LIFE AFTER DEATH
By Maulana Muhammad Ali, M.A., LLB

[This article constitutes Part V of the INTRODUCTION to the Holy Qur'an]

Death a stage in Evolution.

Though this subject has been dealt with fully in the footnotes under appropriate verses, I am dealing with it in the Introduction for two reasons. In the first place, because there are many misunderstandings about it, and secondly, because it is in the Holy Qur'an that full light is cast on this subject and no other sacred Book makes any approach to the wonderful disclosures made in the Qur'an. According to the Holy Qur'an, death does not bring the life of man to an end; it only opens the door to a higher form of life. Just as from dust is evolved the man, from the deeds which he does is evolved the higher man. As from the small life-germ grows up the man and he does not lose his individuality for all the changes which he undergoes, so from this man is made the higher man, his attributes being changed and he being made to grow into what he cannot conceive at present.

Connection between the two Lives.

The life after death, according to the Holy Qur'an, opens out a wide vista of progress before man, a new world of advancement before which the progress of this life sinks into insignificance: "And certainly the Hereafter is much superior in respect of degrees and much superior in respect of excellence" (17:21). The connection between the two lives, the life on this earth and the life after death, is established in the clearest words. Heaven and hell are not places of enjoyment and torture to be met with only after death; they are realities even here. The Hereafter is not a mystery beyond the grave; it begins in this very life. For the good, the heavenly life, and for the wicked, a life in hell, begins even here:

"And for him who fears to stand before his Lord are two Gardens" (55:46).

"O soul that art at rest, return to thy Lord, well-pleased with Him, well-pleasing Him: so enter among My servants and enter into My paradise" (89:27-30).

"It is the Fire kindled by Allah, which rises above the hearts" (104:6,7).

"And whoever is blind in this, shall also be blind in the Hereafter" (17:72).

The Resurrection or the Hour.

While the life after death is spoken of as a continuation of this life, a particular day is repeatedly mentioned in the Holy Qur'an, under various names, as the day on which that life finds a complete manifestation. It is generally called yaum al-giyamat or the day of the great rising or the Resurrection (2:113), and is also spoken of as the day of decision (77:13), the day of Reckoning (38:26), the day of Judgment (51:12), or the day of Meeting (with God) (40:15), the day of the Gathering together (42:7) etc.

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The most frequently occurring word for the Resurrection is al-Sa'ab, which originally means any portion of time, and is, therefore, generally rendered as the Hour. Raghib, the well-known lexicographer of the Qur'an, says that there are three sa'abs (hours) in the sense of resurrection, viz., (1) kubra (or the greater), which is the rising up of the people for reckoning; (2) wusta (or the middle), which is the passing away of a nation; and (3) sughra (or the minor), which is the death of the individual. The word is used in all these senses in the Holy Qur'an. An example of the last occurs in 6:31: "They are indeed in loss who give the lie to the meeting with Allah until when the hour comes upon them all of a sudden," where the hour clearly stands for the death of the person who gives the lie. As regards the use of the word in the other two senses, it is very frequent, and the two significances are often interchangeable, either sense being applicable.

Resurrection in this life.

The different words which stand for the Resurrection are in some sense also applicable to this life; the rising of the dead is sometimes their spiritual resurrection which was to be brought about by the preaching of the Prophet; the day of Decision also signifies the triumph of Truth and the vanquishment of falsehood; the day of Reckoning is equally the reckoning in this life, and so is the day of Requital. The law of the requital of good and evil affects this life as much as the next, a complete manifestation taking place when the limitations of the body of clay are removed by death, which thus becomes a starting-point for a new and higher life. It is a law that works every moment and will not come into operation on a particular day; even paradise and hell are spoken of as originating with this life. Hence God is repeatedly described as Quick in Reckoning (2:202; 3:18, 198, etc.), meaning that His reckoning is working every moment. Every evil deed leaves its impress on the human mind: "Nay, rather what they did has become like rust upon their hearts" (83:14), so that the consequence follows as soon as a deed is done. Still more plainly: "And We have made every man's actions to cling to his neck, and We shall bring forth to him on the day of Resurrection a book which he will find wide open" (17:13). Thus an action leaves its effect upon man as soon as it is done; only it is not seen by the human eye, but will be palpably manifest in the form of a wide-open book on the day of Resurrection, for the veil which covers the eye now, so that it cannot see the finer things, shall then be removed: "Certainly thou wert heedless of it, but now We have removed from thee thy veil, so thy sight today is sharp" (50:22). The law of the requital of good and evil is thus working all the time; only the consequences cannot be seen by the physical eye, but the finer senses granted at the Resurrection will see them clearly: "On the day when hidden things are made manifest" (86:9).

The Balance

The law of the requital of good and evil is a comprehensive one; "He who has done an atom's weight of good shall see it. And he who has done an atom's weight of evil shall see it" (99:7, 8). So every good deed bears fruit, and every evil deed bears an evil consequence, whether the doer is a Muslim or a non-Muslim; but, owing to the preponderance of mercy in Divine nature, good brings tenfold fruit, even seven hundredfold; see 6:161; 2:261; 28:84; 42:30, etc.

A man is judged by the preponderance of good or evil in him and it is in this connection that the setting up of a mizan, or a balance, is spoken of. The words wazn and mizan, as used in the Holy Qur'an in this connection, do not indicate weighing with a pair of scales; it is in the wider sense of fulfilling the requirements of justice that they are used. For instance, 57:25 speaks of messengers being sent with the Book and the mizan, where the mizan clearly stands for rules of justice or principles of equity - "that men may conduct themselves with equity". Again, 55:7 speaks of a mizan being set up in nature: "And the heaven, He raised it high, and He made the mizan". Here the mizan stands for justice, according to well-known commentators. A similar measure or balance is spoken of as being set up to judge man, whether it is good that preponderates in him or evil. Here are a few quotations:

"And We will set up a just balance on the day of Resurrection, so no soul shall be dealt with unjustly in the least; and though there be the weight of a grain of mustard seed, We will bring it; and Sufficent are We to take account" (21:47).
"And the measuring out on that Day will be just; then as for those whose measure of good deeds is heavy, they shall be successful. And as for those whose measure of good deeds is light, these it is that have made their souls suffer loss" (7:8, 9).

The Book of Deeds.

A few words may be added as to the book of deeds. We are told that every action, however great or small, is written down:

"And the book shall be placed, then thou wilt see the guilty fearing from what is in it; and they will say; Ah! Woe to us! What a book is this! It omits not a small one nor a great one, but numbers them all" (18:49).

"So whoever shall do of good deeds and he is a believer, there shall be no denying of his exertion, and We write it down for him" (21:94).

"He utters not a word but there is by him a watcher at hand" (50:18).

"Or do they think that We hear not what they conceal and their secret discourses? Aye! and Our messengers with them write down" (43:80).

"And surely there are keepers over you, honourable recorders - they know what you do" (82:10-12).

"This is Our book that speaks against you with justice; surely We wrote what you did" (45:29).

