious beliefs, begin to consider the safety of their religion in interpreting the religious doctrines according to their thoughts. Previously to this age, the Muatazilas (rationalists) were in the habit of making such interpretations, but recently in our times, the founder of *Necharī* religion has made such interpretation copiously in his commentary on the Holy Qoran. He calls angels as growing faculties of Nature and attributes of God. He calls genii as a savage nation, who, in consequence of taking their abodes in the mountains and hills were hidden from the sight of people and were so named.* But there are plenty of verses proving the genii to be creatures of different nature, cannot be explained nor will they be explained in the future. These interpretations are so

* Is he a wise man who denies the existence of pure air, while it is in a bottle and cannot be perceived with senses? Can he be called a philosopher who denies the existence of the imperceptible ether? Can he be called wise and learned who denies nature of things, emotions of heart and the existence of a cause and Creator where effects and creature do exist, although all these things cannot be felt with external senses? If so, then it must be allowed that all the above-mentioned statements concerning angels and the genii are quite false and spurious. Therefore to believe in them and accordingly to deny the principles of Inspirations is extremely absurd.



weak and far from the truth, as those of the Vedas, made by the founder of the Aryā religion, or some uneducated *durveshes* of the Madāria Sect who give the meaning of the phrase “*amanto billāhi wa malaikatihī*” thus :—the lady *Amanto* had a *billa* (a cat) which had eaten her *malāi* (cream) or as a pandit having some knowledge of Persian and claiming himself to be a great Sūfī of his age, gave the meaning of the following couplet by Jalāl-Uddīn the great poet of Rome.

“ Bishnau az nai chūn hikāyat mekunad.

“ Waz judāihā shikāyat mekunad.”

“Sirī Vishnū playing on his lute told the story.” False religions do arise in Islām. The founders of such religions do not become perfect Mahommedans, but under the pretence that they do believe in the Qoran and the traditions, they entangle some uneducated Mahommedans into believing their wrong interpretations of the sacred writings, as in these days a certain person first claimed to be like Christ, afterwards to be Christ himself, then as two eclipses of the sun and the moon took place within a month, he considered them to be a particular sign of Mahdī’s appearance, and then laid a claim also to be the same Mahdī himself. Years ago, he did or could do no good to Islām, except printing false interpretations of the Qoran and Hadises, making additions in the fabricated register of his followers, and publishing his own commendations and ambiguous prophecies which could be rendered into any meaning you like. Surely by doing so, he obtained his own benefit of this world, *i.e.*, a number of simple-minded followers were prepared to give him bread and butter, and their daughters in marriage, in consequence of which, he began comfortably to declare himself a prophet. It is not far from him that a little after this, he may assert for himself all the rights and prerogatives of God. A commencement for this object has already been made, namely, that he has begun to



declare himself openly as an incarnation of Krishn of the Hindus. While the theory of the philosophers that, what cannot be perceived with senses, has not its existence, is without foundation, as it is proved in the introduction, then, upon this false and useless theory, to deny inspiration and to conceal the denial with spurious interpretations is foolishness and weakness of mind and faith.

(2) There is also another invisible creature in addition to angels and genii. Impure spirits of men which, after death, are confined to hell and damned to eternal punishment therein. These evil spirits, together with hordes of Satans, occasionally have control over people.

(3) The angels, the genii and the evil spirits, on account of their aforesaid relations with this world, are worshipped by the superstitious public, who, according to their thoughts and tastes, have invented for themselves different methods of idolatry, *viz.*, they have made different images of the Great God in conformity to their imaginations of His attributes. Having considered the idea of love, in the shape of a beautiful woman, of anger and revenge in the form of an evil being, they began to adore the images of a beautiful woman, and sometimes to worship that of a lion. This kind of idolatry prevailed among the Chaldean nations, even the heavenly bodies as the sun, moon and stars, being considered as manifestations of God's particular attributes were worshipped and lofty pagodas and huge carved images were built in their honour.

The Greeks, the Egyptians, the Romans, and the Arabs all of them were involved in idolatry. India is still in the same state. Again, to make offerings, to offer sacrifices, to perform rituals, to repeat the names of idols by turning beads and to invoke their aid in time of need, etc., etc., are all nonsense and are so extensive that a full description of them cannot be given even in a big volume.



