



the judgment, the heaven, with happiness therein, the hell with afflictions therein, the state of the soul after death, even those events that passed previous to the time the souls had connection with their bodies have also been extensively explained in the Qorān. Read over the verses that have been already given on the teachings above referred to. Although, at a place, in reply to a dull inquirer who was unable to understand deeply the doctrine, a brief account which was sufficient for him, was given in the words *qul-ir-rūho min amri Rabbī*. "O our prophet, tell them that the soul is one of the injunctions of God." However, in other places, as we have proved by the verses, a good deal has been said about souls and it is pure bigotry to say that the Holy Qorān is destitute of the knowledge of souls.

IV. In this world of senses those that stand superior to all, are the prophets (peace be on them all); because in regard to their spiritual powers they are not inferior to angels, for which reason the sciences and the truths of the spiritual world are revealed to them and in regard to the physical world they are perfect men. *Firstly*—Man in himself is a miniature of the universe and a mirror of God's beauty. The heavens and the heavenly bodies cannot reach his beauty. His knowledge and his sympathetic mind is a treasury of the divine love and enthusiasm, and it is the mind only which took the responsibility of the divine deposit that could not be borne either by heaven, earth, or the strong mountains. *Innā araznal amānata alas-samāwāti walarzi wal jibāli, fa abaina ain-yah-milnahā wa ashfaqna minhā, wa hamala hal-insān*. "Verily we put the deposit before the heavens and the earth and the mountains, but they refused to bear it. It is man and man only who bore it." Among mankind the prophets who are perfect individuals have far better claims to stand superior to all.



This is why the Qorān mentions the prophets with the truth of their dignity, blots out the suspicions that were raised on their mission by the people of less intellect and culture and clearly shows their characteristics and duties. The deprivations of their opponents from blessings and the coming down of calamities upon them have also been expressed in examples of the events that belonged to previous religions and people, because the prophets are really mediators between God and man and are the mediums of bringing His commandments and teachings to him. An ample share of this account does also belong to the Qorān. See the treatment concerning the mission of the prophets.

V. The prophets are also men who after the performance of their duties, depart to the eternal world. After them, there rests the perfect responsibility of their truths and teachings upon the inspired records they leave behind, to believe in which is to believe in the prophets and in their teachings and to be benefited by their blessings.* Therefore, copious mention is made in the different sūras of the Qorān about the prophets and their records. In one place the Qorān says : *Wa laqad ātainā Mus-al-kitāba*. We have given Moses the book. In another it says : *Wa laqad ātainā Dāwūda Zabūrā*. We have given Psalms to David. With regard to Jesus it says : *Wa ātainā hul Injīla*. We have given him the gospels. In one place it says : *Inna hāzā lafis-suhuf-il-ūlā, suhufi Ibrāhīma wa Musā*. "Verily this teaching is found in the previous records, the records of Abraham and Moses."

One who believes in the prophetic writings also believes all the truths and teachings that have come down from

* It is indicated here that their disciples and families are also responsible and the recipients of their teachings and truths, but not so extensively as their teachings are. This is why our prophet said that he leaves behind two important things, the book (al-Qorān) and his family.



God. The five sciences or the teachings that are described above are called *umm-ul-Qurān*, the root or origin of all. His theoretical power becomes perfect to a certain extent who acquires them. To trust in them is called faith which is a necessary part of Islām. The Holy Qorān insists on faith being placed in them.

VI. All the heavenly bodies that are perceptible to senses are the blue sky, the stars, the sun, the moon, and the elements of nature ; and all the terrestrial bodies that are perceptible to senses are the animals, the vegetables and the minerals. The Holy Qorān lays before us the plan of their creation and life and tells us that all these things are made by the Almighty. It is He who shows daily the examples of His power and perfection. Their own creation, the changes they undergo, the rules and laws that govern them, all indicate that they are the workmanship of the all-wise, all-knowing, the prudent and the Almighty Artificer, namely, God. Neither matter, nor nature, have knowledge, intelligence nor understanding, nor have things come into existence by themselves. Everything in nature is the record of His power's signs. All these are called arguments from nature. Again, man himself, his construction, his faculties, his knowledge and understanding, his heart which can be compared to the boundless ocean, together with its waves or rather emotions, his travel from non-existence to existence, his increase and decrease, all these things are endless arguments that indicate his power and perfection. They are called personal arguments. The Qorān copiously describes all these things in a very interesting manner. In the commencement of the book I have given examples of such verses. A greater part of the Qorān consists of such descriptions. And to have knowledge of the things of nature as the gravity of air and water, or the properties of the vegetables or the way in which the stars revolve round, is peculiar to philosophers. The inspired books



and the prophets are not sent to teach these subjects. Human intellect and experience are enough to explain them.

Secondly—The practical power to which three useful and essential sciences belong ; for if the treatment of the reform and prosperity of one person is given in it, it is called the science of heart cultivation. It has several branches. The cleanliness of body and clothing, of eating and drinking places, of bathing for certain impurities, and that there are occasions where only ablution is sufficient. If some impurity be attached to the body and clothing, they ought to be washed. This purification must also be made after the offices of nature. The houses should be purified of both internal and external impurities. All this is called the science of purification.

Purification is essential ; because bodily impurity affects the soul. This science has been treated at full length in the Qorān. Again, our prophet has explained it to a still greater extent by his sayings and doings. With regard to cohabitation (whether it be while awake with wife or in a dream) “take a bath, if you have cohabited.” *Wa in kuntum junuban, fatahharū*. The secret of the bath is simply this that, in such a case, all the body takes a change, the man begins to feel a kind of odour from his body and perspiration and natural heat gains access. So to take a bath after it, is the cause of its protection. Again, people are not allowed to cohabit with women when they have the menses. *Faatazūn-nisāa fil-mahīzi*. “Be apart from the women in their menses.” The Jews were so hard in this respect that they did not eat anything that was even touched by the women while having their menses ; they did not allow her to eat and drink together with others. Islām rejects the rigidity of the strictness in this matter. The Christians do not take notice of it at all. Islām removes also the relaxation allowed by them. When a man may obtain relief from the offices of nature, he ought to purify



himself with water or clods. An encouragement is given for this in a verse that runs thus :—*Fīhi rijālūn-yu-hibbūna ain yatatahharū; wallāho yuhibb-ul-muttah-hirin*. “In the mosque of Qubā live the people who like purification. God approves also the purified and the sanctified persons.” Before offering prayers he ordered people to make ablutions. *Izā quntum il-as-salāti fagsilū wujūhakum wa aidiyakum ilal-marāfiqi, wamsahū bi ru ūsikum wa arjulakum ilal-kaabain*. “When you stand for prayers, wash first your faces and your hands to the elbows and wipe your heads and feet to the ankles.” For washing and cleansing the clothes, he gives an order thus : *Wa siyābaka fa tahhir*. “And cleansest thou, thy clothings.” By the spiritual impurity the idols, the images and the false gods are meant, which were adored by the Arabs and other races as their gods. All these things, being held as abomination and objects of disgust, people are ordered to set their houses free from them also. *War-rujza, fahjur. Waġtanibur-rijsa minal ausāni*. “Stand aloof from impurity. Avoid the idols that are an abomination.” Secondly—*purification of manners*. The Qorān orders people everywhere to purify and to obtain freedom from those things that spoil manners, and in consequence of which the souls are engrossed in darkness and which in the language of Islām are called paganism and sins. What is paganism ? To associate others with God in His nature and attributes ; in His worship and in carrying out His injunctions, whether they might be prophets, angels, saints, the sun or the moon or the elements of nature or any other God. Those who do so, are also called in the Qorān as impure. This is spiritual impurity. *Innamal-mushrikūna najisun*. “The pagans are spiritually impure.” By the aforesaid sins are meant the unfair desires of the heart or covetousness or depriving others of their rights. All the three kinds of sin are strictly forbidden and are



quite unlawful. In the first kind there stand adultery, sodomy, and their causes, that is, all the things that encourage the heart towards them, and entangle a person therein. Immoral pictures, stories and songs; association with foreign women, dancing and singing obscene songs, all this has been treated in the Qorān as evils and explained by the prophet as quite unlawful. In the second and the third category are included theft, murder, robbery, to lend money to the needy on interest, forgery, false-speaking, bribery, partiality in the practice of justice, cheating, undutifulness to parents, back-biting, abusing, every kind of cruelty and persecution, whether it be practised on mankind or on the animals. All this has been treated in the Qorān to a full length. One of the verses says thus: *Allazīna yaḡṭanibūna kabāir al-ismi wal-fawāhisha illal-lamam.*

Another of them runs thus: *Wa aqsitū inn-Allaha yuhibbul muqsitīn.* "Practice, justice; verily God loves the just." *Yā aīyuhallazīna lā yaskhar qaumum min qaumin, asā ain-yakūna khairam minhum; wa lā nisāum min nisāin asā aīn yakun khairam minhunna, wa lā talmizū anfusakum wa lā tanā bazū bil-alqāb; biasal ismul-fusūqi baadal-īmān, wa man lam yatub fa ulāika hum-uz-zālimūn, yā aīyuhallazīna āmanūṭanibū kasīram min-az-zannī, inna bāzax-zawanni ismuw-wa lā tajassasū wa lā yaḡṭab bāzukum bāzā.* (*Al-Hujurāt, Hām mim*). O! believers in God, none of your society laugh at another society, nor a woman laugh at other woman. Perhaps those who are laughed at, might be better than those who laugh, nor a person blame another, nor should he give a censorious name to others. It is very bad for believers in God to use abusive language. Those who do not quit these evils are unjust and cruel. O! believers, avoid bad conjectures; for some of them are sin, nor find fault with others; nor back-bite them."