Not only has every individual his book of deeds, but even nations are spoken of as having their books of deeds;

"And thou shalt see every nation kneeling down; every nation shall be called to its book - today you shall be rewarded for what you did" (45:28).

It must, however, be borne in mind that the word kitab (translated as book) or kataba (he wrote) is used in a very wide sense in the Holy Qur'an. As Raghib says, kitab (book) does not always mean a collection of written leaves; it sometimes signifies the knowledge of God, or His command, or what He has made obligatory. Nor does kataba always signify that he wrote certain words on paper with ink and pen; it also means he made a thing obligatory, or decreed, ordained, or prescribed a thing. Let us see now what is meant by the writing of the deeds and the book of deeds. The above quotations show that by the writing of the deeds is meant their preserving and guarding, the angels being called both keepers and recorders. The following verses throw additional light on this subject:

"And We have made every man's actions to cling to his neck, and We will bring forth to him on the Resurrection day a book which he will find wide open. Read thy book, thine own self is sufficient as a reckoner against thee this day" (17:13, 14).

"There are (angels) following him closely, before him and behind him, who guard him by Allah's command" (13:11).

"Nay! the book of the wicked is in the prison. And what will make thee know what the prison is? It is a written book" (83:7-9).

"Nay! the book of the righteous is in the highest places. And what will make thee know what the highest places are? It is a written book" (83:18-20).

The first of these quotations shows that the book of deeds which a man will find on the Resurrection day is nothing but the effect of the deeds he has done. In the second, it is not what a man does that is spoken of as being guarded, but it is clearly the doer who is guarded, and, reading it with the first quotation, the conclusion is evident that man's deeds are guarded by the impress which they make upon him. The third and the fourth quotations show that the book of deeds is identical with the place where it is kept; in the former, the book of deeds is in a prison and the prison is a written book; in the latter, the book of deeds is in the highest places and the highest places are a written book. The
book of deeds is, therefore, within man because the deeds are preserved by the effect which they leave on man. It is said to be in a prison, in one case, because the evil deeds hamper a man's progress, and keep his faculties for the doing of great and good deeds shut up, as it were, within a prison; and, in the other case, it is said to be in the highest places, because by good deeds the faculties given to man find their highest development. It is quite in consonance with this that we are told that a man himself will make his own account: "Read thy book; thine own self is sufficient as a reckoner against thee this day" (17:14). It is sometimes the doer that reads his own book, while on another occasion he invites others to read the same: "Lo! Read my book" (69:19). Such is the doer of good, while the evil-doer is made to say: "O would that my book had never been given me, and I had not known what my account was!" (69:25, 26). That each nation has also a book, as already pointed out, bears out the truth of what has been said here, for the impress of what a people do is equally left on their national life, and nations like individuals are judged by what they do.

Paradise.

The life after death takes two forms: a life in paradise for those in whom the good preponderates over the evil, and a life in hell for those in whom the evil preponderates over the good. The word paradise (Ar. firdaus) occurs only twice in the Holy Qur'an - in 18:107 and 23:11. It is the word Jannat (Garden) or its plural Jannaat that is generally used to indicate the abiding-place of the righteous, who are generally described as those who believe and do good deeds, while their abiding-place is generally said to be Gardens in which rivers flow, the rivers corresponding to faith, and the trees of the Garden corresponding to the good which a man does. The word Jannat is derived from jann, which means to conceal a thing so that it is not perceived by the senses, and janna means a garden because its ground is covered by trees. The description of paradise as a garden with rivers flowing in it is, however, only a parable: "A parable of the Garden which the righteous are promised: therein are rivers of water" (47:15). The blessings of paradise cannot be conceived in this life, and are not, therefore, things of this world: "No soul knows what is hidden for it of that which will refresh the eyes: a reward for what they did" (32:17). An explanation of these words by the Holy Prophet is given in Bukhari as follows: "Allah says, I have prepared for My righteous servants what no eye has seen and no ear has heard, and what the mind of man has not conceived" (B. 59:8). Therefore paradise and what it contains cannot even be conceived by the mind of man. Ibn 'Abbas is reported to have said that "nothing that is in paradise resembles anything that is in this world except in name" (RM., vol. 1, p.172). For instance, the word zil (lit., shade) occurs very often in the Holy Qur'an in connection with the blessings of paradise, but a shade is not what is really meant, for there is no sun: "They shall see therein neither sun, nor intense cold" (76:13). The word is there, but the significance underlying it is different. According to Raghib, it stands for plenty or protection. Such is also rizq (sustenance) in paradise; it cannot be what sustains the body here; in fact, prayer itself is called a sustenance in 20:131. Nor are the fruits of paradise like the fruits of this life, because these are the fruits of deeds done: "Whenever they shall be given a portion of the fruits thereof, they shall say, That is what was given to us before" (2:25). Evidently the fruits of the deeds are meant here, and not the fruits that the earth grows, because the latter are not given to all the faithful here, while the former are. Similar is the case with the water, the milk, the honey, the cushions, the thrones, the clothes and the adornments of the next life; these descriptions are of the nature of similes as the Qur'an expressly calls them a mathal or simile.

In fact, a little consideration would show that even our ideas of place and time are not applicable to the next life. It is said in the Qur'an that paradise extends over the whole of the heavens and the earth: "And hasten to forgiveness from your Lord and a Garden the extensiveness of which is as the heavens and the earth" (3:132; 57:21); and when the Prophet was asked where hell was, if paradise extends over the whole of the heavens and the earth, he replied: "Where is the night when the day comes?" (RM, vol. 1, p.670). This shows clearly that paradise and hell are more like two conditions than two places. Again, notwithstanding that the two are poles asunder, the one being the highest of the high and the other the lowest of the low, they are separated only by a wall: "Then a separation would be brought between them by a wall having a door in it; on the inside of it there shall be mercy and before the outside of it there shall be chastisement" (57:13). Elsewhere, speaking of the inmates of paradise and the inmates of hell, it says: "And between the two there shall be a veil" (7:46). Again, a "vehement raging and roaring" of hell-fire is mentioned repeatedly (25:12; 67:7), but those in paradise shall "not hear its faintest sound" (21:102), while we are told that those in hell shall talk with those in heaven and the two shall hear each other; see 7:44-50. I quote only the concluding verse: "And the inmates of the Fire shall call out to the dwellers of the Garden, saying: Pour on us some water or of that which Allah has given you. They shall say: Allah has prohibited them both to the disbelievers". Thus those in paradise shall hear the talk of those in hell, but they shall not hear the
roaring of the fire of hell. This shows that hell is a condition which shall be perceived only by those in it, and similar is the case with paradise.

Paradise and Hell begin in this life.

As I have already pointed out, the Holy Qur’an says that paradise and hell begin in this very life. Read the following verses along with those already quoted:

"And convey good news to those who believe and do good deeds that they shall have gardens in which rivers flow; whenever they shall be given a portion of the fruits thereof, they shall say, This is what was given to us before; and they shall be given the like of it" (2:25).

