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## CONTENTS.

### SUBJECT.

#### ISLAM, IV.

ANSWER TO QUESTION, II, OR THE STATE OF MAN IN THE AFTER LIFE ... ..	PAGE. 253
THE PARACLETE ... ..	266
E ETERNITY OF SOUL ... ..	283
ANSWER TO A QUESTION ... ..	288

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بسم الله الرحمن الرحيم  
نحمده ونصلي على رسوله الكريم

## ISLAM, IV.

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### ANSWER TO QUESTION, II,

OR

### THE STATE OF MAN IN THE AFTER LIFE.

WHAT is the teaching of the Holy Quran as to the state of man in his life after death, is the next question which offers itself for solution. Briefly, the state after death is not altogether a new state; it is in fact every whit a representation, a full and clear image, of our spiritual state in the present life. Here the good or bad conditions of the deeds or beliefs of a man are latent within him and their poison or panacea casts its influence upon him only secretly, but in the life to come, they shall become manifest and clear as daylight. An idea of it, a very imperfect one though, may be had from the manner in which a person sees in a dream the embodiment of whatever is predominant in his temperament. When his temperament is prepared for a severe attack of fever, he would see in a dream flames of burning fire, whereas he would find himself in floods of water when about to catch cold. In short, when the body is prepared for a particular disease, a dream would often disclose the embodiments of the conditions giving rise to it. From the manner in which internal conditions are represented in physical forms in dreams, we can form an idea of the embodiments of the spiritual conditions of this world in the life to come. After our earthly course is ended, we are translated to regions where our deeds and their consequences assume a shape, and what is hidden in us in this world is there unrolled and laid open before us. These embodiments of spiritual facts are substantial realities, as even in dreams, though the sight soon vanishes away, yet so long as it is before our eyes, it is taken

to be a reality. As this representation by images is a new and a perfect manifestation of the power of God, we may as well call it, not a representation of certain facts, but actually a new creation brought about by the powerful hand of God. With reference to this point Almighty God says in the Holy Quran: *فلا تعلم نفس ما اخفى لهم من قرة اعين (السجدة)* "No soul that worketh good, knoweth the blessings and joys which have been kept secret for it," to be disclosed after death. Thus, Almighty God describes the heavenly blessings that the righteous shall enjoy in the next life as having been kept secret, because not being like anything contained in this world, no one knows aught about them. It is evident that the things of this world are not a secret to us; we not only know pomegranates, dates, milk, &c., but frequently taste of them. These things, therefore, could not be called a secret. The fruits of paradise have, therefore, nothing in common with these except the name. He is perfectly ignorant of the Holy Quran who takes paradise for a place where only the things of this world are provided in abundance. In explanation of the verse quoted above, the Holy Prophet said that heaven and its blessings are things which "the eye hath not seen, nor hath ear heard, nor has it entered into the heart of man to conceive of them." But of the things of this world, we cannot say that our eyes have not seen them, or our ears have not heard them, or our minds have not conceived them. When God and His Prophet tell us of things in heaven which our senses are not cognisant of in this world, we shall be guilty of cherishing doctrines against the teachings of the Holy Quran, if we suppose rivers flowing with the milk which we ordinarily drink here. Can we, moreover, consistently with the idea of heaven suppose flocks of cows and buffaloes reared in the paradisiac grounds and numerous honey combs hanging on trees with countless bees busily engaged in collecting honey and hosts of angels engaged day and night in milking cows and getting honey and pouring them continuously into streams to keep them running on? Are these ideas in keeping with the teachings of the verses which tell us that the world is a stranger to the blessings of the next world? Will these things illumine the soul, or increase the knowledge of God, or afford spiritual food as the heavenly blessings are described to do? It is, no doubt, true that

these blessings are represented as material things but we are also told that their source is spirituality and righteousness.

The following verse of the Holy Quran which may ordinarily be misunderstood, is far from describing the heavenly blessings as being identical with the things of this world. The verse referred to here runs thus: **وبشر الذين آمنوا وعملوا الصالحات** ان لهم جنت تجري من تحتها الانهار . كلما رزقوا منها من ثمرة رزقا قالوا هذا الذي رزقنا من قبل واتوا به متشابهة (البقرة)

“ Bear good tidings to those who believe and do good works that they shall inherit gardens beneath which rivers flow. So often as they are fed in that life with fruits, they shall say: ‘These are the fruits which were given us formerly,’ because they shall find the fruits of after life resembling the fruits which were given them here.”