The following verses are the root of cultivating good manners and leading a happy life. Disturbances arise very often in consequence of the neglect of things that are forbidden here. *Wa lā taqrab-uz-zinā innahū kāna fāhishah.* "Do not approach adultery for it is an evil deed and a bad way." There is another verse which says: *Wa lā tākulū amwālakum bainakum bil bātili.* "Do not eat the wealth of another person with falsehood." This includes cheating, stealing, taking the property of others by force, dishonesty and bribery. All these evils have been also separately treated and forbidden in the Qorān. False-speaking is accursed in clear words. *Laanat Ullāhi alal kāzibīn.* In short, a strict purification from every kind of sinful deeds and actions is everywhere emphasized in the Qorān. The secret of all this is explained by our prophet (peace be on him). When a man commits sin, a black dot appears at his heart at first; when the man repents on of the sin, the dot disappears, else it goes on spreading until it covers all his heart, i.e., the darkness engrosses his angelic nature and prevents him from obtaining the divine light. This very darkness which is represented as fire, burns the angelic nature of the sinner, appears before him after his death, in the form of chains, fetters and manacles, and gives him severe afflictions and torments. It is the duty of the prophets to save mankind from this calamity.

N.B.—To let the animal faculties of man pass beyond the limit of control is sin which can be classed into three kinds. *First*—The passing of several powers beyond bounds depends chiefly on cohabitation, food, drink, clothes and house, including the causes and the means thereof. It has also several branches (1) Cohabitation besides his own wife and lawful she-slave is prohibited. Even with his wife and she-slave, it is forbidden during the monthly menses and for certain duration after child-birth, also at the time when pilgrims to Mekka put on the clothings of pilgrimage until the performance of Hajj (Ihrām). Cohabitation with animals, or to satisfy one's self with his own hands or sodomy, or with women other than wife. All this is quite unlawful and is called passing beyond the limit of religion. The phrase of the Qorān *illa azwajihim au ma mala-kat aimanahum* prohibits all kinds of cohabitation, including sodomy, the Hindū



External impurity is also of two kinds : *one* is that which is known to all the common and the chief persons as impure (such as the excrement and water of man and of other quadrupeds, dirt and filth of man and of others. The *other* is that which is considered by the cultured mind as impure, such as pig, wild beasts, the lion, the wolf, the dogs, etc., etc., or snakes, scorpions, etc., or the birds of prey as kite, crow and falcon. The flesh of all these animals and birds spoil characters and affect the angelic nature of man which was shown by the all-knowing God to his prophet. The things that are injurious are also of two kinds. First, those that affect characters only, such as all kinds of alcoholic liquors. At first these things move the sensual faculties of man, on account of which he becomes like animals and loses his reasoning power, but at last he gets himself entangled in physical injuries which also is witnessed by intellectual people. Secondly, those that are particularly injurious to physical health as poisons. The Holy Qorān expresses all this in a sentence : *Yuhillo lahum-ut-taiyibāto wa yuharrimo alatinim-ul-khabāis*. Our apostle makes the things that are pure as lawful, and those that are impure as unlawful. Without regard to the natural properties of things, to say that all things are pure to them that are purified and are impure for those who are not purified in their hearts is really to upset the original matter.

neog, the unnatural satisfaction with animals, etc., except with his own wife and lawful she-slave. Now, let me tell you the limits for eating and drinking beyond which they too become unlawful. To eat and drink the property of others, without permission and a right claim for it or to eat and drink those things that are impure internally or externally or injurious to health, is quite unlawful. By internal impurities are meant all the offerings and sacrifices to the idols, etc., about which the Qorān says : *Wa ma uhillā li gair Illāhi bibi*. All the things that might be dedicated to others than God, or unslaughtered animals that die natural death, or the unsanctified animals which are killed by horned animals or which are killed by falling down from a height or which are partly eaten by beasts or those that are not killed after the name of God repeated by a unitarian.



The passing of the sensual faculty beyond its bounds with regard to garment and house is to obtain the things by illegal means, or to obtain by lawful means the garment which does not suit man, as for example, man by putting on woman's clothings and showing the characteristics which are peculiar to her. This includes silk garments and all the jewels and decorations that are peculiar to women. Or a woman putting on clothing that are particular to man and showing the parts of her body which are disgraceful for man to see; or a man following the proud and wicked people in habits and clothing. Civilized and prosperous races do not like the appearance and the fashion of the proud and the wicked. It is opposed to the will of God and gradually affects also the manners and habits of men; or he may put on garments by which the commonly coverable parts of his body may be exposed or he or she may use such fine clothing which cannot cover the coverable parts of his or her body, or being a Mohamedan might take the form and clothing which are peculiar to other races and which causes him to lose his national distinction and end in fears of producing bad results. Our prophet and his respectable disciples have given us very many directions about this matter. Besides these, all the other gifts are lawful in Islām. *Qul man harrama zināt Allāhillatī akhraja li ibādihi wattaiyibāt.* O! my messenger "ask the people who made unlawful the embellishment and the pure things that have been made by God for his servants?" No one did so. Neither does Islām allow the Hindū or the monks'-like restrictions which are opposed to happy living, nor leaves its followers as quite unrestrained like savage races, which may cause to mar their manners and habits. Yes! it allows freedom which is a mid-way between both. Simplicity and propriety is regarded in eating, drinking, clothing and living. Islām inculcates upon its followers to adhere strictly to the dictum of civilization and



enlightenment, in happiness and sorrow, in war and in peace, in wealth and poverty; in health and in sickness, in every turn of life. *Kulū washrabū walā tusrifū*. "Eat and drink but do not expend." The rudeness practised in eating or drinking, in garment or house is called expending. To find fault in Islām by the examples of the Moslems who identify themselves in each of their religious or worldly affairs with foreign races and religions is quite unfair and wholly unjust.

Another power in us is anger which, when allowed to go beyond control, causes persecution and murder, beating and abusing others. A good deal has been said about this power in the Qorān. One of its verses is perfectly decisive. *Wa jazāo saīyiatin saīyiatum bimishlīhā*. A substitute for an evil should be an evil proportionately. It is, however, socially better (*Idfa hillatī hīa ahsan; fa izallazī bainaka wa bainahū adāwatum, ka annahū waliun hamīm. Wa mā yulaqqāha illalzīna sabarū, wa mā yūlaqqāhā illā zūhaz-zīn azīm*) to do good for evil, then the person between whom and you there is an enmity will be as if he were your friend and ally. (The word "as if" shows that good-natured persons are generally of this sort, but there are some wicked who do not change their conduct even after receiving good for evil.) "This is especially the part of those who are fortunate enough." *Wa li man sabara wa gafara, inna zālīka la min azm-il umūr*. "To be patient and to grant pardon is an important matter." *Wal-kāzīmīn al-gaiza wal āfīnā an-in-nās; wa Allāho yuhibbul muhsinin*. "High-minded persons are those who surpass their anger and grant pardon to people;" and "God loves the doers of good." The prophet says: "one who breaks the connection of friendship from thee, befriend him also. One who does not give thee, give thou to him also" (Bukhārī). Very many verses and traditions treat this point. The Moslems in the age of their prosperity were always accus-



tomed to do so. Were the examples of Mohamed's successors to be placed before my readers, the writer would have to prepare a volume for it.

The third is the selfish power which, when combined with the other two, causes man to surpass Satan. Envy, hatred, pride, haughtiness, covetousness are the offspring of this power. Theft, highway robbery, rascality, hypocrisy, falsehood, want of sympathy with the weak are some of the evils which come out of this offensive pool. The Holy Qorān reforms this also to a large extent. The traditions also treat this matter so extensively that it requires a large volume to be written separately. *Yā aiyuh-annāso innā khalaqnākum min zakarin-wa unsā wa qabāila li taārajū, inna akramakum ind Allāhi atqākum inn Allāha alimun khabir.* (Sūra Hujurāt). "O ! people we have made you out of a man and a woman. So you mankind are brethren to one another, of one family and of one descent. Tribes and races have been separated from amongst you for the reason that you may have acquaintance among yourselves, not because you may be proud and conceited ; and the most honourable among you, before God is he who is chaste and sober. God knows what is in future the result of honour and disgrace ; because He is all-knowing and watchful."

Islām leaves nothing for pride to any person. The Arabs, the non-Arabs, the white and the black, the Negroes and the Turks, the Brahmins, the Kshattrias and the Sudras, the rich and the poor, the beautiful and the ugly, the king and the subject, all of them are equal to each other. All the aforesaid descriptions and features do not leave room for boasting for any—the only means of respect is chastity and fear of God. *Yā āiyuhal insāno mā gar-raka bi Rabbikal Karīm-illazī khalaqaka fa sawwāka, fa adalak ; fī āiyi sūratim mā shāa rakkabak*—O man ! what made thee to be proud against thy gracious Lord. The



great Providence, who created thee, then made thee compact, then made thee even in what form He pleased. He fashioned thee, that is, having changed an insignificant drop into several shapes. He produced thee in any shape, beautiful or ugly, that pleased Him. Then, what is it thou boasteth of, and why putteth on airs and art not submissive and obedient to thy Master. Again, the appearance of death, the helplessness of the king and the subject one day, to appear before thy Lord to give an account, are treated in the coming verse in such a manner, that if a man of little sense were to look into them gravely, all intoxication of pride and world-seeking and other pride will disappear very soon. *Kallā bal tuhibbūn al ājilata wa tazarūn-al-ākhirah. Wujūhūn yaumaizin nādiratūn, ilā Rabbihā nāzirah. Wa wujūhūn yaumaizim bāsiratun, tazunno aīn yufala bihā fāqirah. Kallā izā balagat-it-tarāqia wa qila man rāqin wa zanna annahul firāqo waltaffat-is-sāqo bissāqi, ilā Rabbika yaumaizinil masāq* (Sura Qiyamāh). "Assuredly you love this world and leave the next one. That day many faces will be happy and beholding their God. (This very thing is salvation.) And many faces that day will be sorry having considered that some distress is coming over them. Nay! when their life will be straitened to their throats, and they will wander saying, is there no one who can give us relief from this disease? and they will know well that they part from their property, riches, wife, and children. And the legs are joined together, to-day thou hast to approach thy Master." The Qorān treats this subject also to a great length. One of the branches of the science that cultivates or rather enlightens the mind is the science of *seclusion* just as there was at first the science of *purification*; because, when a thing is to be varnished or painted with flowers, it is at first to be cleared and rubbed of its rubbish and dirt. When it becomes clear of all of its rubbish matter, its real nature and capabilities begin to be manifest. In like manner,



the soul is essentially to be cleared first of its external and internal impurities, and then it is to be coated and painted on.