"For them is a known sustenance" (37:41).

"And He shall cause them to enter the Garden, which He has made known to them" (47:6).

The first of these verses shows that the fruits which the righteous shall find in paradise shall be the same as were given to them in this life; the second and the third show that the sustenance which shall be given to them in paradise is made known to them in this very life. It is clear that the sustenance and the fruits spoken of here are not those which the righteous have in common with the evil-doers, the fruits and the sustenance that the earth grows, which is needed for the support of the body of both. The things meant are those which are granted specially to the righteous, to which the evil-doers have no access; in fact, they remain quite blind to them in this life and are, therefore, deprived of them in the Hereafter: "And whoever is blind in this life shall also be blind in the Hereafter" (17:72). These are the fruits of good deeds and the sustenance which the righteous find in the remembrance of God; see further 20:130, 131.

It is in accordance with this that the soul that has found rest in God is admitted to paradise in this life: "O soul that art at rest, return to thy Lord, well-pleased with Him, well-pleasing Him; so enter among My servants and enter into My Garden" (89:27-30).

Highest bliss of Paradise.

It is quite in accordance with this conclusion that we find that the highest bliss of paradise is plainly stated to be the pleasure of God, the greatest spiritual blessing which the righteous strive for in this life, and by attaining which they enter into paradise in this very life, as has just been shown:

"Allah has promised to the believing men and the believing women Gardens in which rivers flow, to abide in them, and goodly dwellings in Gardens of perpetual abode; and greatest of all is Allah’s goodly pleasure - that is the grand achievement" (9:72).

Those in paradise shall be occupied with and find delight in the praise of God and in His glorification; in what is declared to be a spiritual sustenance for the righteous in this life (20:131):

"Their cry in it shall be, Glory to Thee, O Allah! and their greeting in it shall be, Peace! and the last of their cry shall be, Praise be to Allah, the Lord of the worlds!" (10:10).

There is no grief, fatigue or toil therein, and the heart is purified of all rancour and jealousy, peace and security reigning on all sides:

"The righteous shall be in the midst of Gardens and fountains. Enter them in peace, secure. And We will root out whatever of rancour is in their breasts - they shall be as brethren on raised couches, face to face. Toil shall not afflict them therein, nor shall they be ever ejected therefrom" (15:45-48).

"They shall not hear therein vain or sinful discourse, only the word peace, peace" (56:25, 26).

"And they shall say: All praise is due to Allah, Who has made grief to depart from us; surely our Lord is Forgiving, Multiplier of reward, Who has made us alight in a house abiding
for ever out of His grace; toil shall not touch us therein, nor shall fatigue therein afflict us" (35:34, 35).

Paradise is meant for further advancement.

Notwithstanding all this, paradise, according to the Holy Qur'an, is not a place for simple enjoyment or rest; it is essentially a place for advancement to higher and higher stages: "But those who keep their duty to their Lord, shall have high places, above them higher places, built (for them)" (39:20). This shows that not only does paradise admit the righteous to high places, but it is, in fact, the starting-point for a new advancement, there being higher and higher places still, and it is in accordance with this that they are spoken of as having an unceasing desire for attaining to higher and higher excellences, their prayer in paradise being: "Our Lord, make perfect for us our light" (66:8). This idea of a ceaseless advancement in paradise is one which is peculiar to the Holy Qur'an, and not the least trace of it is to be met with in any other scripture.

Hell is meant for purification.

Quite in accordance with the idea of paradise as a place of unending progress to higher stages of life is the idea of hell, where punishment is not meant for torture but for purification, in order to make a man fit for spiritual advancement. The idea underlying hell is that those who wasted their opportunity in this life shall, under the inevitable law which makes every man taste of what he has done, be subjected to a course of treatment for the spiritual diseases which they have brought about with their own hands. It is for this reason that the Holy Qur'an makes a difference between the abiding in paradise and the abiding in hell, allowing a termination in the latter case but not in the former.

As I have already noted, punishment for evil deeds sometimes takes effect in this very life, and the Holy Qur'an lays down the principle in clear words that every such punishment is a remedial measure:

"And We did not send a prophet into a town but We overtook its people with distress and affliction in order that they might humble themselves" (7:94).

"And certainly We sent messengers to nations before thee, then We seized them with distress and affliction in order that they might humble themselves" (6:42).

It is clear from this that God brings down His punishment upon a sinning people in order that they may turn to Him; in other words, that they may be awakened to the higher life. The same must, therefore, be the object of the punishment in hell. That this is really so is made clear, in the first place, by giving the utmost prominence to the quality of mercy in God, as already pointed out, and then by stating clearly that all men have been created for mercy: "Except those on whom thy Lord has mercy and for this He created them" (11:119). The purpose of God must be ultimately fulfilled and, though man may bring down punishment on himself by his deeds, yet as God has created him for mercy, mercy is the ultimate end in the Divine scheme. Elsewhere we are told: "And I have not created the jinn and the men except that they should serve Me" (51:56). They must, therefore, ultimately be made fit for the service of God, and that is the higher life. With all its fearfulness, hell is called a maulâ (patron) of the sinners, in one place (57:15), and their umm (mother), in another (101:9). Both these descriptions of hell are a clear indication that hell is meant only to purify a man of the dross which he has accumulated with his own hands, just as fire purifies gold of dross. In fact, it is to point to this truth that the Holy Qur'an uses the word fitnah (which originally means the assaying of gold, or casting it into fire to purify it of dross), both of the persecutions which the faithful are made to suffer (2:191; 29:2; 29:10) and of the punishment which the evil-doers shall suffer in hell (37:63), where the food which those in hell shall be given is called fitnah, because the object in both cases is the same, the faithful being purified through persecutions and the evil-doers by hell-fire. Therefore hell is called a patron of the sinners, because, through suffering, it will make them fit for spiritual progress; and it is called a mother of the sinners to show that its connection with them is that of a mother with her child, the sinners being brought up, as it were, in the bosom of hell. The fire is a source of torment, but it is also a purifier. The keenness of the torments of the other life is due to the keener perception of the soul, which is the necessary result of its separation from the earthly vessel. Bliss and torment, therefore, grow equally keener in that life.
Punishment of hell not everlasting.

It is in consonance with its remedial nature that we find it stated that the sinners shall ultimately be taken out of hell. It is true that the word *abad* is thrice used in the Holy Qur'an in connection with the abiding in hell (4:169; 33:65; 72:23), but *abad* indicates eternity as well as long time, and that the latter significance must be taken in this case is made clear by the use, in the same connection, of the word *ahgâb* (78:23), meaning years or long years. Besides this, a limitation is placed on the abiding in hell by the addition of the words *except as thy Lord please*, the exception clearly indicating the ultimate deliverance of those in hell. The following two verses may be noted in this connection:

"He shall say, The Fire is your abode, to abide in it, except as Allah please; for thy Lord is Knowing, Wise" (6:129).