Islām declares all this to be unlawful. The Qoran and the prophet of Islām have proved with various arguments, that nothing independently of God can do any good or injury. The Almighty, through His own mercy, fulfills the desires and needs of His creature. The power and authority of His creature are limited, whether the medicines and the repeating of God's holy name might have any effect, or the perceptive beings may have power in life or after death as a living person may do good or harm to another. The instruments and the means of all this are also limited and are in the power and control of God. No medicine can be effective against His will; no person in his life-time or after death, can do any good or harm to another. All this machinery vibrates with His vibrations. A machine is quite unable to do any work itself; all is done by the engine-driver. The angels,* the genii, and the spirits have not a bit of share in God's personal government. Therefore He has the sole right to be worshipped and to be invoked. It is He alone whose Holy name is to be glorified. The Holy Qoran is full of these descriptions. The first and the strict commandment of all the prophets and more particularly of Abraham's religion is to believe in the absolute unity of God. The only difference between the atheists and the Unitarians is that the former looks towards the means and mediums, whereas the latter towards the

* In like manner the educated persons and nations of hot countries, in consequence of their superstitious habits, consider every ordinary matter or event to be a manifestation of spirits, demons, fairies and the spirits of the dead. Common diseases, even the weakness of animals and other natural means are also considered as charms of genii, evil spirits, fairies and demons and appearances of evil omens. Again, the phenomena and events of the universe are ascribed to stars as their effects. Islām treats all this superstition as a part of idolatry, because those who believe in such things do not look towards the person who is the cause of all these effects. The chief disciples of Mohamed (Peace be on his soul) thought the charms, omens and recital of specific words of sorcery to be unlawful. The traditions about the lawfulness of this matter which are current among people are generally spurious. Islām is quite free from all such superstitions and ambiguities. In it, it is taught that everything is the work of God.



person who is the cause of all. Another great difference is this, that the one's eye is at the master of the house, while that of another is at the house furniture and the servants.

SECTION VIII.

Soul.

It has been proved in the Introduction of this Book that it is not the body that feels in this life, by means of senses, nor is it capable of having understanding and knowledge. It is really another person, who, according to his will and purpose gives movement to the body and has control and watch over it. It is through it alone that all the machinery of the body is conducted. If that person be set apart from it, it is then nothing but dust. What then is it in a person which is the real man in the body. It is *Ruh* (soul) in Arabic, the plural of which is *arwah*. The philosophers call it *nafs-i-nātiqa* (reason) and the Hindus *Atma*. Every language has a separate name for it.

It is so fine and ethereal that it cannot be seen with the help of senses. Happiness and sorrow, pain and pleasure, all belong to it. The body is its instrument in this world. Both are connected with each other in such a way that no one has been able to understand the secret up to this time. This soul is not the medical soul that is produced out of the fine vapours of the blood and which is like a steam for all the body. *Nasīma* is compound of soul, the medical soul is that of *nasīma* and all the body is that of the medical soul (life).

Conclusion.

According to philosophers the soul is a pure essence. There are some distinctive features between it and other essences. But the followers of God's prophets believe



that the soul has also a kind of transparent and luminous body and therefore has limbs and shape. Nature has endowed it with curious qualities and perfections. If man knew them, he would become perfect. Its beauty is so wonderful that one gets enamoured of it, if it be recognized. As the soul is a transparent body, it receives pleasure or pain after death, from other bodies of similar kind. It lives after death and keeps in memory all the things of this world. Sympathy and love of friends, apathy and hatred of enemies last also.

(2) Souls are not eternal, nor anything save God is everlasting; none is His partner in this particular qualification. Again, some learned men say that the soul comes into existence by itself after the body is made up completely and is capable of having connection with it. However, the universal belief is that God created it thousands of years previous to the existence of the human body, that it lived in the holy presence of God and that its number is known to none except Him who has put them into bodies for the sake of their perfection. After a certain limit of time, they are again separated from them. In proof of the aforesaid universal belief or rather statement there is a verse and a tradition as specified below. “*Wa iz akhaza Rabbuka min banī Adama min zuhūrihim zurriyatahum wa ash-hada-hum alā anfusihim, alasto bi Rabbi kum qālu balā.* (Sūra Alaurāf.....Ruk, 22.)