The real object of this science is to obtain an approach towards God, for the soul is now cleared of its dirt and its natural virtue is glittering like a shining mirror and is now capable of receiving the divine light, therefore, the most important of all the services which causes the lights of truth to shine forth, is prayer. Although every prophet has taught something about prayer, the Qorān, however, teaches it perfectly.

Next to external purity, it teaches a service in which both body and soul take part. First of all, it is to stand with face towards the Kaaba, a position which indicates an inclination towards the temple of Abraham, the chief of the unitarians, as if to show our submissiveness to his religion, else Kaaba is neither adored, nor is it a god. And he who having held an opinion like this, charges the Moslems with the worship of the Kaaba is far from understanding the real truth of the matter. Afterwards, the Moslem raising up both of his hands says *Allāho akbar*, "God is great." This indicates that he has relinquished all ideas of both this and of the coming world and in remembrance of God's greatness, respectively, stands before Him now. No sooner he attends His presence than he repeats the words *subhānak Allāhumma wa bi hamdika wa tabārah asmuka wa taāla jadduka wa lā Ilāha gairuka*—which means:—O God thou art free from all defects and I sanctify thee with thy praises and commendations; thy name is blessed, thy Honour and dignity are immeasurably grand; no one else besides Thee is God. Then he repeats *Aūzo billāhi min-ash-Shaitānir-rajīm*. "I seek refuge in Thee O God! from the rejected Satan" which shows that the peculiarities of the animal power and the thoughts



other than of God might not break in upon him. After this, the first chapter of the Qorān is repeated thus:—*Alhamdo Lillāhi Rabb il-ālamīn; arrahmān ir-rahīmi, Mālikī yaum-id-dīn; iyyāka naabudu wa iyyāka nastāin; ihdīna-as-sirāt-al-mustaqīma sirātallazīna anamta alaihim gairil magzūbi alaihim wa lazzwallīn.*

All kinds of prayers are due to God who fosters all His creatures, the animals, the vegetables, the minerals, the elements of Nature, the planets, the stars, the heavens, the angels and the spirits, etc. They are all His creatures. He takes care of them through His grace and mercy. None of the creatures can be treated as Creator and Lord. All beings are needy before Him and require His providential care. He is greatly merciful and excessively compassionate. He has created all His creatures through His grace and mercy and has provided them with appropriate provisions that are essential to their existence. None can claim to have a right over Him. It is proper for us to describe His mercy and compassion in His Court that it may cause to increase love in our hearts. On account of his mercy and grace He is master of the day of judgment. *Iyyāka naa budu wa iyyāka nastāin.* Thee do we worship and of Thee do we beg assistance because all others besides Thee are Thy servants and creatures and are themselves in want of Thy assistance. This is a kind of an argument on the part of a servant to worship his master solely and to ask only His help. *Ihdīna-as-siratal-mustaqīma.* Lead us to the right path in all that we do. In such a close communion with God, nothing better than the way of righteousness can be asked for. He is successful in both the worlds who obtains the right way in religion and worldly matters. *Sirātallazīna anamta alaihim.* Lead us in the way of those upon whom thou hast been gracious. This shows that His grace and mercy He shows only to those who used to walk in the right path, so to walk in the right path are the means



of our successfulness. Our success depends chiefly on walking in the right way. *Gair-il-magzūbi alaihim wa lazzwallīn*. Lead not in the way of those who are liable to thy wrath and are led astray. *Amīn*. Amen. Let this my petition be granted, O God.

Afterwards, the person who offers his prayers ought to read some other verses of the *Qorān* which abound in God's praise and commendation. After this approach towards God and fellowship with Him, he should bow down with both of his hands on his knees reciting the words "God is great" (*Allāho akbar*), and then repeat three times the words *Subhāna Rabbi-al-azīm*. "Holy is my Lord the great." Now he stands erect and says *sami'allāho liman hamidah*. *Rubbanā lakal hamd*. "God hears one who praises Him." O our Master ! all praise is due to Thee alone. Again repeating the words "God is great" he bends so as to touch the ground with his forehead and repeats 3 times the words *subhāna Rabbi'al-aalā*. "Holy is my Lord who stands superior to all." Then he lifts up his head uttering the same words "God is great," pauses a little and bends for the second time, with his forehead touching the ground and pronounces the words again. Then he raises his head. Here ends the first *rakat* (bending). Now, he should likewise offer the 2nd *rakāt* but need not repeat *subḥanaka-allāhumma* and *aūzo* that he had done in the first *rakat*. Having finished the second *rakat* the devotee ought to sit down on his knees and recite thus :—*Attahīyāto Lillāhi was-salawāto wattaiyibāto assalāmo alaika ayyuhan nabīo wa rahmat Ullāhi wa barakātuh*. *Assalāmo alainā wa alā ibād Illahis-swālihīn*. *Ash-hado an lā Ilāha Illallāho wa ash-hado anna Muhammadan abduhū wa rasūlūh*. All prayers, virtues and praises are due to God alone. All prayers, good-sayings and doings are for Him alone ; with compliment to thee, God's mercy and blessings on thy soul, over us and over all the good people. I declare openly that there is



none but God who is the subject of adoration and worship and bear witness to the fact that Mahomed is God's servant and apostle (peace and safety be on his soul). If the prayer consists of two *rakats* only as is the case in the morning prayer, then the particular words of blessings for the prophet called *darūd** should be pronounced and the usual compliment for all the Moslems be repeated. When all this is done, the face should be turned first to the right hand and then to the left—together with the recitation of the words *assalāmo alaikum wa rahmat-Ullāhi*. "Peace and mercy of God be upon you all." Here ends the prayer. Or if the prayer is made up of four *rakats* as it happens in the *zuhar* (after-noon) the *asr* (the evening) the *Ishā* (night) prayers, or if three *rakats* as it is in the Vespers, then *attahīyāto* should be read and in the last *rakat attahīyāt*, *darūd* and *dūa* all of them ought to be repeated. There are other trifling particulars about prayers on which learned Moslems hold different opinions. Some say that our prophet, when in prayer, put his hand, sometimes, on his navel, others say that he put them below his navel. Some are of opinion that he did neither but left them hanging loose. Likewise, some learned Moslems say that he raised his hands, some-

* There are many forms of words and sentences in which the *daruds* (blessings on the prophet) are recited. One of them stands thus :—*Allahumma swalli ala Muhammadin-wa ala ali Muhammadin kama swallaita ala Ibrahim wa ala ali Ibrahim innaka hami dum majid. Allahumma barik ala Muhammadin wa ala Muhammadin kama barakta ala Ibrahim wa ala ali Ibrahim innaka hamid um-majid.* O God send down peace and blessing on Muhamed as thou didst send on Abraham and his descendants. Surely thou art praised and glorified. God's prophets and their descendants are not in want of our blessings, but we are commanded to do so, simply because our affinity with and heart-felt belief in them be strong and compact which are the mediums of divine gift and blessings to us. The Pentateuch thus says on this point :—"O Abraham ! whosoever will ask blessings for thee at one time, I will give him ten times as much." The petitions we use in our prayers are found in various phraseologies, but the best of them are those that are given in the Qorān or those that were taught by our prophet, as for example, *Rabbana atina fiddunya hasanatan-wa fil akhirati hasanatan-wa gina azab-an-nar.* "O our Lord give us the blessings of this world and also of the next and guard us against the punishment of fire."



times, at every recital of *Allāho akbar*, "God is great;" others say that he raised them only in the beginning. Sometimes he pronounced the word *Amīn* slowly and sometimes loudly. In like manner, they differ with regard to the word of *Attahīyāt*, etc., i.e., they were sometimes uttered forth by the prophet in a diminutive and brief form and at other times in a lengthy and explanatory form or sometimes in quite different but synonymous words. This prayer is an obligation upon every adult and sensible Moslem which ought to be offered five times during day and night. If the devotee under some complaint be unable to stand or to sit in offering his prayers, he is at liberty to perform them in a lying posture winking at *rukū* (kneeling) and *sujūd* (prostration on the ground). Mohamedan women are free from this obligation during their monthly courses and the days that follow immediately after childbirth in the discharge of blood.