"So as for those who are unhappy, they shall be in the Fire: for them shall be sighing and groaning in it: Abiding therein as long as the heavens and the earth endure, except as thy Lord please: for thy Lord is the Mighty Doer of what He intends" (11:106, 107).

Both these verses show clearly that the punishment of hell is not everlasting. To make this conclusion clearer still the latter of these occasions may be compared with the next verse which describes the abiding in paradise: "And as to those who are made happy, they shall be in the Garden, abiding in it as long as the heavens and the earth endure, except as thy Lord please; a gift never to be cut off" (11:108). The two expressions are similar: those in hell and those in paradise abide in it as long as the heavens and the earth endure, with an exception added in each case showing that they may be taken out of it. The concluding statements are, however, different. In the case of paradise, the idea that those in it may be taken out of it, if God pleases, is immediately followed by the statement that it is a gift which shall never be cut off, showing that they shall never be taken out of paradise: while, in the case of hell, the idea of those in it being taken out of it is confirmed by the concluding statement - "for thy Lord is the Mighty Doer of what He intends".

The conclusion drawn above is corroborated by the sayings of the Holy Prophet. Thus a saying reported in the *Muslim* concludes: "Then will Allah say, The angels and the prophets and the faithful have all in their turn interceded for the sinners and now there remains none to intercede for them except the Most Merciful of all merciful ones. So He will take out a handful from the Fire and bring out a people who never worked any good" (Ms. 1:72). Further, Bukhari records a saying to the effect that, when the sinners are taken out from hell, they shall be thrown into "the river of life, and they will grow as grows a seed by the side of a river" (B. 2:15), which clearly indicates that they shall be made fit for a higher life. The *Kanz al-Ummal* records the following: "Surely a day will come over hell, when it will be like a field of corn that has dried up, after flourishing for a while" (KU, vol. vii, p.245); "Surely a day will come over hell, when there shall not be a single human being in it" (*Ibid*). A saying of 'Umar is recorded as follows: "Even if the dwellers in hell may be numberless as the sands of the desert, a day will come, when they will be taken out of it" (*Fath al-Bayân*).

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"Victory of Islam"

*(FATH-I-ISLAM)*

AHMADIYYA MOVEMENT - THE DIVINE MISSION

FOR ISLAMIC TRIUMPH

BY THE PROMISED MESSIAH,

HAZRAT MIRZA GHULAM AHMAD

Readers of this book! May the Most High God shower His blessings upon you in this world as well as in the Hereafter. It is after a pretty long interval of time that this humble servant, today, wishes to draw your attention to an important matter relating to the Divine-mission which has been entrusted to me by the Most High God for the vindication and defence of Islam. I wish, in this dissertation, to impress upon you with all the power which God Almighty has conferred upon me, the *grandeur of this mission and the great need for the success and triumph of this movement*, so that I may be exonerated and relieved of the great obligation imposed upon me. What effect this writing of mine will produce on
the minds of the people I am not worried to know. My purpose exclusively is to deliver, as best as possible, the Divine-message which has been laid to my charge, no matter whether the people listen to it with a willing ear, or look upon and regard it with loathsome and disgust, and whether they harbour in their hearts about me feelings of goodwill and sincerity or of doubtfulness and suspicion. Everything I leave in the hands of God, Who is ever Watchful over His servants.

Needs of the Present Dark Age: Description of its Moral and Spiritual State.

Ye! seekers-after-truth and the faithful lovers of Islam! you are fully aware of the fact that the present age in which we live, is so deeply steeped in darkness and disbelief that disruption and discord of a high degree has set in all our affairs, no matter whether they relate to faith or to action; and a dreadful deluge of vice and wickedness has been blowing in every direction. The thing which is called faith has been set aside and replaced by a few lifeless words which are merely to be repeated by the lips; and matters which go by the name of good deeds, have been understood to be synonymous with the performance of certain ceremonies or acts of extravagance and hypocrisy, there being, no real righteousness and rectitude but only complete ignorance and destitution.

1. Scientific-Materialism has Shaken the Foundation of Faith

The philosophy and sciences of this age, too, stand strongly opposed to spiritual worth and welfare. The effects produced by them on the minds of their votaries have proved to be highly pernicious, poisonous and pernicious, leading them away to depth of darkness and obscurity. They have been found to quicken the vile and vicious matter in human beings, arousing thereby the sleeping Satan into action. People acquainted with these sciences often create such an acute aversion for matters of religion that they begin to rail at and ridicule the great principles ordained by God - prayer, fasting and other devotional practices. Even the existence of God carries neither any weight nor any worth in their faithless hearts, so that a large majority of them, having been dyed deeply in atheistic colours, and infatuated fully with agnostic ideas, are at daggers drawn with religion, notwithstanding the fact that they call themselves the sons of Islam. And in the case of those reading in colleges it often so happens that before they have done with and are relieved from their studies after the acquisition of necessary knowledge, they are divested and relieved of all interest in their religion.

2. Disbelief in Moral Values - No Honesty nor Integrity in the World

I have, so far, dealt with and discussed only one aspect which, in the present age, is overladen with the fruits of error and vice. But there are hundreds of more aspects besides which are no less abhorrent. Honesty and integrity, it is generally observed, have so disappeared from this earth as if they had never existed. Deceitfulness and fraud, for the purpose of gaining this world, have increased enormously; and the one who is the most wicked, is looked upon and considered as the most capable. Diabolical designs fraught with different kinds of falsehood and fraud, depravity and corruption, wickedness and villainy, are on the rampage giving rise to monstrous habits, deadly disputes and inveterate hatred. A great storm as it were, of foul and filthy passions is raging all round, and the more the people become conversant and skilled in these sciences, the more the deterioration and decay in their natural traits of moral soundness and modesty, mercifulness and honesty.

3. The Christian Calumny - False Propaganda against the Holy Prophet of Islam

The teaching of the Christians, also, has been forging various kinds of mines for the purpose of blowing into pieces the fine structure of truth and faith. Their propagandists have been painfully busy in cooking up subtle tricks of falsehood and fabrication which make use of and employ on every seizable opportunity for the extermination of Islam. New methods and means are ever invented to inveigle and beguile. Of that Perfect Man who was the pride of all the holy personages, the dignified Diadem of all the chosen ones of heaven and the Lord of all the prophets of God, the Christians commit a criminal contempt. They stage plays in theatres in which mock and mimetic representations of Islam and its Holy Founder are shown, most wickedly, to revile and ridicule him. False charges have been fabricated to cast base asperion on the good name of the Holy Prophet of Islam, and no rascality is spared to give them a wide publicity by means of pen, picture and platform.