Now the context clearly shows that the fruits which the righteous are said to have tasted here, do by no means, mean the fruits of trees or the things of this world. The verse in fact tells us that those who believe and do good works, prepare a paradise with their own hands for themselves, with their faith for trees and their good deeds for fruits. It is of the fruits of this garden that they are spiritually made to taste here and of the fruits of the same shall they eat in the next life, only that the spiritual fruits of this life shall be transformed into palpable and more delicious fruits in the next life. But as they shall have already tasted of them spiritually in this life, they shall be able to identify the fruits of that life with those of this and witnessing the close resemblance between the two shall cry out: “These are the fruits which were given us in the former life.” This verse, therefore, tells us in plain words that those who spiritually taste of the love of God in this world, shall be physically sustained by the same food in the next life. The blessings of the next life shall recall to their minds the spiritual blessings of the love of God which they tasted in this life, and they shall remember the time when in seclusion and at the dead of night, alone and in silence, they found their sweet enjoyment in the remembrance of God.

In short, the verse quoted above does not at all speak of the things of this world or of food which men used to eat here. If

it be objected that the words of this verse contradict the saying of the Holy Prophet, already quoted, which describes the blessings of heavenly life as unseen by worldly eyes, unheard of by human ears and inconceivable by the mind of man, we say the contradiction exists only when we take the words: "These are the fruits which were given us in our former life," as indicating only temporal blessings enjoyable in this life by all men whether good or bad. But if the "fruits" spoken of here be understood to mean the fruits of good works, the spiritual blessings which the good enjoy in this very life, there is no contradiction. Whatever the good men enjoy spiritually in this life, are really blessings not of this but of the next life and are granted to them as a specimen of the bliss that is in store for them in the next life in order to increase their yearning for it. It should, moreover, be borne in mind that the truly righteous man is not of this world and hence he is also hated by the world. He is of heaven and is granted heavenly blessings just as the worldly ones are granted the dainties of this world. The blessings which are granted him are really hidden from the eyes, the ears and the hearts of men of the world and they are quite strangers to them. But the person whose physical life is annihilated in the heavenly enjoyments, is made spiritually to taste of the cup which he shall actually quaff in the next world and hence the truth of the words "These are the fruits which were given us formerly." But he shall at the same time be perfectly aware that those blessings were quite unknown to the world, and as he too was in this world, though not of this world, so he also shall bear witness that his physical eye had never seen such blessings, nor his ears ever heard of them, nor had his mind ever conceived of them in the world. But in his second life (*i.e.*, after his regeneration) he had witnessed specimens of these things and this only at a time when all his lower connections having been cut asunder, higher ones were established with the next world.

The Holy Quran has described three important points in connection with the next life.

Firstly, it has repeatedly asserted that the life after death is not a new life but only an image and a manifestation of the present life. Thus it says: **وكل انسان اذ لمناه طائره فى عنقه ونخرج له يوم**

And we have in this very life bound the effect of a man's deeds about his neck, and these hidden effects shall we bring to light on the day of resurrection in the form of a book, wide open." The word طائر *ṭā'ir* used in this verse should be particularly noticed. طائر *ṭā'ir* literally means a bird, and is here used metaphorically to signify the actions of men. For, every action, whether good or bad, takes flight like a bird. The bliss or burden which a person feels in the performance of an act vanishes away, but it leaves its good or bad impression upon the heart. The Holy Quran has disclosed the important principle that every deed makes a mysterious impression upon the heart. Every action of a man is, in fact, followed by an action of God, which imprints its good or bad effect not only upon the heart but also upon the hands, the feet, the ears, the eyes, &c., of the doer. This book which records every action and hidden from the human eye, is being prepared in this life, shall show itself clearly in the next. Referring to the heavenly life, the Holy Word says elsewhere : يوم ترى المومنين والمومنات يسعون نورهم بين ايديهم وبأيمنهم (الحديد) "On that day the light of faith which is even here granted to the faithful men and women, shall be seen clearly running before them and on their right hands." With regard to the wicked, the Holy Book says : اللهم لكنا نثره حتى زرتم المقابر . كلا سوف تعلمون . ثم كلا سوف تعلمون . كلا لو تعلمون علم اليقين . لترون الجحيم . ثم لترونها عين اليقين . ثم لتسئلن يومئذ عن النعيم (النكث) "Your desires and passions turn you away from the search of the next life until you are consigned to the grave. Do not be so engrossed with the cares of this world, for you shall soon know that the love of the world does not lead to good consequences; once more I say to you that you shall soon come to know the evil consequences of the love of this world. Had you the *knowledge of certainty*, you could have seen hell in this life; but in the interval between death and resurrection you shall surely see it with the *eye of certainty*, and at last at the day of resurrection, you shall realize the *truth of its certainty* by personally undergoing the punishment." These verses leave no doubt as to the fact of the commencement of a hellish life in this very world. The hell of the next life is prepared in this hidden from the human eye, but can be recognised with the knowledge of certainty by those who bestow