When thy Lord took out from the backs of Adam's descendants their offspring and brought them as witnesses against themselves, saying am I not your Lord God? They said unanimously, Yes! Thou art surely our Lord. In commenting on this verse, Imām Ahmad and others bring a tradition, an extract of which is given below. God took out from Adam's back all his children that were to appear in this world, up to the end of time, and then asked them, saying am I not your Lord God? All agreed



and said Yes! Thou art our Lord. Then He formed an agreement with them that they should make none before Him as their god. This agreement was made in order that they may not pretend that their forefathers and predecessors were idolators, that they were their followers, and that, therefore, there was no fault on their part. In order to remind them of this contract, He says "I will send my prophets. The good and the bad, the fortunate and the unfortunate will be distinct from each other, that day according to their ability and to the extent of their minds. Blessed are they who received their light from Him and wretched are they who failed. He took also, from the prophets, a promise of preaching to the world. The prophets shone that day, among the souls, like candles.

(3) *Qad aflaha man zakkāhā ; wa qad khāba man das-sāhā.* "Happy is he who hath purified his soul and miserable is he who hath corrupted it."

How beautifully and briefly the Holy Qoran describes the result of human sanctification and corruption in this verse. The laws and teachings of all the prophets (peace be on their souls), from the theoretical to the practical, are the explanations and comments of the aforesaid verse.

It is explained in the above-mentioned verse that one who hath purified his soul from the rubbish of animal desires which Nature has put in him for some end and hath brightened it with its original lustre, will be happy in this world and also in the next, and he who hath corrupted or darkened it with sin will be miserable and destroyed here and also in the world to come.

There is not a single doubt that God had known from eternity all what was to happen. All the virtues and qualifications in man, all the deeds, he has done, is doing or will do in future, were manifest to Him in His eternal knowledge. God had put in the souls different powers



and abilities from the beginning, and it cannot be said it would be cruel on His part, if He make John a king and Henry his servant. Now, all the good and evil which are found in man, are the results of the power and ability which were given to him. It is *fate** that never changes nor will change, but together with fate, he is also given power and will with which he is able to do either good or evil. He is independent in all his deeds and intentions. In his will, movements and actions, he is not powerless like those of the palsied hand. It is the will-power of man, which, if led rightly, he deserves merit; if used wrongly, he is worthy of demerit. It is on account of this will-power that man is ordered to do good and forbidden to commit evil. In obedience to injunction and in taking pains and making efforts for its performance, he is praised and rewarded, and for his undutifulness to it he is disgraced and punished. The paths forward and forward marches are open to man in this world. "What has happened to mankind that they do not come out where they are at liberty to do good and meritorious deeds."

The Qoran itself warns us that there is nothing else for man except what he obtains with his own efforts, and that he will see very soon the results of his deeds. *An laisa lil-insāni illā mā saā, wa anna saayyahū sauja yarā*. Now, it must be borne in mind that God has provided man with two powers, namely (1) The theoretical, which if conducted rightly, is called *faith* (īmān); if employed wrongly is styled infidelity, idolatry and ignorance, in the language of the Mahommedan Law. (2) The practical which, if used in doing good and employed rightly, is

* It is a greatly mistaken idea to take the word in the sense that all our efforts in worldly and religious work, are useless and thereby to form a pretence or to make an apology for our laziness and to sit idle without doing anything. It is quite contrary to the verses of the Qoran, traditions and teachings of the prophet, examples of his disciples and injunction of reason.



called sanctification, and if spoiled and corrupted in committing evil, is named wickedness.

The soul is surely affected by good knowledge, virtuous practices, and meritorious deeds of man. Is there a person who can deny that there are things and works in doing which he feels happy and delightful and in doing its reverse, he feels sorry and miserable? They are feelings and emotions of the heart which none but a mad man or a fool can deny. The taste or enjoyment of reflection is far better than that of idleness, because it is a sense with which we perceive the relish of a thing. When both the taster and the tasted are good, the taste will also be accordingly. In man, the soul is originally the one that tastes. It perceives the materials with the help of senses; but there are other materials, the sensibility of which it gains purely under guidance of reason. And it is plain that the enjoyment of sense is more incomplete than that of reason. The taste and relish which the soul perceives in spiritual things and the self-existent being is more complete than and superior to, that of the former. What comparison then can be drawn between the taste of spiritual things and that of material things where both the taster and the tasted are deficient and incomplete?