Ahmadiyya Movement - the Providential-Plan and a Divine-Miracle

Ye Muslims! now lend me your ears, and listen most attentively that all the intricate and deceptive invention of the Christian nation to counteract and nullify the pure and wholesome effects of
Islam; their spending of huge sums of money in spreading extensively the network of their cunning and crafty devices; and the employment of such shameful weapons against Islam, that it would be better not to pollute and defile the sublime subject of this book with their mention. All these are the treacherous tricks of trade which the worshippers of Trinity have been using with the success and skill of a conjurer; and until the Most High God shows His powerful Hand, having the might of a miracle behind it, to destroy the effect of this enchantment, it is impossible to think that the simple and guileless hearts can ever be emancipated from the influence of this Christian jugglery. *The Most High God has, therefore, displayed* this miracle before the true Muslims of this age and broken the spell of the opponents, having endowed him with the gift of His revelation and special blessings and the fine and subtle knowledge of His ways and investing him with a large number of heavenly signs and wonders, and spiritual truths and excellences that he may with the aid of *this heavenly hammer be able to smash into pieces the waxen idol raised up by the Christian conjuration*. Therefore, ye Muslims! the advent of this humble servant is indeed a miracle wrought by the Most High God to drive away and dispel the darkness of this spell. Was it not essentially necessary that miracle, as against magic, should also have come into the world? Is it a matter of impossibility in your eyes that the Most High God should, as opposed to all this cunning and craft which has reached the degree of real magic, show such a glitter and gleam of truth which has the power and effect of a miracle?

**Time for the Divine Promise of Heavenly help**

People of wisdom and understanding! Be not surprised and astonished that the Most High God has vouchsafed a heavenly light at this time of extreme exigency and darkness, and sent a man into the world for the propagation of the message of Islam, the dissemination of the Holy Prophet's luminous light, for the good and guidance of the Muslims and the purification of their internal life. Bewilderment and perplexion there would indeed have been if the Most High God Who is the Protector of the religion of Islam, and had promised to preserve the teaching of the Qur'an from ever becoming graceless and gloomy, abortive and atrophied had not redeemed His Holy Word, having perceived this dreadful darkness and the internal and external disruption and discord. I repeat again; it would certainly have been an embarrassing confoundness if the clear and distinctly stated prophecy of the Holy Prophet that the commencement of every century the Most High God will raise a man who will revive and resuscitate His religion, had gone amiss and failed.

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**The Promised Messiah as a Champion of Islam**

**HIS MONUMENTAL BOOK, THE BARAHIN-I-AHMADIYYA**

By MASUD BEG MIRZA

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In the later half of the nineteenth century, when the entire Muslim world was in the midst of an all-enveloping gloom and the well-wishers of Islam were in the grip of a life-and-death struggle against the Western civilization and when the Christian missionaries and Arya Samajis were vilifying Islam and its Holy Founder, Hazrat Mirza Sahib took up their united challenge and fought single-handed all the battles of Islam. He was not a stereotyped theologian with narrow mental grooves and a mind stuffed with conventional knowledge, but he was a critical thinker and an enlightened exponent of the principles of Islam. He wrote about 90 books besides hundreds of pamphlets and handbills to establish the supremacy of Islam as a religion. He had made a comparative study of all religions and was equally well-versed in contemporary thought. Not only did he use the eye of reason in exploring the regions of thought, but he also supplemented his researches with the spiritual experience of revelation. According to him there was no conflict between reason and religion, rather there existed an inter-relationship between reason and revelation and they supplemented each other. But this was true only of Islam, and he challenged the people of other faiths to produce scientific formulae, if there were any from their own respective scriptures, for the purification of the soul and edification of man to the higher planes of life. On the one hand he wrote against atheism, agnosticism and scepticism and challenged the Christians, Arya Samajists, Sanatan Dharmis, the followers of Brahma Samaj and other Hindu sects, and on the other hand, he unveiled the beauties of the Holy Qur'an and boldly proclaimed that the only living religion is Islam and the only living prophet is Muhammad, may peace and blessings of Allah be on him.
His outstanding work, the Barahin-i-Ahmadiyya, was written, in four volumes, to establish the truth of the Holy Qur'an and the prophethood of Muhammad. Its first two volumes were published in 1880, the third in 1882, and the fourth in 1884. Besides dealing with all the existing and divergent thoughts on religion, it asserts with full force the fact of the existence of God, and that God speaks to the chosen ones from among the followers of the Holy Prophet, the nature of Divine revelation and a proclamation from the Author, "Whoever doubts the fact of Divine revelation, let him come to me to observe and experience it in person." The publication of this book created a stir in the religious world of India and brought Hazrat Mirza Sahib to a position of great prominence as a defender of Islam and the best exponent of its teachings.

To give the reader an idea of the worth of this monumental work, one cannot do better than quoting from a contemporary journal, Isha'at-us-Sunnah (June to November, 1884), in which Maulvi Muhammad Hussain of Batala, a leading theologian of the day, reviewed the book in about 150 pages. He says: "In our opinion, this book, in view of the present age and the present conditions, is such that a like of it has never so far been published in the history of Islam, and as for the future, we can say nothing. Its author has also displayed such steadfastness in helping forward the cause of Islam with money, labours, with pen and tongue, that a parallel of it is rarely met with among the past Muslims. If someone should consider these comments of ours as Eastern exaggeration, let him produce at least one such book in which Islam has been so forcibly defended against all hostile critics, especially against the Arya and Brahma sects of Hinduism. And over and above this, let him point to just a few of such persons who may have undertaken, besides these manifold services, to furnish proofs of the spiritual side of Islam and have so manfully thrown out a challenge to all opponents of Islam and disbelievers in the fact of Divine revelation, "Whoever doubts the fact of revelation, let him come to me to observe and experience it in person".

The Book With A Challenge!

The book comprises 300 forceful and convincing arguments in support of Islam, and the Author throws a challenge to the followers of other faiths to put forth similar arguments from their scriptures in support of their religion, or to refute his arguments and win a prize of ten thousand rupees, for which the Author had pledged his property. He also reduced the number of 300 to one-half, one-third, one-fourth, or even one-fifth, if any non-Muslim would care to meet that challenge, and he would still be considered eligible for the prize. However, none had the courage to accept this challenge, and it remains unanswered up to this day, a fact that clearly establishes the superiority of the principles of Islam and the teachings of the Holy Qur'an. A year after the publication of Barahin, Hazrat Mirza Sahib announced that he was the Mujaddid of the fourteenth century, and people welcomed him, for he had shown his worth in the Barahin and the services rendered heretofore by him for the cause of Islam, justified such a claim.

A General View Of The Book

The Promised Messiah postulated, of course from the Qur'an, that the laws and teachings of a revealed religion must not conflict with the laws of physical Nature, inasmuch as the one is the Word of God and the other the Work of God. So the laws emanating from one and the same source cannot be contradictory. That is why the Holy Qur'an, when it wants to explain some abstract spiritual truth, calls attention to some concrete phenomenon of Nature. This is like explaining the unknown by the known. Under this general principle, he discusses such subtle questions as the existence of God and the fact of Divine revelation. He argues that in the whole realm of physical Nature, a law of demand and supply is constantly at work. There is no demand, but without fail there is supply as well, somewhere. Hunger and thirst are two of our primary needs, and the supply of food and water is there - nay even before a child is born, the milk is provided in the mother's breast. Man wants to see with his eyes, and light comes to supply this need. The ear must hear, and this creates a demand for something to bring sounds, and that something is there in the form of air. Similarly, Hazrat Sahib argues, there is a deep hankering in the innermost heart of man that he should know his Creator. There is a longing in him to worship a Deity. In the moment of despair, he wants to supplicate to a Higher Being and seek help. There is an innate quest for God in him. If this is so, it proves that God must be there, and if God is there, He must make Himself known to man. And God makes Himself known to man when He speaks to man.
The parallelism between the Word of God, the Holy Qur'an, and the Work of God, the Nature, is very beautifully brought out at great length in the Barahin. The first four attributes of God with which the Holy Qur'an opens, are clearly and exactly manifested in the Book of Nature. When we look around, we find certain laws constantly at work in the physical world.