consideration upon it. Almighty God has here described three stages of knowledge, viz., the knowledge of certainty, the eye of certainty and the truth of certainty. A homely illustration would perhaps make the subject easily comprehensible. If a person sees a column of smoke from a distance, he shall readily conclude the existence of fire there, as nothing else can give rise to smoke. He would thus obtain a certainty with regard to the presence of fire, which is called the knowledge of certainty. But if he walks on to the place from which the smoke rises and actually sees the flames of fire, he obtains a knowledge with the eye of certainty. To realize the truth of certainty, he must thrust his hand into it. These are also the three states of human knowledge with regard to hell. The knowledge of certainty can be had in this world by those who will, but in the interval between death and resurrection a man sees hell with the eye of certainty, while at the day of resurrection he shall realize the truth of the certainty by himself entering into hell.

It should also be borne in mind that the Holy Quran describes three worlds or three different states of man's life. The first world is the present one which is called the world of earning and of the first creation. It is here that man earns a reward for the good or bad deeds he does. Although there are stages of advancement for the good after resurrection, yet that advancement is granted simply by the grace of God and does not depend upon human efforts.

The second world is called *برزخ* *barzakh*. The word originally means any intermediate state. As this world falls between the present life and resurrection, it has been called *برزخ*. But this word has from time immemorial been applied to an intermediate state and thus the word itself is a standing witness to the intermediate state between death and after life. We have shown in the *Minan-ur-Rahman* that the words of the Arabic language are the words of the mouth of God, and that it is the only language which can claim to be Divine, the fountain from which all sorts of knowledge flow, the mother of all languages and the first as well as the last medium of Divine revelation. It is the first because Arabic was the Word of God which had been with God and had at last been revealed to the world, from which men learned to make their

own languages, and the last because the last Divine Book, *i.e.*, the Holy Quran is also in Arabic. **برزخ** is a word of Arabic origin and is a compound of **بر** and **زخ** and literally means that "the period of earning merit or demerit by deeds is over." The state of *Barzakh* is that in which the soul leaves the mortal body and the perishable remains are decomposed. The body is thrown into a pit and the soul also is, as it were, thrown down into some pit as is indicated by the word **زخ**, because it loses the power to do good or bad deeds along with its loss of control over the body. It is evident that a good state of the soul is dependent upon the soundness of the body. A shock communicated to a particular point of the brain causes a loss of memory while an injury to another part is certain to deal a death-blow to the reasoning faculty and may destroy even consciousness. Similarly a convulsion of the brain muscles or an hemorrhage or moribidity of the brain may, by causing *obstruction* lead to senselessness, epilepsy or cerebral apoplexy. Experience therefore establishes the fact beyond all reasonable doubt that with all its connections severed from the body, the soul can serve no purpose. It is simply idle to assert that the human soul can, at any time, enjoy a bliss without having any connection with a body. It may please us as an interesting tale but reason and experience lend no support to it. We can hardly imagine the soul to be in a perfect condition when all its connections with the body are cut off, in face of our daily experience that the slightest derangement of the physical system interrupts the functions of the soul as well. Do we not ordinarily witness that a sound state of the soul depends upon a sound state of the body. When a person becomes decrepit with old age, the soul also is enfeebled, and age steals away the whole store of its knowledge. The Holy Word says referring to the decrepitude of old age (الحج) **ليلا يعلم بعد علم شيا** *i. e.*, "A man lives to such an old age that all his former knowledge is clean forgotten." These observations will be sufficient to demonstrate that the soul is nothing unless it has its connection with a body. Had it any value apart from the body, the action of an All-wise Being in uniting the soul with a short-lived body would have been quite meaningless. Moreover, man is essentially a progressive animal, and the advancement which he aims at is by no means a limited one. Now if the soul is

unable to make any advancement in this brief life without the assistance of the body, how could it without a body attain to the higher stages of advancement in the next life.