From the break of dawn to the time immediately before sunrise there are to be offered two *rakats* which are called the *fajr* or the morning prayer. Then from the afternoon to the time the shadow of the sun over the earth doubles, there are four *rakats* to be offered which are called *Zuhar* (the afternoon prayer). Next to it comes *Asr* the evening prayer, the time for which commences immediately after the aforesaid prayer ends and lasts to sunset. Then from the time the sun sets in, to the time the red colour of the sky or the whitish colour that follows after the red colour, lasts, three *rakats* ought to be offered which is called Vespers. Then from the time the white colour disappears, up to midnight or a little before up to the break of dawn four *rakats* ought to be offered which is called *Ishā* (the night prayer). But the true example of our prophet for men who are able to go to the mosques is to offer their prayer in company with other Mohamedans. All these prayers are fixed as the duty of every sensible and adult



Mohamedan. Besides these, there are others which were always offered by our prophet and which are, therefore, called *sunnat-i-muakkada*, i.e., the example of the prophet strictly to be followed and observed by his followers. They are as follows :—Two *rakats* before the morning prayers, four before and two after the afternoon prayer. Two after the Vespers. Two *rakats* together with three *witr* after the *Isha* (the night) prayer. Imām Abū Hanīfa calls the *witr* prayer as incumbent upon every Moslem (*wājib*). From the time after midnight down to the break of dawn our prophet used to offer twelve *rakats* which is called *tahajjud* or after-midnight prayer. All good Moslems were accustomed to wake in the night and to offer privately before God their prayers with weeping, crying for and craving mercy with Hallelujah and glorification and it was considered a duty by our prophet and his companions. The prophets who preceded our prophet were also accustomed to do so. The Holy Qorān thus speaks about such people. *Wa yabitūna li Rabbihim sujjadan-wwa qiyāma*. “They pass their nights in the presence of their Lord in standing up and in lying down with their foreheads on the ground to pray unto Him.” Again, after sunset and sunrise and also at other times the prophet was in the habit of offering great many prayers which are called *nafls*.* In like manner in the festival of *Id-ul-fitr* (the festival of giving a certain quantity of alms per head) and *Id-ul-Baqra* (the festival of animal sacrifice) he used to offer two *rakats* before noon, together with his companions and afterwards to deliver a speech or rather a sermon in which he taught religious commandments. Twice in a year, the Moslems of the city and its neighbourhood gathered together for these prayers. Every Friday having first read a sermon he

* *Nafl* (an optional prayer) is that which, if offered, is a good and meritorious deed ; if not offered, will not be considered as sin.



used to offer his prayers together with the congregation. In the Solar and the Lunar eclipses and also during dearth he used to offer prayers. On Friday all the city Moslems meet together which is the best means of national union. The prayer for which an Arabic word *salāt* is in general use is a kind of fellowship with God, which, if sincerely offered, the soul is enlightened therewith. If the eyes be closed, the pure-hearted clearly see the light. The holy Qorān emphatically orders everywhere for prayers to be observed. He who forsakes his prayers is commonly held as a sinner by all the learned Moslems, while there are some who treat him as an apostate from religion. The methods and forms of offering prayers were taught by our prophet; the Qorān speaks of it in many places in such words as *aqīm-us-salāta* observe the appointed times for prayers. Next to prayers comes fasting which adds spirituality and enlightenment to the soul. The prophets who passed previously to Mohamed as Jesus, Moses and Abraham, etc. (peace be on them all) were also accustomed to fast. Fasting means abstaining from eating, drinking and cohabiting from the break of dawn to sunset. Its perfection lies in remaining untouched by all kinds of sin, and the spiritual-minded persons go so far in this respect as to consider it as their obligation to keep the heart free from all kinds of anxieties that turn it from God. There is no doubt that it prevents the heart from its lusts and adds spirituality and lustre to the soul. And one who is unable to keep the fast is deprived of all human perfections and is unfit to bear even the difficulties of every-day life for which reason he is bereft also of worldly progress. To follow the lusts of the heart is the chief cause why nations of the world decline after their rise. Islam has made it as a duty of every wise, adult, healthy Moslem, be he a king or a poor man, who is not on a journey to fast once a year in the fixed month of Ramzan for the exercise of austerities against the lusts of the heart.



It is also useful for physical health. Thereby the phlegmatic humidities of our bodies dry up.

Women who have the monthly courses or who are in the days that directly follow after childbirth or who are sick, are free from fasting in the month of Ramzan. They can fast some other time after regaining their health. Those who are very old can feed a poor man every day instead of fasting. To give up fasting without a reasonable excuse is a sin. The Qorān lays stress on it and particulars about it are given therein. One of the verses says :—*Kutiba alaikum-us-siyāmo*. “You are commanded to fast ; it is obligatory upon you.” Besides these, our prophet used to fast within the six days of the month of *Shawwāl*—the tenth of the Mohamedan months. On the 13th, 14th and 15th of every month, on every Thursday and Monday, on the 15th of *Shāban* (the 8th of the Mohamedan months) and on the 9th of *Zi Hijja* (12th of the Mohamedan months) he was very often accustomed to fast. Therefore all these fasts are held as *masnūn* (the example of our prophet), but not as a duty of every Moslem appointed by God. In addition to the aforesaid fasts there were many others which our holy prophet kept and which are held as *naflī* (optional).

Thirdly is Zakwat—a certain portion of the hoarded money or property to be given for charitable purposes, namely, every wise and adult Moslem, who after spending for the necessities of his life, can make 52 rupees and 8 annas within a year, is ordered to give a 40th part of the spared money in the name of God to the orphans, the travellers and the poor. In this respect, relatives, people of one's native town and co-religionists are more particularly to be taken notice of. To give in alms the 40th part of the money that has been made and spared within a year is the duty of every Moslem. Besides cash there is also a certain



share in sheep, goats, camels and cows which ought to be distributed in the name of God, a detail of which is given in theological books. Property is a thing that is agreeable to one who possesses it, to give which, after the will of God, to his creatures and to keep one's kinsmen therewith, is a virtue regarding which no religion or nation differs. This virtuous act does also add spirituality and light to the soul and it is also a medium of reform among the people. In addition to the above ways spoken of, there are other meritorious deeds on which one should spend money; namely, to feed the poor and the orphans, to be hospitable to strangers, to give to parents and relatives and to serve them, to liberate slaves from the cruel hands of their masters, to feed even the prisoners and to sympathise with the afflicted are all duties emphasised by Islam. If all these were to be detailed here, they would form a book. One of the verses thus speaks about *zakwat*, *Wa ātūzzakwata*. "Give continually a fixed portion of your property." The foregoing order is given in several places of the *Qorān*. *Fakko raqabatin, au itāmun fī yaumin zī masgabatin yatīman zā maqrabatin au miskīnan zā matrabah*. The common order to do good to others is this :—To liberate one from the bondage either of slavery or of indebtedness or to release his relative orphan or a poor man from starvation, *i.e.*, to feed them during scarcity. If the persons who do these good actions be additionally believers in God and be also among those who command others to be patient and kind-hearted, they, then, will be classed among the blessed or among those who sit on the right hand of God's throne. *Wa fī amwālihim haqqun lissāili wal mahrūm*. "In the properties of the good, the beggars and those who do not beg have their share." Besides money, the beggars, etc., have their shares in their houses, conveyances, gardens, crops, clothings, working instrument and also in their books. They generally lend their articles to the needy



without a substitute for them. *Wa* yūtimūn-at-taāma alā hubbihi miskinan wwa-yatīman-wwa-asirā. Innamā nutimukum li-wajh Illāhi, la nurīdu minkum jazāan-wa lā shakūrā.* The good people who love God, feed the poor, the orphans and the prisoners and say that they feed them merely for the sake of God, and want no return for it. *Inn-allazīnahum min khashyati Rabbihim mushfiqūna; wallazīnahum biāyātī Rabbihim yūminūna; wallazīna hum bi Rabbihim lā yushrikūna. Wallazīna yuatūna māāluh wa qulūbuhum wajilatun annahum ilā Rabbihim rājiūn. Ulāika yusāriūn fil kharrātī wa hum lahā sābiqūn.* "Those who fear their God, believe in his signs and associate none with Him; and whatever they give in alms their hearts tremble at the idea that they have to appear before Him (whom they have to give an account of all they have spent here). These are the persons who make many efforts to do good and outstrip others." *Masalo-māyunfiqūna fī sabīl Illāhi ka masali habbatin ambatat saba sanābila, fī kulli sumbulutim miato habbah.* Those who spend their wealth in the way of God, their case is like (or rather they are compared to) the grain of seed which produces seven clusters, each bearing hundred grains, i.e., one grain turns into seven hundred." Likewise, the great God out of His grace and mercy gives the merit of 700 pice to those who spend one in His name. *Allazīna yunfiqūna fīs-sarrāi wazwarrāi*

* Besides the fixed portion of charity there are some others enjoined in Islam. On the day of *Id-ul-fitr* every Moslem has to feed the poor as an expiation for his sins. In addition to the aforesaid charities, the more divine persons had to give in optional alms so much that they were unable to make a single pice for themselves. One of the (platform) companions of our prophet died leaving a dinār in his pocket. Whereupon the prophet declared that it was a blot of *gehīna*. He passed all his life in poverty and starvation. It is one of the many peculiarities of Islam to feed the poor in preference to one's own hunger. *Yua siruna ala anfasihim wa laukana bihim khaswasah*—"They feed others, although they themselves feel hungry." It is, however, not as a duty of every Moslem; it is a matter that depends on one's option. The glory, the splendour and the riches of this world compared in the Qorān with those of the next world are as transitory and fleeting and unfit for notice.



wal kāzimīnal gaiza wal āfīna an-in-nās. “The good who deserve heaven, all those who both in prosperity and adversity spend in the name of God, govern themselves against anger (control their angry passions) and forgive the people.” With regard to those who do not pay *zak-wāt* that is due from them, the Qorān says thus:—*Wal-lazīna yaknizuna-az-zahaba wal-fizzata fa bashshirhum bi azābin alīm. Yauma yuhmā alaihi fī nāri jahannama fa tukwā bihā jibā uhum wa junūbuhum wa zuhūruhum, hāzā mā kanaztum li anfusikum fa zūkū mā kuntum taknizūn.* “Those who make gold and silver, bury it and do not spend in the name of God, inform them of the painful punishment on the day when the gold and the silver being melted in hell-fire, their faces, ribs and muscles will be marked therewith and it will be said to them that it is the same which they had concealed under the ground. So you are, now, awarded for hoarding wealth.”

The Hajj comes as fourth in order. What is it? It is to worship God within the fixed days of the year, to put on clothes after Abraham's fashion and to form in the shape of those who earnestly love God which is called *ihrām* pure dedication to God.