Firstly, that everything is created with a set purpose; and it is by a gradual process of evolution that a thing attains to its appointed end. Take for instance, a tiny seedling. It is destined to grow into a big tree. The process of its growth is marked by definite stages through which it must pass. This is the primary law regulating life, i.e. evolution from the lowest to the highest point along a set fixed route. And this primary law of Nature forms the fundamental attribute of God as given in the Holy Qur'an, viz. Rabb. The word Rabb means One Who brings a thing up, step by step, from the lowest to the highest stages. We find Rabb at work all over Nature, and Rabb alone could be the God of man. Again, it is a common observation that the seedling would not grow unless a number of other requirements were provided i.e. suitable soil, water, air, sunshine and so forth. The Qur'an represents this law of Nature by the attribute Rahmân which means One Who supplies these preliminary requirements without human effort. Further success of the growth depends on how far the laws of horticulture are observed. If these are observed, the result is proper growth. If not, the seed must either get atrophied or result in a stunted growth. These two laws conform to the next two attributes of the God of the Qur'an, viz, Rahim and Mâlik. Rahim is One Who rewards effort on right lines; and Mâlik is One Who has the power to punish or pardon, in case the proper laws of growth are not observed. Any process of evolution whether in Nature or in man proceeds on these lines. Thus the God of the Holy Qur'an is the God we find manifested in Nature and hence the only true God.

This is just a specimen of the pearls of thought that we find in the book, Barahin-i-Ahmadiyya. The wealth of knowledge contained in this book still remains a priceless treasure. It is a philosophical as well as a scientific exposition of Islamic truths, in keeping with the scientific spirit of the age. Hazrat Mirza Sahib was not a credulous person, who is content with hereditary, customary or conventional ideas. But he possessed the keen discerning eye of the scientific critic and he weighed and judged the comparative values of the existing religions on their own merits. He knew the worth of his book more than anybody else did, and how he wished that if he had enough money, he would have got that book written in letters of gold. As he said:-

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**Recognise The Imam of the Time**

By MAULANA MUHAMMAD ALI, M.A.; LLB

**SOME FALSE CHARGES REFUTED**

Translated from Urdu by M.A. SAMAD, Retired Sub-Judge of Gaya, Bihar, India

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"And the person, who does not recognise the Imam (religious leader) of his time, dies the death of ignorance."

(Hadith)

The Prophet Muhammad (may Allah's blessings be upon him) is the Last Prophet after whom, none can be appointed as a prophet till the Day of Judgement, because, with Muhammad's appearance, the mission of prophethood has been fulfilled.

It is through him (Muhammad) that we have got the Guide Book viz. the Holy Qur'an which fulfils the object in every age and every clime and will do so till the Day of Judgement and no further problem can arise, which cannot be solved by the Book, and to perform which any new prophet may be required. This is the reason, why Prophet Muhammad has been designated as the Last Prophet. There
are numerous sayings of the Prophet Muhammad, wherein he has proclaimed, that he is the Last of the Prophets and there will be no prophet after him. But it cannot be denied that with the lapse of time, corruptions creep into the beliefs of the people, which are against religion, and sometimes people become so lethargic, that some Divinely-inspired Personality is required to instil a new life and remove the lethargy.

Appearance of 'Mujaddid' (Reformer)

To fulfil this need the Prophet has said: "Verily Allah will raise a Mujaddid (Reformer) for the Muslim people at the beginning of every century, (Hijrah), who will revive the faith for them."

This saying of the Prophet has been accepted as authentic by all great Collectors of Hadith. It has been proved correct practically too as in every century some reformer or other has stood up and has claimed to be appointed by Allah. There have been more than one reformer in different parts of the world - they have claimed to be such on the strength of the Prophet's saying. Among such blessed people are Hazrat Omar bin Abdul Aziz, Hazrat Imam Shafai, Imam Abul Hasan al-Ash'ari, Imam Ghazzali, Imam Razi, Imam Jalaluddin Seyuti, Hazrat Syed Abdul Qadir of Gilan, Imam Bukhari, Imam Nasai, Imam Ibn Taymiyya, Hazrat Shah Waliullah of Delhi and Hazrat Shaikh Ahmad Sirhandi. They guided the people to the right path on obtaining guidance from the Holy Prophet Muhammad (peace be upon him). They saved Islam from the vile attacks of the enemies, though unfortunately some learned men of the time, dubbed them as Kafirs (unbelievers) and harassed them. Some five hundred Ulema declared Hazrat Syed Abdul Qadir Jilani to be a 'kafir'. Hazrat Abu Hanifa, Hazrat Imam Malik, Hazrat Imam Shafai and Hazrat Imam Hambal were tortured in various ways. They were also imprisoned and flogged. Hazrat Mujaddid Alf Sani was imprisoned in Gowardar fort and his views were declared to be heretic. In spite of such harsh treatments, they all stood for truth and righteousness. May Allah be pleased with them all.

The Mujaddid (Reformer)

It was in the fitness of things that the said promise of the Holy Prophet Muhammad (peace be upon him) be fulfilled in this 14th Century (Hijrah) when atheism and materialism had reached their highest mark. Not only people of other religions were making frivolous objections against Islam, there was even ill-feeling and diversion from religion among the Muslims including the Ulema. There was so great ignorance prevalent about Islam that it was a necessity that some divinely-inspired person should come forward, with the spirit found among the past reformers; rather he should surpass the previous reformers as his task was so much more difficult. God blessed Hazrat Mirza Ghulam Ahmad of Qadian and raised him to the position of the Reformer. In this century, none else has claimed to be the Mujaddid (Reformer). Hazrat Mirza Sahib, on the other hand, took up the cause of Islam and gave a crushing reply to the objections of the followers of other religions, which none did so vehemently during the last thirteen hundred years. One of the bitterest enemies of Hazrat Mirza viz. Maulvi Muhammad Hussain of Batala, while reviewing Barahin-i-Ahmadiyya has stated: "Considering the state of affairs of the present day, in my opinion this book is such, as has not been brought out uptill now in favour of Islam. God alone knows about the future. Its author is also so strong in the support of the cause of Islam, that we do not find anyone like him amongst the Muslims of the past. If anyone treats my view as an Asiatic exaggeration, let him point out a single such book, which has thrown such a bold challenge to all the religions or the enemies of Islam. Let some such men be pointed out, who might have boldly asserted that if anyone suspects "Ilham" (that Allah speaks) let him come to me (i.e. to Mirza Sahib) and have an experience and experiment of it" (Ishaat al-Sunah, vol. VII, June to November, 1884, p.152).