In short, various arguments prove it conclusively that according to the Islamic principles, the perfection of the soul depends upon its permanent connection with a body. There is no doubt that after death this body of clay is severed from the soul, but then in the *Barzakh* every soul gets temporarily a new body to be in a position to taste of the reward or punishment of its deeds. This new body is not a body of clay but a bright or a dark body prepared from the actions of this life. Such is the Quranic description of the body in *Barzakh*, viz., that the soul gets a new body which is bright or dark according to the good or bad actions which a man does. It may appear as a mystery to some but this much at least must be admitted that it is not unreasonable. The perfect man realises the preparation of such a bright body even in this life. Ordinary human understanding may call it a mystery which is beyond human comprehension but those who have got a keen and bright spiritual sight, will have no difficulty in realizing the truth of a bright or a dark body prepared from actions after death. In short, the new body granted in the *Barzakh* becomes the means of the reward of good or evil. I have personal experience in this matter. Many a time, when fully awake, I have seen visions in which I saw those who were dead. I have seen many an evil-doer and a wicked person with a body quite dark and smoky. I have personal acquaintance with this street and I assert it forcibly that as Almighty God has said, every one is granted a body either transparent or opaque. It is not necessary that reason alone should be able to look into these mysteries. The eye sees things but it is vain to expect it to serve as an organ of taste. Similarly the muscles of the tongue may be used for tasting things but as organs of sight they are simply useless. In like manner, the deep secrets of the other world, upon which light is thrown only by visions, cannot be discovered by the help of reason. Almighty God has established certain laws in this world and particular means for the knowledge of particular things. To know a thing, therefore, we must first seek the proper means and then we are sure to discover the thing itself.

It must also be remembered in connection with this point that the Word of God has described those who walk in error and wickedness as *dead* and lifeless, while the good it calls *living*. The secret of it is that the means of the life of those who are ignorant of God, being simply eating, drinking or indulgence in their bestial passions, are cut off along with their death. Of spiritual food they have no share and therefore their resurrection shall only be for their punishment. It is in allusion to this secret that Almighty God says : “ ومن يا تي ربه مجرماً فان له جهنم لا يموت فيها ولا يحيى (طه) ” And he who comes to his Lord as a sinful person, shall have his abode in hell ; he shall neither die nor live therein.” But the beloved ones of God do not die with their physical death, for they have their means of sustenance with them.

The third world is the world of resurrection. In this world every soul, good or bad, virtuous or wicked, shall be given a visible body. The day of resurrection is the day of the complete manifestation of God's glory when everyone shall become perfectly aware of the existence of God. On that day every person shall have a complete and open reward of his actions. How this can be brought about, is not a matter to wonder at, for God is all-powerful and nothing is impossible with Him. Thus He says Himself in the Holy Quran :  
 اولم ير الانسان انا خلقناه من نطفة فاذا هو خصيم مبين . وضرب لنا مثلاً ونسى خلقه قال من يحيي العظام وهى رميم . قل يحييها الذى انشاءها اول مرة وهو بكل خلق عليم . .... وليس الذى خلق السموات والارض بقادر على ان يخلق مثلهم بلى وهو الخلاق العليم . انما امره ان ارا د شيئاً ان يقول له كن فيكون . فسبحان الذى بيده ملكوت كل شيء و اليه ترجعون (يسين)  
 Doth not man know that we have created him of the moist germs of life ; then he became an open disputer. He talks vainly with regard to us and forgets his own creation. ‘ Who ’ says he, ‘ has the power to restore man to life even when his bones shall be rotten and no trace shall be left behind ’ ? Say : He shall give life to them who gave them being at first, and He is skilled in every kind and manner of creation. Is not He who created the earth and the heavens, able to create your likes ? Yes, certainly ; for He is the wise Creator. His command is such that when He wills a thing, He only says unto it “ Be ” and it comes into existence. So glory be to

Him whose sway extends over all things and to Him shall ye all return." In these verses Almighty God tells us that with Him nothing is impossible, for when He could create man out of an insignificant thing at first, He cannot be regarded as destitute of power in bringing him to life a second time.

Before proceeding further, it is necessary to deal with an objection here. It might be objected that when a long period of time must elapse before the world of resurrection is brought into existence, the *Barzakh* where the souls of both good and bad men must remain in the meanwhile, is no better than a useless lock up for souls. But the objection is based simply upon ignorance, for the *Barzakh* is as well a place of reward for good and evil as the resurrection itself. The word of God describes *Barzakh* as a place where punishment and reward shall be given though not so openly as after resurrection. The Holy Quran abounds with verses relating that a man meets with his due immediately after his death. Thus speaking of a certain person it says : *قيل ادخل الجنة (يسين)* : "It was said to him : enter into paradise," and of another it says : *فراه في سواه* : *i.e.*, a good man had an unbelieving friend in this life and when they both died, the good man anxious to know the state of his friend, was shown that he was in the midst of hell. Punishment and reward are thus bestowed immediately after death, and those whose proper place is hell, are brought to hell, while those who deserve paradise are brought to paradise. But the day of resurrection is the day of the manifestation of the highest glory of God which His transcendent wisdom has ordained should at last be brought about. God created man that He may be recognised as a Creator; He will destroy all that He may be recognised as the Vanquisher of all; and last of all, He shall give a perfect life to all and assemble them that He may be recognised as the All-powerful Being.