We do not find so much pleasure in material things, namely in eating, drinking, cohabitation, in hearing songs and in smelling sweet scents as we find enjoyment in spiritual things. However, as long as the soul has connection with the human body and is tinctured with bodily colour, it cannot fully enjoy perfect happiness, nor feel the bitterness of sorrow, to its full extent just the same as, after smelling chloroform, it gets so insensible as to be unable to feel either pleasure or pain. But after death, when the inebriating properties of animal desires will disappear, the spiritual desires will be fully perceptible.



- “Thou wilt know on the day of judgment as thou knowest in the day-light that”
- “With whom thou fell in love in the deep-dark night of the life of this world.”
- “Be patient and keep quiet, until they (God’s angels) raise the veil of thy face and open thy tongue.”
- “Be still and stay unless they come to ask thee.”
- “Whom hast thou seated at thy door.”
- “Whom hast thou taken in arms and embraced.”

The following verse indicates the same thing. *Fa kashafnā anka Gītāaka, ja basarukal yauma hadīd.* “We raised the veil of thy eyes, thou lookest now with keenest sight.” We the worldly-minded people have a slight sensibility of spiritual pleasure and pain; but clear-hearted people feel delight and recognize light within themselves through their knowledge of God and good conduct. Every service and prayer before God has a distinctive light in itself. This spiritual enjoyment supersedes all sensual pleasures. In like manner, they receive the warnings of their conscience and feel the darkness of their sins, for which they feel so sorry and disturbed that all their sensual pleasures and happiness are lost. So they shudder, cry and repent of them; and the chaos they feel in their minds, appears to them in the shape of a worldly *gehinna* and makes up for their sins.

In short, whoever, in proportion to his soul’s ability, purifies the mirror of his heart by means of his theoretical and practical powers, becomes happy and successful, and he who corrupts it with sin, suffers misery and loss.

(4) The soul having been in this world, cannot correctly find out spiritual disease and health, the means of progress and decline, without the help of the prophets of God,



because ambiguity and superstition always oppose reason, particularly in knowing the things which can be known neither with the help of the five external senses, nor with the aid of philosophy. None can be guided by philosophy which cannot reach an inch beyond the limit of senses. This is why some philosophers consider certain sciences and actions to be right, while others, to be wrong. The Hindus consider it a great sin to eat flesh and to kill animals, while all the other nations do not think so. In short, the spiritual effect of certain beliefs and conduct is a secret where reason by itself is unable to serve. It is often mistaken on account of superstition. For instance, to consider God as having three parts, to eat bread and drink wine believing it to be the flesh and blood of Jesus Christ and calling it as the Lord's Supper, to get baptized in a pool of water with the belief that all sins will be forgiven thereby; to feed asses with grain that small-pox may not hurt children; to offer sacrifices and offerings to idols, to invoke their aid in time of need; to practise hundreds of similar rites and ceremonies, to give alms in obedience to astronomers' directions, such as to kill a he-buffalo; to give *mash* (a kind of Indian pulse) and oil in charity; to offer an image of gold to an astronomer or to a Brahmin; to put cooked rice, curd and turmeric, etc., in a place where two roads cross, and to consider all these practices as preventive of calamities and the means of gaining success are useless and vain thoughts, rejected both by reason and inspired books, and are without a connection as much as one taking food and another growing fat. Similar superstitious practices are the cause of false religions springing up, in which precious lives may be lost. There is great fear that instead of good, bad results may follow all this. The Holy Qoran speaks about them in the following terms: "Say unto them that we will let them know the persons who have lost their deeds and are in great harm. They



are those whose efforts in this world are wasted, but they think that they do good works and meritorious deeds.”

“*Qul hal nunab biukum bil akhsarīna a amālan, allazī na, zalla sa ayukum fil hayāt-id dunyā, wa hum yahs abūna annahum yuhsinūna sunā.*”

The merciful and the beneficent God has sent His prophets and revealed His books in which good remedies are given for spiritual diseases and certain results that accrue to beliefs and actions are mentioned. Religious needs cannot be fulfilled without the help of inspiration and revelation. Therefore, the merciful God has sent the spiritual leaders and doctors, I mean the prophets who lead the people to the right path.