The duties of the Hajj ceremony are three in number. If one of which be omitted, the Hajj becomes valueless. *First*—To tie *ihrām* round the loins, that is, taking first a bath; to put on two new or washed clothes. One of the two is tied below and the other is used as a quilt for covering the body. After this two *rakats* of the *nafl* prayer are offered, then the words:—*Allā-humma labbaik, labbaik, la sharīka laka, labbaik, innal-hamda wan-niamata (laka wal-mulka, lā sharīka laka* are recited. This recitation is called *talbia* after which to shoot or to kill an animal, to cohabit with a woman, to hold a licentious talk, to quarrel or to wrangle with anyone or to speak to anyone in an evil manner is quite unlawful. The *Muhrim* or one who



wears the clothes above described, so long as he does so, is not allowed to cover his head, to use *attr* or any sort of sweet scent, to shave his head, to pare his nails, to use trousers, coat or any kind of sewn and coloured clothes, or to wash his head with spices, but he is never forbidden to bathe. This garment is used before entering Mekka. For this purpose certain places called *mīqāts* have been allotted to the pilgrims who come from all parts of the world. After reaching his *mīqāt* no pilgrim is allowed to step out of it without using the garment above referred to.

Secondly—To stay on the 9th of *Zi Hijja* (the 12th month of the Moslem era) in the plain called Arafāt where an Imām or a leader delivers his sermon and offers his prayers together with his people.

Thirdly—Having returned from the plain to make a circuit of Kāba—which is also called visiting the circuit. (Kaaba is a square building in Mekka built at first by Abraham and Ishmael together and dedicated to the name of God which is also named Baithel or Bait Illāh). After this ceremony, cohabitation that was forbidden before, is allowed. This happens on 10th or 11th or 12th of the above-mentioned month.

There are five other duties pertaining to the pilgrimage which, if left out, the ceremony will be considered as performed but deficiently. They are as follows :—(1) After return from the plain of Arafāt to pass the night at *Muzdalifa*. (2) Having come at Minā near the three minarets where Satan had appeared before Abraham and tried to change his mind from God, to throw stones seven times with the intention of giving the treatment to the bad-natured and to Satan. (3) After the aforesaid ceremony is over, to shave the head wholly or a part thereof, as it is done in case of women to imply that all false ideas have been



expelled from the head. At this stage the Hajeess put off their pilgrims' garment and all things that were forbidden before, become lawful to them with the exception of wives the enjoyment with whom has also been allowed after the circum-ambulation of Kaaba. (4) To frequent the place that lies between the two hillocks called Safa and Marwa, reciting certain prayers, because Hagger, the wife of Abraham, leaving his helpless and innocent child Ishmael in this place where now exists the well called *Zamzam*, had wandered in search of water through hope of God's mercy who was so kind to her that he created a fountain of water as Ishmael was rubbing his feet against the ground which fountain afterwards ran for a long time. Now, a well is dug at this place. Its water is called *zamzam* and is held sacred. (5) The circum-ambulation of Kaaba for seven times. This is done after the first and the visiting circum-ambulation on the third of *Zilhijja* when the Hajeess having halted three days at Minā and performed the ceremony of throwing stones at minarets, reach Mekka.

Women who have their menses are not permitted to perform the ceremony. In addition to these, there are other ceremonies to be observed, such as the going round the Kaaba immediately after the arrival at Mekka which is called *Tawāf-ul-quḍūm*, the kissing of the black-stone which is a monument of Abraham and the offering of sacrifice at Minā. All these are held as among the ordinance and methods of the pilgrimage. Those who perform the hajj and the *umra* together are necessarily required to make sacrifice of at least one goat. If they cannot afford to do so, they should keep fast for ten days, three at Mekka and four in their homes after return from there.

During the days of Hajj the five daily prayers as the duty of every Moslem, are offered as usual. On the day the Hajeess reach Arafāt, the afternoon and the midday prayers are offered together with the former. Both *magrib*



the sunset and *Ishā* the night prayers are offered together at Muzdalfa. Here end all the ceremonies concerning pilgrimage or hajj.

Umra, a minor order of hajj, is as follows :—

At a place beyond the compound of Mekka, nearly 3 miles from the city called *hill*, to put on the pilgrims' garments, to reach the city, to revolve round the Kaaba for seven times, to frequent seven times with recitation of certain words of prayers between the two hillocks the Safa and the Marwa wherenow exists a *bazār*, and lastly, to shave the head entirely or to cut off a part of the hairs on the head.

This minor hajj need not be necessarily performed during the month of *Zī Hijja*.

It must be borne in mind that it is not the duty of every Moslem to perform the hajj, but wealthy persons of the following qualifications are required to do it:—(1) They ought to be free-born people and not slaves. (2) They should be grown-up people past the age of infancy. (3) They should be intelligent, not mad, nor block-headed. (4) They should be healthy and strong, not sickly. (5) Their bodies and limbs should be free from defect so that they might be able to travel. Therefore, the sickly, who are unable to sit in their conveyances or who have their limbs cut off, or who are naturally without hands and feet or who are stricken with palsy or paralysis or those who are so old as to be unable to go on pilgrimage, are free from the duties of hajj. Hence Imām Abū Hanīfa says that the blind are also free from it. In addition to the aforesaid conditions for the hajj, the Hajees are required to have sufficient money for their expenses for themselves and their families, till to their last return at home and the way by land and by sea to Mekka should be safe from the danger to life and property. If the Hajee be a woman, having a distance of three days from her house to Mekka, she ought to take along with her either her husband or some



other person with whom she could not contract marriage, according to her Law. Her son, father or her own brother, or nephew or maternal or paternal uncles or grand-fathers, etc., are the persons along with whom she is allowed to go on pilgrimage and to return home. Together with all these conditions a Moslem is ordered to perform the hajj only once in his lifetime. After this, if a person accomplish it, it will be considered as an act of merit, but not a duty or an act for which, in case of want, he may be accountable to God. The holy Qorān enjoins the hajj in terms such as :—

Wa Lillāhi alan-nāsi hijjul-baiti man istatwaa ilaih sabīlā. Wa atimm-ul-hajja wal-umrata Lillāh. Those who have sufficient means to reach Kaaba, ought to pay a visit to the place, for the sake of God. The ceremonies pertaining to the hajj are also given in the Qorān. This yearly worship had been established in Arabia from the time of Abraham the Friend of God and has since been handed down to the time of our prophet, who having purged out all the superstitious rites that were introduced by the uneducated idolators reformed and restored it to its original purity.

The secrets of hajj are great many—(1) After the flood in the time of Noah, the person who introduced God's worship into the world, was the great prophet Abraham. All the Moslems, the Christians, the Jews and the Magees call him as their leader and the head of the unitarians. All the prophets who appeared after him were the renewers and the reformers of the Abrahamic principles and religion. Other religions that appeared and prevailed afterwards had changed them entirely. When our prophet arose to renew and give strength to religion, it was desirable on the part of the God-worshipping nations to keep up some memory of Abraham and to do so was really to give an encouragement to the people to unitarianism.



The *hajj* which consists of the simple worship of God and the emotions of love for him, the Abrahamic dress, the devotional face which Abraham had at the time he visited Arabia, the particular mosque whose foundation was laid with his own blessed hands and the recollection of the fact that there was no other temple then, for the worship of God, all over the world, plainly shows that all such things were introduced to give currency to the worship of God and to encourage the divine worshippers of all the world to gather together in the Abrahamic fashion for His worship and to recite loudly in the same plains and hills the words of divine love and to revive the ceremony of sacrifice that was offered by him to God.

(2.) As the Almighty has endowed man with wisdom and intelligence by which he knows God and makes distinction between good and evil, similarly He has put in him the power of love, but the practice of both is different from each other. The mind says, O man! stand respectfully before the heavenly Monarch, praise Him and lastly ask Him what you wish. Love says give up all such formalities, put down your head upon His blessed feet and go on repeating *subhāna Rubbī al aalā*. Holy is He who nourishes me and who is the highest of all—

Gar dast rasad hazār jānam,

Bar pāe mubārakat fishānam.

“I would gladly sacrifice a thousand lives at thy blessed feet, had I power to do it.”

This is why all kinds of worship enjoined in Islām are two-sided—outward and inward. What the mind acquires after a year's meditation and practice, love can obtain in a moment. God is not a material being that we walk around Him in a devotional form. It is only a step for spiritual perfection and without fixing a certain place for His worship, common persons cannot get satisfaction; but the



holy and the God-like can attain unto perfection without such outward practices. Therefore, to walk round the mosque built by Abraham, the lover of God and dedicated purely to divine worship is to revolve symbolically round the sideless and the houseless God and to perform devotions to Him.

(3.) Localities and birthplaces affect human inclination and disinclination, sympathy and apathy, hope and fear. Whosoever does not believe in them is one who denies what is self-evident and occurs in every-day life. The places where godly persons have performed divine worship and where they have experienced His blessings, there the human heart takes a different turn, especially when it witnesses the remaining signs of them. The things they touched with their hands, the ground they walked upon, produces the same sweet scent and feelings they gave forth in their time. On the contrary, in the places where atrocities were practised for years and the divine wrath had fallen upon them, there the human heart feels disgusted. This is the reason why Islām orders the Moslems to visit the sacred places once in their lifetime and to worship and offer their prayers that they might witness the blessings that are particular to them, and that having followed the patriarchs and the prophets, their prayers and devotions might be acceptable to God.

(4.) It is quite evident that the power of an assembly is stronger than that of an individual and is also better in every respect. All the world complies with and believes in the blessings of national unity. That is why every nation adopts some means of mutual intercourse and the exchange of thoughts, establishes annual conferences in which people from different places gather together and thereby benefit one another. For this very reason an annual session of the Moslems was also needful. As this nation is spread all over the countries of Asia, Europe,



Africa and Oceania, and as the prophet (peace be on him) had known this through inspiration, therefore, no better place than Arabia could possibly be appointed for the purpose ; because it is situated in the centre of Europe, the eastern, the western and the northern countries. Again, no better city than Mekka could be fixed for the *hajj* for several reasons.