The second point of importance which the Holy Quran has described with reference to the life to come, is that the spiritual facts of this life shall be represented in the next (whether *Barzakh* or resurrection) as embodiments. A few of the verses bearing upon this subject are the following : *من كان في هذه اعمى فهو في الاخرة* : "He who is blind here shall be blind hereafter."

In other words, the spiritual blindness of this world shall become apparent and shall be seen as actual blindness in the next. خذوه فغلوه ثم الجحيم صلوه ثم فى سلسلة ذرعا سبعون ذراعا فاسلكوه (الحاقة)  
 "Lay ye hold on him, then put chains into his neck, then cast him into hell to be burned: then into a chain whose length is seventy cubits, thrust him." It should be noted that the spiritual torture of this world has been represented as a physical punishment in the next in these verses. The chain to be put into the neck, for instance, represents the desires of this world which keep a man with his head bent upon the earth, and it is these desires that shall assume the shape of a chain. Similarly, the entanglements of this world shall be seen as chains in the feet. The heart-burning of this world shall likewise be clearly seen as flames of burning fire. The wicked one has, in fact, in this very world within himself a hell of the passions and inextinguishable desires of this world, and feels the burning of that hell in the failures he meets with. When, therefore, he shall be cast farther off from his temporal desires, and he shall see an everlasting despair before him, his heart-burning and bitter sighs for his dear desires shall assume the shape of burning fire. The Holy Quran says: "وحيل بينهم وبين ما يشتهون (الاسبا)" And a barrier shall be passed between them and that which they desire," and this shall be the beginning of their torture.

The thrusting into a chain of the length of seventy cubits reveals the same deep secret. The limit of age may, as a general rule, be fixed at seventy and a wicked person often lives up to that age in his wickedness. He would sometimes even enjoy seventy years excluding the periods of childhood and decrepitude. These seventy years during which he could work with honesty, wisdom and zeal, he wastes away only in the entanglements of the world and in following his own sensual passions. He does not try to free himself from the chain of desires, and therefore in the next world the chain of the desires which he indulged in for seventy years, shall be embodied into a chain of seventy cubits' length, every cubit representing a year, in which the wicked one shall be fettered. It should, therefore, be remembered that the punishment which

overtakes a man is one prepared by his own hands and his own evil deeds become the source of his torture. This law is elsewhere expressed in the Holy Quran in the following words: انطلقوا الى ظل ذي ثلاث شعب لا ظليل ولا يغني من الالهب (المرسلات) "O ye wicked ones! Begone to the shadow of three branches, which cannot shade you from the heat, nor is it of any service against the flames of fire." The three branches spoken of here represent bestiality, savageness and infatuation which remaining unmodified lead to transgressions and evil deeds. These three shall appear on the day of judgment as three branches without any leaves and therefore availing nothing against heat.

To declare the same law, Almighty God says of those who are in paradise: يوم ترى المؤمنين والمومنات يسعى نورهم بين ايديهم (الاحقاف) "On that day thou shalt see the believing men and women with their light which was hidden in this life, running in full lustre before them, and on their right hands." In another verse He says: "يوم تبيض وجوه وتسود وجوه (آل عمران)" "On that day some faces shall turn white and others shall turn black." And again, مثل الجنة التي وعد المتقون . فيها انهار من ماء غير آسن وانهار من لبن لم يتغير طعمه وانهار من خمر لذة للشاربين وانهار من عسل مصفى (محمد) "Suppose a garden wherein are rivers of water which corrupt not, and rivers of milk whose taste changeth not, and rivers of wine which doth not intoxicate but giveth pleasure to those who drink it and rivers of clarified honey. This is representation of the paradise which shall be granted to the righteous." From this verse it appears clearly that the promised paradise is only a representation of boundless oceans of all these things. The water of life which the righteous man drinks spiritually in this world shall there appear manifestly as a river; the spiritual milk with which he is here spiritually nourished like a child, shall there manifest itself as a river of milk; the spiritual wine of the love of God with which he remains in a blissful state in this world, shall assume the shape of a river flowing with wine; and the honey of the sweetness of faith which he spiritually tastes here, shall flow in paradise in palpable rivers. The spiritual state of every person shall on that day become visible to all in his gardens and rivers, and God also shall reveal Himself to the righteous in His full glory on that day

In short, the spiritual states shall no more remain hidden but shall show themselves palpably.