(5) The connection of soul with body is transient. The physical powers put in man by Nature dwindle down into nothing and at last the connection is broken entirely. This is called natural death. Having regard to the climate of hot and cold countries, doctors hold the age of man to be different in different climates. In these days, the usual duration of life is sixty or seventy. However, outside events happen sometimes, and shorten this. Awful diseases and murders also reduce the average. The soul does not die with the death of the body nor do its perception and knowledge disappear. It differs only inasmuch as it now begins to feel joy and sorrow without senses, but before death it had felt the same with the help of senses. At first the difference was perceptible on account of the body; but now, being out of the body, it cannot be visible. Even at first, it was the body only that was really visible. As the shape was connected with it, the soul was then spoken of, as visible, now it is just the same or rather more perfect than what it was previously. It is what we call eternal life, to which are entitled all prophets and saints, particularly Mohamed, the last of the apostles (peace be on him). Surely on account of man's death, the physical life



is destroyed and man is not now under the obedience of duties that belong to the body, because it would then be contradictory to the verse of the Qoran and to what we witness daily. *Innaka maiyitun wa innahum maiyitūn*. Both thou and they are assigned to die. Still there are certain individuals whose elementary bodies turn to such a fine and elegant matter that they do not lose their lives, even after death, and keep as good as they were before it, as Christ and Elias, etc.

Pure spirits before physical death begin to tend towards the luminous and the spiritual world, because everything feels attracted towards its origin. As the soul is free from matter and belongs to the spiritual world, it has therefore a tendency towards it. Surely the souls that are darkened and corrupted with the love of this world, draw towards worldly pleasures and hardly feel any attraction for the next world. Pure spirits sometimes see the holy world in dreams and sometimes in revelations, they, then, feel uneasy and long for freedom from the cage of their bodies to fly up to the spirit world. Their connections with this world and with worldly pleasures begin to diminish, just as a bird caught and confined in a cage, cries sorrowfully when it hears in the morning the sweet songs of birds that are free.

“Send word to the birds of the garden

That one of your kind is confined in a cage.”

Specially the prophets of God and the holy saints feel such an intense love and attraction for the spiritual world that it passes the limit of description. They also find this out before death. On the other hand, people of the holy world feel greatly attracted towards them and wait for them and at the time of death come to receive them. The prophet Mohamed (peace and safety be on his soul) had informed his people months before of his transfer,



had begged his leave of them and had said even to the last moment :—“ Take me soon to the holy Court Oh my God.” *Allāhumma bir-rafiq-il-aalā*. When Joseph saw Jacob, Isaac, Abraham and his mother, sitting on chairs in an interesting place, and waiting for him, then he after waking, in his eagerness to the spiritual world, prayed to God. *Tawaffanī musliman wa alhiqū bis-swālihīn*. “ Take me up as resigned to thee and let me enjoy the company of the good.” Generally all faithful and good people, who have even a slight part of purity in their souls, after they pass the age of forty and the power of the animal desires and tendencies get reduced, feel an earnest desire towards the next world, as it is described in the following verse :—*Hatta izā balaga ashuddahū wa balaga arbaīna sanatan, qālā rabhī auzianī an ashkura miamatakallatī anamta alāiya wa alā wāli-dāiya, wa an aamala swālihan tarzwāho wa aslih lī fī zurriyatī, innī tubto ilaika wa innī minal-mus-limīn*. “ When a faithful person attains to his full strength and reaches the age of forty, he prays God, Oh Lord ! grant me power to be grateful to thee, for the kind treatment thou hast shown me and to my parents, and that I may keep doing the works that are acceptable to thee. Oh Lord ! grant the aforesaid power also to my descendants that they may remain submissive to thee ; verily I turn towards thee and am one of those who resign themselves to thee.”

The godly and the good always show this kind of eagerness in their expressions.

- ‘ Tuī ān dast-parwar murg-i-gustākh ’
- ‘ Ki būdat āshyān berūn azīn kākh ’
- ‘ Chirā zān āshyān begāna gashtī ’
- ‘ Cho dūnān chugd-i-in wīrāna gashtī ’
- ‘ Bi yafshān bāl-o-par zāmezish-i-khāk ’
- ‘ Bi par tā kungura aiwān-i-aflāk. ’



Islām means to lay down the neck, to bow down. Theologically, it means to be obedient to the commandments that have been given through the prophets and the apostles. The prophets of God have earnest desire at death to die as Moslems and this is the best medium between God and his servants.