Firstly, because the mosque of Abraham lies here. *Secondly*, the foundation of Islām (the gracious person of our holy prophet) took its flow from there. *Thirdly*, the religious language of all the Moslems is Arabic. So they with the Arabs as well as with the Chinese and the Moors can easily converse in Arabic.

As far as religious benefits are concerned, the aforesaid conference is good indeed ; it is also a medium of worldly improvement. The Moslems of far distant countries can do good to each other and reap the fruits of trade. The leading Moslems, the kings of their countries or their representatives can gather together at Mekka. In like manner, the *hajeess* in addition to their *hajj* can be sent from their native lands and societies as representatives to the general conference, then whatever plan of religions progress be approved of and sanctioned by the Moslems at their sacred place, their co-religionists could be accordingly formed into one compact whole body, which even the most powerful enemy could not overcome.

(5.) Man cannot be benefited by the manners, customs and the thoughts of different societies, unless he travels by land and by sea. Being confined to his native town or country, not even an experienced and daring person, can he be acquainted with the requirements of his age. No other travel can be better for him, than this, on condition the careless Moslems of these days might wish to receive the blessings their divine leader (Mohamed) has kept in store for them in meetings, in the prayers of Fridays



in both *Iḍs* (the festivals), in the *hajj* and in the sermons delivered on such occasions, and the requirements of the time might rouse them from the slumber of their idleness.

Fourthly—If one's mind believes in the truth of Islām, he then ought to declare it in public that he may have an opportunity to share all the blessings of it. To state sincerely the word of unity, *i.e.*, *Lā Ilāha illallāho Muhammad ur-rasūl-Ullāhi* (there is only one true God and Mohamed is His messenger), and to utter before the public *ash-hado au lā Ilāha illallāho wa ash-hado anna Muhammadan ab-duhū wa rasūluh* (I bear witness to the truth that there is no God but one God, and also bear witness to the fact that Mohammed is surely His servant and His messenger), is a sufficient confession of the truth of Islām before the public. Whoever utters these words with all his heart and mind accepts the Islāmic creed: (1) To believe in God. (2) His angels. (3) His inspired writings. (4) His prophets; (5) and in the last day, and the five commandments: (1) To offer daily prayers. (2) To keep fast in the days of Lent. (3) To make pilgrimage to Mekka. (4) To pay *zakwāt*. (5) To recite *kalima*. This is surely what we call the true Islām and in the blessed time of our prophet it was held merely in the five creeds and the commandments on which all the Moslem sects agree. This is also stated in the *Qorān*. Afterwards the minute discrepancies that crept in among the Moslems and formed them gradually into different sects, are quite superfluous and are of no account. If these sects in favour of their teachings do not deny the plain verses of the *Qorān*, nor the *hadeeses* (sayings and doings of our prophet handed down to us through trustworthy channels) nor the church discipline, they will be held simply as corrupted, else they will be considered as apostates to their religion.

The *Qorān* emphasises everywhere to put faith on the aforesaid points. One of its verses says: *Yā aīyuhalla-*



rīna āmanū billāhi wa rasulihī, wal-kitāb-illazī anzala min qabl. Wa man-yakfur billāhi wa malāikatihī wa rusulī wal-yaum-il-ākhirī fa qad za'alla zwa'lālan ba'idā. O Moslems! Believe in God, in His prophet, in the book that was revealed to him and also in the books that had been revealed previous to it. Whoever does not believe in God, His angels, His books, His apostles and in the day of resurrection, is led astray from the right path. Although a belief is an inward consent of the heart, however it cannot be known, nor can be trusted upon without a verbal expression.

Besides these points and commandments there are many others in the Qorān concerning human merits.

(1) To remember God at all times, and to relate His holiness and names in every state, while sitting or rising or walking. Among the heavenly religions nothing stands superior to it in giving an enlightenment to the soul, because nothing else is more effective than the divine light, nor more capable of taking the light than the soul. Material objects affect one another, much more can the supernatural light do so. No limit can be fixed to the latter. Put the iron in fire and it will turn to fire. Keep dust together with flowers and the dust will be sweet-scented.

Gile khush būe dar hammām roze

Rasīd az dast-i-mahbūbe ba das tam.

Bado guftam ki mushkī yā abirī,

Ki az būe dilāwez-i-to mastam.

Buguftā man gile nā chiz hastam,

Wa lekin muddate bā gul nashastam.

Jamāl-i-ham nashīn dar man asar kard

Wa garna man humān khākam ki hastam.

One day in a bath-room, sweet-scented dust

Reached my hand from one of my friends.

Art thou a musk or a sweet-scented powder, I said
unto it.



That has intoxicated me from its heart-captivating fragrance.

I am an insignificant dust, said she,

But sat in the company of flowers, for a time.

the virtues of my companion affected me

Else, I am the same dust which I was originally.

Yā aīyuhallazīna āman-uz-kur-Ullāha zikran kasīrā
Wa sabbihūho bukratan-wa-asilā. Wazkur-Ullāha kasīr-
al-la allakum tuftihūn. O ye the faithful, remember God
very often. Describe His holiness at daybreak and after
the setting-sun. Remember Him abundantly that you may
thereby be benefited.

(2) To contemplate the signs of nature and to meditate upon the evidences of the world and of individuals and thereby to keep close to the Almighty. All creatures are held as if they were a purified mirror of His perfect beauty. Divine people when they look into an object, see God therein. *Inna fī khalq-is-samāwātī wal-arzi wakhtilāf-illaili wan-nahāri wal fulkillatī tajri fil bahri bi mā yan-fa-un-nāsa wa mā anzal-Allāho min-assamāi min māin, fa ahyā bihil arza bada mautihā, wa bassa fihā min kulli dāb-batīn, wa tasrīf-ir-riyāhi was-sahabil musakhkhari bain-assamāi walarzi, la āyātīl-liqaumīn yaaqilūn.* It is the sum total of all the material beings that has been laid in the verse before the intelligent to serve as a mirror through which to see the beauty of God. The things spoken of in the verse are: (1) The creation of the heavens and the earth, the grand luminaries together with the different lights they give forth to the world, their rising and setting, their attraction, their properties, the spherical shape of the earth, with waters gathered round it, the mountains, plains of various sorts, their properties and effects, the varieties of vegetables, their construction and their beauties, the animals, the birds, the beasts, the quadrupeds, on land, in the sea, and in the skies, both big and small, their



conditions and their properties and the ways in which they live.

(2) The changes of night and day which are as evidences of the fact that man is mortal and that the material world is changeable.

(3) In seas and oceans and in the running water the sailing of boats, ships and steamers with useful export and imports and to be safe from the storms and waves of the seas. (4) The falling of showers from the skies and the dry land getting refreshed and wet therewith, the production of vegetables and the animals. (5) The blowing of the different kinds of wind ; the westerly wind was just blowing when some one suddenly changed the face of the fan and the easterly wind began to blow. (6) The appearance of clouds in the firmament, their spreading over there, the production of lightning and thunder therefrom, and the falling of hail. *Allazīna yazkur-un Allāha qiyā-man wa quūdan-wa-alā junūbihim wa yatafakkarūna fī khalq-is-samāwāti wal arzi Rabbanā mā khalaqta hāzā batilā-subhānaka wa qinā azāb-an-nār.* The servants of God remember Him while standing, sitting or lying down and having looked carefully into the construction of heaven and earth, keep up saying O Lord ! thou hast made all this not in vain, thou art free from accusation. O Lord ! spare us in the next world from the punishment of hell. Is He who hath made this world, not powerful enough to create the spiritual world ? Surely He is. Again, while this world has happiness and sorrow, are they not in the next world too ? Surely they are.

(3) In every work and at each turn of life, we ought to depend on Him and look towards the hand of His power. The Qorān states everywhere to depend on God. *Wa main yatawakkal al-Allāhi fahwa hasbuhū.* "God helps him who depends on and trusts in Him."



(4) To be thankful to God for his blessings and gifts. His gifts are countless. *Wa in tauddū niāmat Allāhi, lā tuhsūhā. Wa main yashkuru, fa innama yashkuru li nafsihi ; wa man kafara, fa inn Allāha ganūn hamid.* "It is good and beneficial for him alone who is thankful to God ; more gifts are given to such a person ; and he who is not thankful to God (for His gifts and blessings), He does not care for it and is not in want thereof." *La in shakartum, la azidannakum, etc.* "If you will be thankful to me, I will give you more, if not, my punishment is very hard."

(5) To be patient under troubles and difficulties ; not to be displeased with God's decree, rather with our fate, but to take it as the result of our own actions and to hope His blessings for the future. In short, there are two states in the life of man which cause him to be negligent of his Master : (1) Worldly blessings that make him proud, and as if intoxicated. (2) Troubles and hardships which dishearten him and break the bond of love and affinity. So He reforms both states—the first with thanks and the second with patience.

(6) To stick to truth and righteousness in every matter whether it concerns God or mankind. *Kūnū ma as-swadiqīn.* Amalgamate yourself into the body of the righteous.

(7) To adhere strictly to the principles of temperance and not to incline the mind towards the grandeurs, the beauties and the splendours of this world. Not to hold the life of this world longer than the time a swift-going traveller takes, in resting a little from the scorching heat of the burning sun. Much has been said about this point in several sūras of the Qorān and in various ways. It is thus stated in a place. *Aariz an man tawallā an zikrinā wa lam yurid illal hayātaḍ dunyā, zālīka mablaguhum min al ilm.* Turn thy face from him who changed thy mind from our



memory and desired nothing else but this world. He is very narrow-minded and of very limited understanding. In another it says:—*Wa zuriba lahum masal-ul-hayātid-dunyā ka māin anzalnāhu min-assamāi, fakhtalata bihi nabātul arzi, fa as-baha hashīman tazarūh-ur-riyāh ; wa kān Allāho alā kullī shaiin-muqtadirā. Almālo wal banūna zīnatal hayāt-id-dunyā, wal-bāqiyāt-us-swalihāto khairun inda Rabbika sawāban-wa khairun amalā.* (Sura kahf.)