The third point of importance that the Holy Quran has described in connection with the life after death, is that the progress that can be made in that world is infinite. The word of God says: *والذين آمنوا معه نورهم يسعى بين ايديهم وبأيمانهم يقولون ربنا اتم لنا نورنا واغفر لنا انك على كل شيء قدير (التحريم)* "Those who have the light of faith in this world, shall have their light on the day of judgment, running before them and on their right hands, and they shall be continually saying: 'O Lord, perfect our light and take us in Thy protection, for Thou hast power over all things.'" This unceasing desire for perfection shows clearly that progress in paradise shall be endless. For when they shall have attained one excellence they shall not stop there, and seeing a higher stage of excellence, shall consider that to which they shall have attained as imperfect, and shall, therefore, desire the attainment of the higher excellence. When they shall have attained to this, they shall yet see another higher excellence, and thus they shall continue to pray for the attainment of higher and higher excellences. This ceaseless desire for perfection shows that they shall be endlessly attaining to excellences.

In short the righteous shall go on making progress and shall never recede a step, nor shall they ever be deprived of those blessings. The question may arise here as to the seeking of مغفرة (*maghfirat*), after an entry into paradise and obtaining God's pardon. Such a question is however simply based upon an ignorance of the actual meaning of مغفرة (*maghfirat*) and استغفار (*istighfar*). مغفرة (*maghfirat*) really means a suppression of a defective state. The righteous shall be continually praying to God for the attainment of perfection and complete immersion in light. They shall be ever ascending upwards and shall regard every state as defective in comparison with a higher one to which they shall aspire, and shall therefore, pray God to suppress the defective state that they may be able to get to the higher. Their desire for مغفرة (*maghfirat*) or a suppression of the defection states shall therefore be endless, because the progress which they shall have to make shall also be

endless. We can clearly see from this verse the true signification of the word (سِتَغْفَار) (*istighfar*), and also that the desire of (سِتَغْفَار) is really the pride of man, because it is the only thing which leads him on to the highest excellences which a man can possess. The person who being born of a woman does not constantly recur to (سِتَغْفَار) (*istighfar*) is not a man but a worm. He is blind and does not see and has an impure heart.

In short heaven and hell according to the Holy Quran are images and representations of a man's own spiritual life in this world. They are not new material worlds which come from outside. It is true that they shall be visible and palpable, call them material if you please, but they are only embodiments of the spiritual facts of this world. We call them material not in the sense that there shall be trees planted in the paradisiacal fields just like those that are planted here below and that there shall be brimstones and sulphur in hell, but in the sense that we shall there find the embodiments of the spiritual facts of this life. Heaven and hell according to Muslim belief are the images of the actions which we do here below.

*To be continued.*

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## THE PARACLETE.

The manner in which Christian disputants explain the prophetic utterances of the Bible in their unfruitful endeavours to apply them all to Jesus of Nazareth, is often very amusing. Vague assertions are even better suited for their purpose, for it is easier to twist their meaning and make them applicable to anything. In their interpretation of prophecies they are guided by one rule only, and that is, that so long as the prophecy can be made applicable to Jesus, anything may mean anything. Their task is indeed hard and the scheme of salvation which they must support is so much opposed to reason, that we should not grudge them these trifling means for its support. But the violence done to context and the slight offered to human reason, really call for an aid. Only one instance will suffice to illustrate the manner in which Jesus is made the soul of prophecy and the aim and object of every prediction in the pages of the Bible.

In Deut. 18: 18, Almighty God says to Moses: "I will raise them up a prophet from among their brethren *like unto thee*." It is said that Jesus came in fulfilment of this prophecy and that he was the promised *like* of Moses, because as Moses delivered his people from the yoke of a foreign tyrant, so Jesus delivered the world from the curse of sin, and as Moses was the restorer of their liberty, so Jesus restored mankind to "their original communion with God." It is further alleged that as Moses was the king and leader of his people, so Jesus was their spiritual king and leader. These groundless statements we are required to take for a fulfilment of the prophecy on the sole reason of the Christian assertion to that effect. Had Jesus given a law to his people like Moses, had he delivered them from the yoke of Roman rule and been their king and leader in the sense in which Moses was their king, there would have been some ground at least for applying the prophecy to Jesus. The Christians, however, get over the difficulty by putting in the false pretence of a spiritual deliverance, a heavenly kingdom and a spiritual leadership. I call it a false pretence, because the world—even the Christian world—has *not* been delivered from sin, nay has rather been plunged into the deepest depths of it with the advent of Christianity. As to the pretended leadership, it is an assertion contrary to actual facts. The Jews do not acknowledge Jesus either as a temporal or as a spiritual leader, reject his gospel, and hate him as an arch-heretic and most guilty in the sight of God. Moreover, every vain boaster or pretender can lay claim to all that is attributed to Jesus. Add to these considerations the fact that every inspired teacher is the spiritual deliverer and the spiritual leader of his people, and in the spiritual sense every one of the prophets is the like of Moses. Was not Moses himself the spiritual deliverer and the spiritual leader of his people, and yet this circumstance is, by no means, the distinctive feature of that great law-giver? Was not everyone of the numerous prophets from Joshua down to John the Baptist the spiritual deliverer and spiritual leader of his people? Did not Jesus himself acknowledge John as his own spiritual deliverer and spiritual leader and make repentance at his hands? If spiritual deliverance and spiritual leadership are the great features of likeness with Moses, thousands of the prophets who preceded Jesus have a better title to be regarded as having