Thou art the hand-nursed bold bird,
That had its nest beyond this building,
Why hast thou been a stranger to the nest,
And like an owl, hast thou been an inhabitant of
the desert,

Flap thy wings and feathers and clean them from
the dust,

And fly up to the pinnacle of the tower of skies.

In opposition to the above-mentioned people, the bad tend more and more to this world and to the worldly desires. When a man does a work very often and is busy day and night in its performance, he obtains a practice in doing it. To mind worldly pursuits, to engage in plays and sports, to get absorbed in, and to be given to wickedness, to hypocrisy and insincerity hide the natural light in deep darkness. Their eagerness and covetousness towards this world increase. The older they get, the more their worldly desires increase. They are afraid even of the name of death. The idea of going to the next world is as hateful to them, as the thought of going to court is to a criminal. This is why, at the last moment, the happiness and rejoicing of the former people, and the sorrow and grief of the latter, come before them in the form of heaven and hell.

(6) After dying every man will have to give an account and to receive a separate treatment according to the purity or darkness of his spirit as the case may be. Those who are good and sincere and their souls are not overcome



with the darkness of animal desires, the angels of God come to open their knot and easily break the connection between their soul and the bodily cage. *Hattā izā jāa ahadakum-ul-mauto, tawaffatho, rusulunā, qul yatawaffākum ma-lak-ul-mautallazī wukkila bikum.* When death comes, our messengers draw forth your life; tell them that the angel of death, appointed to you, makes you die. When a curtain falls upon the external senses and they become useless, then similarly to the time he is asleep, there begins to appear the next world and its curiosities are revealed to him. Really he opens his eyes now, from the sleep of this world. As far as his eyes can reach, the angels and spirits, who had, according to his merit and rank, an intimacy with him, and he with them, come to receive him and are recognized as sitting before him. Their friendly and pleasing faces and the beauties of the next world are so agreeable to his heart that we are unable to describe them. Now they carry his soul in a sweet scented and glorious garment, to the superior world. According to his merit he gets his reception in the Court of the Great God and is permitted to take his abode in the blissful *Illīyīn* (a grade in heaven). There he meets his relatives and friends and passes his eternal life in every kind of rejoicing and happiness. After this he enjoys freedom of every kind. He sees his body, and the members of his family and his friends that they mourn for him and has full knowledge of all. He has also some connection with his dead body, whether it may be hung up in the air, or drowned in the river, or burnt in the fire, or buried in a pit. At any rate, in consequence of the connection of the soul with its body, which the Mahommedan religion expresses sometimes, in the phrase, *wa yūadu rūhuhū fī jasadihī* "and the soul is returned to its body" and sometimes with the expression *wa yaqudānihī* and make him sit; and sometimes with the words *fa yajlisānihī*



“ then the angels get him seated ” the angels who are appointed to give him blessing and ease, ask him questions about the unity of God and the mission of Mohamed, because salvation depends chiefly on the perfection of the theoretical power, for which the confession in both the unity and the mission is sufficient. Besides the belief, whatever improvements have been made by him, will enable him to obtain higher grades. When he confesses to believe in the unity of God and the mission of the prophet, before the angels, they allow him to go inside the *Illiyin* where he enjoys a life of blessing and happiness for ever. This is the rule for persons who desire to be allowed to enter this holy city. But there are many exceptions to it, as the Moslem infants, the martyrs, the prophets and the saints. They enter it without the aforesaid confession. But to him who is an infidel and an idolator and is also guilty of committing evil deeds, appear the angels, with frowning looks, and his evil deeds in awful shapes. These fearful angels after taking out his life harshly and hatefully from his body, intend to carry it above, but the dark burden of his sinful nature, overcoming his pure nature, does not let him ascend the superior world. This condition of a sinner is indicated in the following verse. *Lā-tuftāho lahum abwāb-us-samāi, wa lā yad-khu lūna-l-jannata hatta yaliḡ-al-jamalo fī samm-il-khiyāt.* “ The doors of heavens will not open for the infidels and idolators to go up and to be admitted therein, so that a camel may enter the eye of a needle.” Then the soul is thrown down towards the terrestrial world which is pointed out in the verse below. *Wa man-yushrik billāhi fa ka annamā kharra min-assamāi.* He who makes an associate to God is the one that is fallen as if from heaven. Now on account of the particular connection of body with its soul, the angels of purgatory ask him about the unity of God and the mission of Mohamed, but he gives either no answer or