O prophet ! Give an example of the life of this world to the people. It is such as we cause the water from above to rain, whereby the plants of the earth grow and flourish. After a few days they are broken to pieces and are made to fly by the winds. Your God has power to do everything. The change of every state of life is in His hands. Riches and children are merely the beauties of this transient world. In view of merit and hope, the everlasting virtues are better in the sight of your God.

It is impossible to have a better example of the life of this world. As the roots and plants of the earth grow from the water of heaven, how beautiful they look for a time. How do the tall trees in their green dresses and delicate waists droop their heads in the full bloom of their beauty. How proud and boastful the blossoms and the flowers look in their heart-captivating elegance. The earth is compared to the womb of a mother and the water that falls from the clouds of heaven to *nulfa* (the seed). This is why people compare the things that are on earth to mothers. This is always the case with man and animals. The essence of the male sex being settled in the mother's womb gives birth to heart-captivating men and animals. Again, how gracious their rising youth, their alluring puberty, their heart-felt emotions and feelings seem to be. No idea of death, no care for the end of beauty is an intoxication with which they are wholly overcome. How proud-



ly and boastfully masters of wealth and kings of countries pass their lives and are engaged in providing themselves with means of pleasure and happiness. The moon-faced and the beautiful sweethearts in their charms kick against the hearts of their lovers, until the other state commences, i.e., after passing the beautiful stages of their lives they have to confront the desolate deserts where there is nothing except the prickly plants of thorns and thistles. In a short time the hairs turn grey, the pearl-like string of teeth begins to break ; the stomach loses the power of dissolving its food. The grace and beauty of puberty depart. All the limbs of the body grow weak day by day which indicate that they are going to be separated from each other, for ever. As they die, within a few days of their death, the bones of the body and the proud head are kicked with the feet. Afterwards it turns to pieces and its particles fly up in the air. Sometimes, the dust of the body is made into bricks which are used in latrines, etc. The bricks in words of sympathy ask each other about their Master and they in painful words repeat the stories of their glory, their pleasure and happiness, their society, their elephants and horses, their moon-faced sweethearts, the events that took place in their time, the spring, the autumn, the winter and the summer that passed before their eyes. Now, the people that turned to dust have nothing with them, except the good deeds they did in their lifetime which encourage them to expect an everlasting life. Wife, children, riches all now disappear. God says in the Qorān : —*Yā aīyuhā insāno innaka kādihun ilā Rabbika kadhan fa mulā : qīh.* O man ! thou art rapidly travelling towards the Master and ultimately will have to reach Him. Night and day are the two wheels of his swift-going cart which draw and carry him to the next world and which none is able to prevent. What fine pieces of poetry some pious men have written on the subject. Sadī says :—



Tafarruj kunān dar hawāo-hawas
Guzashtem bar khāki bisyār kas.
Kasāneki azmā ba gaib andarand
Biyāyand-o-bar khāki mā bugzurand
Na bāyad basā māh-i-Parwīn-o-Hor—
Ki to sar na yārī zi bālīn-i-gor—
Basā Ter-o-De māh-i-Urdī Bihisht,
Bi yāyad ki mā bāshem-o-khisht.

“ ‘ Filled with ambition and vanity, for the sake of recreation.’

‘We passed the dust (graves) of many persons’
‘(Likewise) those who are hidden from us’
‘Might come and pass our dust (graves)’
‘Many months of Parwīn and of Hor are not required’
‘That thou mayst be unable to raise thy head from the grave.’ ”

‘Many months of Ter, De and Urdī Bihisht’
‘May pass that we might be nothing but turned to dust and brick.’ ”

Another poet says :—

Afsos ki gulrukhān kafan-posh shudand,
Az khatiri yakdigar farāmosh shudand.
Anānki basad zubān sakhun meguftand.
Ayā chī shanīdand ki khāmosh shudand.

“ ‘Alas! the flower-faced became coffin covered’
‘And slipped from the memory of each other’
‘How is it that those who spoke with hundred tongues’
‘What did they hear that they became silent for ever?’ ”

(8) To take warning and example for the past. To suppose the past as quite useless and to shut our ears from its history or its good and evil deeds is just as bad as to shut our eyes from the existing objects and not to take example therefrom, because as the ears are made to take warning from past history, so the eyes are made to be benefited by recent objects. Divine inspiration is not of the



nature to nullify a limb from its great importance and use. This is why the Holy Qorān lays before all, a true representation of past history and orders them to listen to it and to be benefited thereby. In one place it holds those in contempt who do not attend to past events and who do not take warning therefrom. *Wa lahum āzānun lā yasmaūna bihā, wa hum kal anāmi bal hum azwall.* They have ears but they do not hear with them, they are like cattle, nay ! worse than them.

The Qorān describes by way of example some events that concern the prophets and their followers that the Great God sent them to the people who were defiled with evil deeds and characters. These prophets constantly advised and warned their people, but they did not take notice of it but rose to oppose them. They devised plans to persecute and to kill their prophets and their followers, but God saved them at last from all kinds of persecution and cruelty, blessed them with every sort of blessing and made them fruitful. Those who disbelieved the prophets and turned infidels were smitten with calamities.

There is not the slightest doubt that to hear the history of the past, especially from a good preacher, affects the heart just as much as it does when we see the events with our own eyes. While history in this respect is considered very useful and a very important science by the wise people, then to describe the facts of history, by way of inspiration, in the form of preaching, cannot be useless, far from being a defect, and on that account to find fault with inspiration is sheer simplicity and silliness.

However, there is a great difference between historical discourses and preaching. The historian gives his account from the beginning to the end in the order of succession of events, and having once delivered it, considers its repetition as quite useless, whereas a preacher takes a



different course. This is why there are certain points, taken into account by the Qorān, when historical facts are set forth :—

Firstly—The facts and the prophets known to the first addressees of the Qorān are dwelt upon. The first addressees are usually the people of the country in whose language a sacred book is revealed and in which a prophet arises. In describing the blessings of the next world and in giving commandments to the people, the manners and dispositions of the people and the nation are thought of. This is the best way the prophets have of preaching. To take it for divine helplessness or partiality or restriction is an innovation of an evil mind.

Secondly—Facts are not given in order of succession; to adhere to this rule would be to interfere with the original purpose of preaching, therefore it is not observed.

Thirdly—Each fact gives as much account of the past as it is suitable to the occasion.

Fourthly—When several points connected with an important event are suitable to the occasion, then the same event is repeated over and over again, sometimes briefly and sometimes with a little detail, with a different object kept in view at every time. Take for example the event of Pharaoh and Moses, by which sometimes it is meant to show that the Israelites having borne persecutions from the hands of the Pharaohs, at last obtain the blessings of freedom, and at another time, it is meant to show that Pharaoh's getting drowned was the bad result of his disobedience to God and opposition to the prophet. The Quraish of Mecca were likewise warned to be careful of the bad results of opposing the prophet of God. Sometimes by the words, the consolation of the Moslems is meant the giving of examples of the faithful who patiently bore persecutions from the hands of their enemies and whom God



ultimately blessed for them. These are the reasons for which the same events or facts are brought over and over again. However, it takes a new aspect or has a different object in view, on account of which the repetition does not look unsuitable to the place or purpose; on the contrary, it produces elegance in style and gives perfect evidence of truth, otherwise to bring a subject again and again creates discrepancies in the account. The Qorān is quite free from them.

Fifthly—In every statement truth and accuracy are kept in view. Exaggeration, partiality and fanaticism are quite unknown to it, whereas the discourses of the historians are always polluted with evil. They generally overlook the good characters of those whom they hate and attach to them the charges which are the fabrications and productions of their own mind. They turn their eyes from the faults and defects of those whom they like, and show the least good quality of their friends to be as high as mountains. The nature of their mind appears in the accounts they dwell upon. On the contrary, the Holy Qorān is pure and free from all such things.

Note.—The enemies of Islām raise here two kinds of objections against the Qorān :

First—That it narrates with some additions, the same events and facts that are given in the sacred books of the Christians, the Pentateuch, etc., of which no proof can be had from the inspired records.

Second—That it sometimes gives a different account of things which the sacred writings clearly refute, and what a strange thing it is that it also verifies the truth of them and appreciates their value and usefulness.

*Objections.*

1. It is not recorded in the Bible that angels, with the exception of Satan, bowed down before Adam at his birth.

2. At the time of the flood Noah was 950 years old (Sūra Ankabut says so) although the first book of Moses, Chap. 17, says that he was at the time 600 years, and that after the flood, he survived 350 years more. So according to this computation all his age amounts to 950 years.

3. It is in the commencement of Sūra Hūd that one of Noah's sons refused to enter the boat and was drowned; but the first book of Moses 8, 9 says that all the sons of Noah

Answers.

1. In the Epistle of Paul to the Hebrews, Chap. 3, it is said that when He brought the first-born Adam into the world, He ordered all the angels of God to bow down before him.

2. The verse referred to says also the same. *Wa la qad arsalnā Nūahn ilā qaumhī fa labisa fihim al-fa sanatīn ilā khamsīna ā-man.* We sent Noah towards his nation. He lived among them 950 years. The Qorān does not dwell upon the age he had at the time of the flood. It simply says *Fa akhazahum-ut-tūfāno wa hum zwaālimūn.* The flood overtook them while they turned from the right path. There is no contradiction at all in either of the accounts.]

3. The Qorān turns out the unworthy son from the list of Noah's children saying that *Laisa min ahlika* "He is not in thy family." Now, if he has not been counted among the faith-

*Objections.*

entered the ark and were saved.

4. Sūra Joseph says that Joseph had an evil intention with the wife of his master; but the first book of Moses, Chap. 39, says that he refused to commit the evil and no evil intention entered his mind.