fulfilled the prophecy of Deuteronomy. The Jews stood in need both of a temporal and a spiritual leader at the time of Moses, and he not only reformed them spiritually but also released them from the temporal afflictions and bodily sufferings. He, moreover, gave them a code of law by which they were to be guided in all their actions. Now these are the very things which Jesus did not, and could not, do, being a mere servant of the law of Moses. Resemblance with Moses is, therefore, to be sought for not in his spiritual leadership and spiritual deliverance, for these characteristics he possessed in common with all the prophets, but in the distinctive features of his being a temporal leader of his people, their deliverer from subjugation, and last of all their law-giver. The Christian assertions are simply worthless unless accompanied with sound proof. From another consideration, too, Jesus fails to fulfil this prophecy, for not being able to trace his lineage to any Israelite or Ishmaelite father, he could not be "from among their brethren." I think I have already tried too much the reader's patience by this lengthy digression and, therefore, refrain from giving an explanation of the circumstances which fulfilled the prophecy. I may, however, note in passing that the Holy Prophet, who was born at Mecca, pre-eminently fulfilled all the conditions of this prophecy. He was born from among the Ishmaelites, who came within the meaning of "their brethren" in the prophecy of Deuteronomy; he gave a perfect code of law to his people to guide them in all their actions, spiritual as well as temporal; he was both a temporal and a spiritual king and leader like Moses; and he bettered the temporal condition of his followers like the first law-giver and made them the conquerors of the world.

The article which appears under the heading of "The Paraclete" in the *Epiphany* of May 17th, is another illustration of the manner in which Christians handle prophecies. We have not the least hesitation in saying that although the former prophets have all borne a clear testimony to the appearance of the seal of the prophets and these prophecies are contained in a more or less original form in the books of the Old and New Testament, yet the Muhammadan religion does not, like the Christian, depend for its proof upon these prophecies, but itself furnishes abundant proof of the soundest

character, of its truth and need. We resort to prophecies simply as corroborative testimony, and are fully certain that if all the books were swept off the face of the earth, not the slightest harm would therefrom proceed to the cause of Islam. The Holy Quran stands by itself and shall stand for ever as a noble testimony of its own truth, and is not obliged in the least to the evidence borne to its truth by Deuteronomy or the gospel of John. Christianity, being a branch of Judaism, was obliged to construct its whole superstructure upon the shaky foundation of the vague assertions of previous books, for it had no internal evidence of its truth. The actual evidence of the truth of Islam, however, lies within it and not without. It is the pride of other books that they contain prophecies of this great truth. The fact is that the present collection of the books of the Old and New Testament contains only scattered truths mingled with a vast amount of falsehood and human productions. The Word of God revealed to Moses, Jesus, and other prophets, has not been safely preserved in volumes written long after by ordinary hands. So far, therefore, as they contain prophecies fulfilled in the person of the illustrious Prophet, there is evidence of their containing the Word of God, and to that extent the Holy Quran attests to their truth and thus lays them under an obligation.

This is the light in which Muhammadans read the prophecies of the former books bearing evidence to the appearance of their Prophet. When we contend, therefore, that a certain prophecy applies to the Holy Prophet, we do so out of regard for the prophecy itself; for when misapplied, it appears objectionable to rational minds and thus discredit is thrown upon the prophecy itself, and hence also upon the book which contains it. The words of John's gospels, speaking of the appearance of the Paraclete, apply, in so far as any definite meaning can be attached to them, to the Holy Prophet Muhammad, may peace and the blessings of God be upon him, and not to any supposed spirit or ghost which descending upon the apostles did the work of transformation which the second person of Trinity failed to perform in his earthly career. And first, as to the meaning of the word 'Paraclete' itself. The Muhammadans have always asserted that *paraklutos* and not *parakletos* is the original word occurring in the prophecy, corruption having occurred on account of