In spite of this admission, the same Maulvi Muhammad Hussain of Batala and several other Ulema following in the footsteps of their predecessors, passed a fatwa (Fiat) or Kufr (infidelity) against the Reformer of the time, and attributed several matters to him (falsely). It is already stated that during his (Mirza Sahib's) time matters had gone so far, at the hands of the Christians and on account of the Muslims, that it was necessary that some Reformer should appear to improve matters and actually it happened like that.

Claim of Messiahship

The claim of Hazrat Mirza Sahib to be the Mujaddid (Reformer of the Age) was made public in 1882, but in 1891 God informed him that Jesus Christ son of Mary was dead already and that Messiah about whom there is prophecy in the Hadith was, in fact, the Reformer of the 14th Century A.H. who
was to be like Christ being endowed with the qualities of Christ: and as his main object was to do away with the menace of Christianity, he was named Messiah. Hazrat Mirza Sahib himself explained: "As I have been given the light for the guidance of the Christian nations, so I have been named son of Mary". He has explained more clearly the significance of this name in these words:

"It should be remembered, that the claim to be Promised Messiah is not weightier than being a 'Mulham', one with whom God talks and a Mujaddid from God, so it is permissible for him to be called by God as Moses-like or Messiah-like. One who has the distinction of talking with God and who has been deputed to serve religion, God the Great and Glorious may give him any name. The present Reformer has been given the name of the 'Promised Messiah' because, the big task of this Reformer is to counteract the adverse propaganda of Christianity and to vindicate the superiority of Islam by irrefutable arguments" (Aeen-i-Kamalat-i-Islam, p.340).

Thus it is clear that Hazrat Mirza Sahib never meant to become the original Christ, but he got this honorary title because of his mission to counteract the Christian propaganda. In spite of these detail, it has been related by Hazrat Mujaddid Alf Sani that it is just possible that "the Ulema of the time who do not go deeper than the outward appearance, will deny this because of the depth of meaning in these matters ... and will consider it against religion."

Charge i.e. Fatwa of Kufr (Infidelity)

The Ulema of the present day following in the footsteps of their predecessors put all sorts of blames on the Reformer and held him to be an infidel and harassed him in every way.

In brief the charges levied against him were:

(1) He claimed to be a prophet.
(2) He held Muslims to be unbelievers.
(3) He abused the Ulema (Religious leaders) of the time and the Muslims.
(4) He insulted Hazrat Isa (Jesus Christ) and other prophets.

These are the biggest insinuations made against Hazrat Mirza Sahib and for which he is dubbed as an infidel; though none of these insinuations is correct.

We explain and prove the falsity of these charges as follows:

Charge of claim to Prophethood

Hazrat Mirza Sahib never claimed to be a prophet, rather repeatedly, he refuted it in his books. He has stated clearly:

"There is no claim to prophethood, but to Muhaddathiyyat which has been done by the order of God."

(Izala Auham, p.421).

"I am neither a claimant of prophethood, nor do I deny the miracles or the angels and Lailat al-Qadr etc., rather I believe in all those matters which form part of the Muslim beliefs, and which are the doctrines of the Sunnat wal Jama'at sect. I accept all those doctrines which are confirmed by the Holy Qur’an and Hadith. I consider Hazrat Muhammad (may Allah's blessings be upon him) to be the Last of the Prophets, and hold any other claimant to prophethood to be a liar and infidel. I never claimed to be a prophet and never stated that I was a prophet. But some people have misinterpreted my words."

(Hamamat al-Bushra, p.79).

Many similar assertions are found in his books, but those who have got malice in their hearts, overlook clear statements and simply choose the phrase used in an allegorical and figurative sense though Hazrat Mirza Sahib has clearly stated, that he was given the name of prophet in an allegorical sense and not as a reality and it is just as Hazrat Maulana Rum (may peace be upon him) has spoken about the Imam that "O disciple, he is the prophet of this time, so that the prophet's light may be shown by him". Hazrat Mirza Sahib has himself suggested to his community: "As on account of such words, which have been used merely figuratively, there may be disruption in Islam and it may have bad
effect, hence the members of the community should not use such figurative terms in every day parlance; and must have whole-hearted faith in the fact that Prophethood has come to an end with Hazrat Muhammad (peace be upon him) ..... I am a servant of Islam and this is the main object of my appearance and the words prophet and messenger have been used in the mere figurative and allegorical sense". If after this vindication, anyone, whether a friend or a foe, still insists that Hazrat Mirza Sahib claimed to be prophet is to say the least a most unjust man.

The Charge that Muslims are Infidels

Another false allegation is that Hazrat Mirza Sahib treated the Muslims as Kafirs. This has been refuted repeatedly. Hazrat Mirza Sahib's own words are: "From the very beginning it has been my faith, that by denying my claims no one becomes an infidel" (Tiyaq al-Qulub, p.130). On the same page he avers; "I do not name any 'Kalimah-go' (reciter of Kalimah) as Kafir (infidel)." In his last book Haqiqat al-Wahi he says: "What a great dishonesty it is that you (yourself) proclaim (me) to be a Kafir and still charge me with holding all the Muslims as Kafirs" (Haqiqat al-Wahi, p.120).

In practice also he treated the Muslims just as Islam demands. In so much so that he permitted the funeral prayer of an opponent who did not speak ill of him, and in fact he offered funeral prayer of several such persons, who were not his disciples or followers.

In spite of these clear explanations, who can be a greater tyrant than the one who alleges that Hazrat Mirza Sahib considered the Muslims as infidels.

The duty of the Mujaddid (Reformer)

What is explained above is the exposure of the charges brought against Mirza Sahib every now and then in an attempt to set people against him.

It is the duty of the fair and just ones that they should not be led away by what the so-called Maulvis say. They should realize the responsibilities that God and the Holy Prophet (peace be upon him) have placed on them. They should study the life and work of the Reformer of the time and ponder over it. If Hazrat Mirza Sahib is not the Mujaddid (Reformer) then the promise of Hazrat Muhammad (peace be upon him), which has been fulfilled for the last thirteen centuries, would remain unfulfilled in the fourteenth century when transgression from the right path along with sin and evil have reached their highest pitch.

Who else is the Reformer who has done anything towards the defence and propagation of Islam, as has been done by Hazrat Mirza Ghulam Ahmad of Qadian and his followers. The details of these works may be had from Ahmadiyyah Anjuman Ishaat-i-Islam, Ahmadiyya Buildings, Brandreth Road, Lahore.