5. It is said in the beginning of Sūra Qasas that Moses being adopted by Pharaoh's wife as her son was nursed by her; but in the second book of Moses, Chap. 2, it is written that Pharaoh's daughter made Moses as her adopted son and nursed him.

6. It is recorded in the beginning of Sūra Mary that while Christ was to be born, Mary had gone to a far distant place and that Christ was born under a

Answers.

ful who were saved, it is not a contradiction at all in the account.

4. The Qorān also says the same because *hamma biha* is a co-relative of *laulā an raā burhāna Rabbih*, i.e., he would have intended, had he not seen a *burhān*, a sign from God. But as he had seen it before the intention, he did not intend to commit the evil.

5. The Qorān simply says that it was the advice of Pharaoh's wife to make Moses as adopted son and then to nurse, from which it does not necessarily follow that she made him as her own adopted son. Does it not mean that Moses could as well be called the adopted son of the mother whose daughter took him as her adopted son?

6. In the Qorān, there is a phrase *Makānan qa-siyā* which means a corner, a place of retirement, and the end of a place, whether it may be in Bethle-

*Objections.*

date tree, although it is said in Luke 2, that Mary had gone to Bethlehem, her father's native place, and Christ was born in a stable.

Answers.

hem or somewhere else; whether it be a stable or a public room separate from the house. Was it impossible for a date tree to be in the stable? The opponent is mistaken in understanding the meaning of the word *qasīyā*.

There are many other stories not found in the Bible which are quite contrary to the Law of Nature.

Objections.

1. Abraham's story that he broke the idols of his father and that his people cast him into the fire; but God put it out.

Answers.

1. In the first place, the sacred books are not found without alterations, nor are the books themselves referred to in the scriptures to be found. The names of some that are lost are these. The Book of the Wars of the Lord, a mention of which is made in Numbers, Chap. 21. (2) The Book of Eleather in which it is said that the sun stopped and nearly all day long it did not turn towards the west. (3) The book of *Yāhū*. (4) The 5th Book of Samaiyah. Again, the sacred books are not supposed to contain all

*Objections.**Answers.*

the facts. This is why they describe in some book a little, and in another a good deal more about the same person. Besides the Gospel of Matthew no other Gospel says that the Magees were led to Christ by a star. There are several other examples of this nature. Now can any one say that because facts are not found in certain sacred books, therefore they are wrong? Moreover, it nowhere declares the recent scriptures to be genuine and unaltered. Is it so then that the fact not given in the scriptures must be held to be wrong? To say that these facts are against reason is stronger still, when we consider the case of *Ahli Kitāb*. Their scriptures dwell upon still more unnatural events than any philosophy can agree with.

(1) The staying of the sun in a battle that the Sabbath Day may not take place. (2) All the miracles of the prophets of Israel are

*Objections.**Answers.*

recorded in the scriptures. (3) The devils that were turned out by Christ changed into the shape of pigs and then got drowned in the sea. (4) To give life to the dead as it is said about Christ and his apostles. (5) At the crucifixion of Christ the tearing up of a curtain from head to foot, the trembling of the earth, the cracking of stones, the opening of the graves, the coming out of the dead bodies from their graves and their being seen by many in the city. (Matthew 27.) In like manner, darkness covering all the earth at the sixth hour which lasted for three hours. The sun was also darkened. (Luke 23.) In like manner, Christ's being born without a father, coming out from his grave and ascending to heaven, etc. The Christians are so bitterly opposed to the Holy Qorān that while they begin to raise objections against it, they do not take notice that the sword of philosophy with which they

*Objections.**Answers.*

are trying Islām whether it may strike it or not, but first of all it cuts the head of their own religion. This is also the case with authors, who, though they claim to be honest, try to show the Qorān in a very bad light, while translating it and commenting upon it.

Generally, the events ascribed to the Qorān have been wrongly stated for the purpose of raising objections against it. For example, the travels of Alexander the Roman, although the Qorān does not give even his name. Surely some mention of Zul-qarnain (master of two horns) is made in it. Now, the historian who holds him to be Alexander the Roman is himself responsible for his judgment or rather supposition, not the Qorān. (2) It is a glaring mistake of the opponent to take the phrase "to see the sun setting in a dark fountain" in the sense that it was really so held. A stander by on a coast-line always sees the

*Objections.**Answers.*

sun as if setting in water. So to him who stands at the edge of a swamp it always appears to be setting therein. (3) The stature of Gog and Magog and the length of their ears are nowhere mentioned in the Qorān. The commentator who has fabricated the fables and attached them to the Qorān is responsible for them, not the Holy Qorān. (4) In answer to the fourth objection it is more than enough to say that Abraham's release from the fire is not unnatural. Instances of like nature come to notice in every-day life and all over the world that houses catch fire, people burn therein, still some persons or animals save their lives and safely come out of the conflagration. What wonder if such a thing happened in a place where God's grace existed.

2. It is also contrary to reason that the mountains and the birds sang the songs of God's praises with David.

2. In reply to the second objection, I have to say that the songs of praises by birds and mountains to-

*Objections.*

3. It is recorded about Solomon that he governed Genii, that he understood the language of the ants; that the Genii having considered that he was alive,

Answers.

gether with David are not inconsistent with the world of means. The mountains echo the sound of man's songs. Likewise, if a person sitting on a well makes a sound, sings or reads, the same will be echoed in the well. What wonder if we say that a well sang together with a certain person. Also, the animals feel pleasure in Music. The camels getting inebriated with the night-songs of the Bedouin Arabs, go on rapidly. It is nothing strange if hearing the songs of David some birds were affected and pleased which should be held as their praise. Those who know the secrets of the spiritual world and the conversations and perceptions of the mineral and animal kingdoms do not think it impossible.

3. Solomon has not been spoken of in the Qorān as king of all the world. To understand the language of birds and animals is impossible to the public; how-

*Objections.*

were thereby deceived, that hoopoe, a bird, informed him of Balqīs, the princess, and that her throne was sent for, by one of Solomon's courtiers in the twinkling of an eye, so she at once appeared before Solomon. He ruled all the world. The winds that blow were under his control. From morning to noon and from the afternoon to the evening the aforesaid throne, crossed over the distance of a month. The Genii were employed by Solomon in the work of engineering, etc., and were accustomed to do enormous works. All such things are contrary to reason.

Answers.

ever, it is not inconsistent with those who are given to spiritual exercises or with those whom Nature has gifted with enlightenment. They hear and understand the talks not only of animals but also of minerals. Surely their talks are not like ours. In like manner if by hoopoe (hudhud) the commonly known bird be meant, then to hold talks with it is not impossible. Hundreds of pigeons are employed to go on errand. In the same way if Genii have their existence, it is no wonder if Solomon might have used them as managers to supervise his work. While balloons, etc., have recently been invented to fly up in the air and to pass the distance of months in hours, then during the time of Solomon, if his miracle be not accepted, what difficulty is there then, to have him invent some art to that purpose. Day by day the marvellous things that are invented such as telephone, phono-

*Objections.**Answers.*

graphy, etc., which were previously held as contrary to the Law of Nature, clearly indicate that there might be many more kept in the store of heavens, hitherto considered as against Nature, may perhaps come to appear as well as the revolutions of time lead to the thought that previous to this, there may have been sciences which are now lost. It is a folly to take a brain of two inches as the sum total of Law of Nature and what is not comprehended by it, to be held as contradictory to it. No boundary line has been hitherto drawn for Nature, nor any law has been prepared by man for it. What he calls as Law of Nature is his witnessing and experiences. Man together with all his faculties, powers, life, experiences and witnessings is limited; no limited law can govern an unlimited nature.

4. It is also in the Qorān that Alexander the Ro-

4. In reply to this, the author has to say that a

*Objections.*

man travelled East and West so far that he saw the sun setting in the jungles as it is stated in the following verse :—*Fa innahū muharramatun alaihim arbāina sanatīn-yatihūna fil-arzi.* (Māida Ruk. 3.) How wrong is all this description?

Answers.

mention of Zul-qarnain has been certainly made in the *Qorān* which the *Ahli-kitab* having held as an enigma had asked the prophet to examine him, and in reply to which he simply told them that Alexander was a king whom God provided with every sort of magnificence and splendour. He travelled so far in the West and the East that he had a sea before him where the sun looked to him as though setting and where he preached to the people. Then he took a third journey and reached a nation who complained to him against the plunders of Gog and Magog and applied to him to build a wall to prevent them from entering their country. Accordingly he built a wall of pieces of iron and covered it all over with melted copper or zinc. So on account of its height, the enemies could not ascend it, nor could they break through it on account of its strength and durability. They tried their

*Objections.**Answers.*

utmost to cross it, but could not. However, some time they will be let loose and over-run it.

(1) The Qorān does not mention the position of these travels, nor of the countries in which they took place.

(2) Nor does it say what or who were Gog and Magog? Do they still exist? If so, how do they pass their lives? And what are they now called?

(3) Nor does it mention the country where this wall was built or whether it still exists.

(4) Nor does it mention the time when Gog and Magog will rise, nor what they will do then.

(5) Nor the country which was ruled by Zul-qarnain. All these points were outside the limit of the answer that was required for the occasion. Now, the points discovered by learned men and supposed with their opinions are their own judgments, in which they have served their purpose, some-

*Objections.**Answers.*

times from indications of the Qorānic words, sometimes from the statements of the historians and sometimes from the traditions that do not amount to what is higher than conjecture, and it is possible that they may have taken the true sense of the aforesaid points or they may have been mistaken. But the Qorān is nowise liable to objections, rational or irrational. The objector having attached the opinions of the learned men to the Qorān raises his objection against it, which is wrong ; because there are several walls still found in the world and held as wonders of ages. (1) First the wall of China. (2) A closed gate in the Valley of Jabal-ut-Tai. (3) In the mountains of Azarbaejan called *Darband* and *Bāb-ul-Abwāb*. By building the walls it was meant to withhold some nations among which were also Gog and Magog.