In brief it would suffice to say that the Holy Qur’an has been translated into three European languages and still further translations are in hand. In addition to an Islamic mission at London, in the centre of Europe, a beautiful Mosque has been built in Berlin and a Mission has been established there. Another mission is working in Holland. Independent Missions are in Indonesia, Guyana, Dutch Guyana, Trinidad, South Africa and Fiji Islands to counteract the anti-Islamic propaganda work.

Recently missions have been opened in South America and in Western Africa where Islam is winning against Christianity. Islamic literature is being sent to all the four corners of the world.

Who else is putting even one-tenth of the efforts to spread Islam, as the followers of the true Mujaddid of this century - Hazrat Mirza Ghulam Ahmad Sahib, are doing.

Last Appeal

O people of God, get up and exert to help in the cause of Islam, which is the duty of every Muslim. Come forward to propagate Islam. Gird up your loins, support the Reformer of the Age, strengthen your faith; for the Holy Prophet Muhammad (peace be upon him) has said, "One who did not recognize the Imam (Leader and Reformer) of the time, died in ignorance" i.e., he did not receive the light, which the Reformer brought with him.
In the end we think it necessary to make it clear that the members of the Qadian Group have become 'Saint-Worshippers' and as such have raised Hazrat Mirza Sahib to the pedestal of prophethood. Just as the followers of the previous Messiah (Jesus Christ) elevated him as God, the followers of the second Messiah (Hazrat Mirza Sahib) made the Mujaddid a prophet. Consequently the Qadian Section considers all the other Muslims to be Kafirs (infidels).

The real and true followers of the Reformer (Hazrat Mirza Sahib) are the members of "Ahmadiyyah Anjuman Ishaat-i-Islam (Lahore)" who have vindicated their claim as missionaries of Islam by presenting it in its true spirit.

The Glory of the Holy Qur'an
by HAZRAT MIRZA GHULAM AHMAD
Founder of Ahmadiyyah Movement in Islam

General law of nature

If we cast a glance on the creation of God, and ponder over the peculiar qualities which the Creator has reposed in them, we come upon and discern clearly the principle that all these qualities may be divided into two kinds: Firstly, those that can be easily appreciated. For instance, everybody knows that man has two eyes, two ears, etc. These are facts which can be appreciated and recognized by a mere glance. Secondly, those that are hard and subtle. For example, the strange construction of the eye, by means of which both the eyes function unitedly as one, beholding alike all things great and small; or the making of the ears which enable them to hear various sounds, etc. These facts are such as cannot be appreciated by a simple observation which necessitates many years of research of great scholars and specialists in sciences. There are hundreds of hidden marvels in the construction of the human body which no one may have so far been able to reach.

It cannot be doubted that the higher purpose behind these wonders of the human body is that man should realize and appreciate the perfection of the Divine Power and Wisdom, which has accomplished these marvellous deeds in his creation. But the following objection may, however, be urged for want of knowledge and discernment: Why should God have made this matter, which was intended to induce divine knowledge, so subtle and abstruse that a whole age of thinking and deliberation is required to understand and appreciate it, and yet with the uncertainty as to whether all the hidden realities will be unravelled and disclosed; and that on account of this, man has not so far been able to get even one single drop out of the vast ocean of that knowledge; and that these marvels should have been so manifest and clear as to fulfil that great purpose easily?

The reply would be that the Creator, in regard to all His creations, is He Who is not contented with the display of some manifest marvels only, but has also concealed in everything profound and abstract wonders. To call and condemn this noble work of the Supreme Being as worthless and useless will be the height of ignorance. It should be understood that He has not created man, like other inferior animals, with such a narrow nature that his knowledge might have remained confined to a few tangible and readily perceptible facts. On the other hand, man has been invested with the power to make unlimited progress in the vast field of knowledge and learning through keen observation and deep thought.

If all these divine marvels had been made manifest and clear, so that there would have been left no need for the exercise of observation and thought on the part of man, what things would have been there whereunto he would have devoted and directed his intellectual powers, the cultivation of which is imperatively necessary for the perfect development of man? And if he had not been vouchsafed the opportunity to comprehend and infer, how could it have been possible for him to raise himself to the intended stage of perfection? Since humankind is so closely connected with the use of man's mental powers, the Creator has concealed many wonders in His creation in such a way that unless man puts into action with full force the powers and faculties bestowed upon him, these marvels cannot possibly be comprehended.

In short, all the works of the Almighty finish not merely on rough and crude constructions, but the deeper one digs into them, the finer the marvels one will find. The general law, which has been proved beyond doubt in regard to all things coming from God, states that they are all full of deep
secrets and abstruse subtleties. Every sensible man, therefore, will have to admit, in accordance with this law of nature, that Divine Word also should not be devoid of profound delicacies.

People argue that since the sacred Scriptures have been revealed for the good and guidance of the ignorant and Bedouins of the desert, the teaching contained therein should, therefore, be within the ken of their meagre needs.

This is another misconception which has arisen out of ignorance. If we were to study the Qur'an seriously, and reflect over its excellences, our false notion would be dissipated like the dispersion of darkness when the sun rises.

It has clearly been stated by God that the Qur'an has been revealed for the reformation of the whole world and for the reclamation of all kinds of human temperaments. In it, the followers of all the faiths - Jews and the Christians, the Polytheists and the Magians, the Atheists and the Agnostics - have been addressed much in the same way as the ignorants of the desert have been accosted; "Surely those who believe, and those who are Jews, and the Christians, and the Sabians, whoever believes in Allah and the Last Day and does good, they have their reward with their Lord, and there is no fear for them, nor shall they grieve".

When it has been proved manifestly that the Qur'an had to deal with all sorts of human temperaments, was it not necessary that it should have impressed its truth and glory on each one of them, and banished all kinds of doubts and misgivings? Moreover, if the ignorant have also been addressed in this sacred Book, it does not follow that God wished to keep them as such, wallowing in ignorance and lack of knowledge. On the other hand, He wanted that the human powers and wisdom, which lay dormant in their nature, should quicken up and come into action. What possibly is the use of knowledge if the ignorant are forever to be kept in ignorance?

It need not be said that more conjecture or surmise is unable to hold its stand against a fact. When some peculiarity of a thing has been discovered after a long experience, it would be unwise to denounce it on the basis of some proofless presumption. It sounds as if a man were to deny the peculiar qualities of plants for the reason that if the Creator had reposed these qualities into them for the good and benefit of man, why should He have concealed them from the eye of human beings who, merely for want of a knowledge of them, continued to die without treatment for a long time? Should a man cast a glance around him, he will find that Divine Law is not confined to one or two things only, nor is it hidden to an extent which makes it difficult to understand.

Profound principles

It is to be understood that God has made no secret of, nor concealed any of the essentials of religion. The profound principles comprise those fact only which are beside and above these elementary fundamentals of faith, and are meant for such persons who have been endowed with the capability of acquiring higher excellences. By means of these subtle and finer truths those people rest not contented with those principles only, but make progress in divine knowledge and wisdom and get to the only tower of firm and certainty which is, indeed, a sublime point for human power and progress to reach. - The Triumph of Islam, pp.94-99.