the close resemblance between the two words and the unguarded state of the earlier manuscripts and the oral tradition which was the source of those manuscripts. The former word, it will be remembered, means illustrious or renowned, and thus its signification is very nearly the same as that of Muhammad or Ahmad. Against this contention of the Muhammadans, the Christians assert the genuineness of the New Testament, but their claim is untenable at least upon this ground. To assert the genuineness of the Gospels, and consequently the impossibility of any such alteration having ever taken place, whether in oral transition, or in the copies of manuscripts owing to the scribes having ever taken such liberty with the text of the gospels, is stupidly absurd in face of the facts revealed by modern criticism. Not only has "Higher Criticism" reduced to shreds the whole of New Testament but the Christians themselves look upon many portions of these books, if not fabrications, at least as additions from other hands than those of their authors. The revised version has also excluded long portions as the work of uninspired hands. Thus regarding Mark XVI: 9-20, it says in a marginal note: "The two oldest Greek manuscripts and some other authorities omit from verse 9 to the end. Some other authorities have a different ending to the Gospel." The verse of Trinity is also looked upon by the revisionists as an addition of mortal hands to the Word of God. With these opinions of professing Christians, what can a critic do but regard the whole mass as doubtful and not to be relied upon, unless there is some independent testimony to its being the revealed word. To say of such a doubtful mass of writings that any alteration in them was impossible is foolishly absurd.

The controversy cannot, however, lead to any good results. There is no use in contending that the Greek manuscript contained this or that word. If we have to discuss the language of the prophecy, we must go to the root. Whether the Greek contained *paraklutos* or *parakletos*, does not matter much; for even if we adopt either of these two readings, it would still be doubtful what Jesus said. For it is clear that Jesus was not addressing the populace or even a number of uncultured Galilean fishermen, in a literary language of which the masses were quite ignorant. Whether Jesus did, or did not know the Greek language, is not the question before us; we

have only to see if Greek or Hebrew was the language of the people in the days of Jesus. It is past all doubt and in fact it would be foolish to contest that Greek was not the language of the religion of the Hebrews. Now of Mary we know that she had been brought up in a strictly religious circle, living within the precincts of the temple and under the care and tutorship of the priests. She must, therefore, have taken every care to bring up her son as it befitted a strictly religious Jewess, who had not heard a single word of any but the sacred language. Jesus was thus brought up by a Jewish mother in a Jewish family of several children, the younger brothers and sisters of Jesus. When he was old enough to be able to read and write, he was put in the charge of a Hebrew tutor, from whom he read the whole of the Old Testament and other Jewish writings, and with whom he seems to have remained until, upon Jesus' praising a woman's beauty, a quarrel ensued of which the result was a life-long separation between the master and the pupil (see the Jewish life of Christ and the Gospel of Infancy). His spiritual guide, at whose hands he did repentance, was also a Hebrew prophet. The society in which he moved was Hebrew, and when he spoke he often quoted the Hebrew writings and adopted their lessons in his own forcible words. In fact he quoted so largely from the old Jewish writings, that all his best maxims and teachings are drawn from that source and the Jews accuse him of plagiarism, a charge which the Christians have never been able to refute. He collected a number of fishermen about him and these too were all Hebrew people. He had set before himself the sole object of reforming the Hebrew people only. Add to all these circumstances the fact that the audience to whom he gave his sermons were all Hebrew people, unable to understand a word of the Greek language. To assert in face of these facts that the Greek manuscripts contain the original words of Jesus, is a monstrous theory. Moreover, a phrase has still been preserved to us which he uttered in the agony when he thought the hand of death was upon him. Had this phrase which he spoke when he was unconscious to all around him, been in the Greek language, there would have been something in the hands of the Christians to uphold their assertion, but the utterance of the Hebrew words "Eli, Eli, Lama Sabachthani" has conclusively exploded the Greek theory. It is impossible that in the agony of death a person should speak any language other than

that which he has been constantly using in his whole life.

We must, therefore, seek if the Hebrew language has any equivalent of the word which was translated by the writers of the Greek manuscripts into Paraclete. The very close resemblance between the Hebrew and the Arabic languages, and the fact that Hebrew is long since a dead language and that its living representative is Arabic, entitles us to resort to this latter language for all questions of doubtful issue. In fact, all philologists have admitted that Arabic is the only member of the Semitic family that can throw any light upon doubtful points in connection with the other members of this great family of languages. Arabic, moreover, has the superiority that its names are all significant words and their etymology furnishes the reasons for which a particular name is given to a particular thing. Corresponding to the Greek *Paraclete*, we have the Arabic word فارق ليط *Farkleet*, and the close resemblance between the two forms shows that the Greek has been taken from the Arabic, for it cannot be contested that the original is Semitic. The etymology of the Arabic word, moreover, furnishes good grounds, that it is the original word and that Paraclete is simply a corruption of it. فارق ليط is composed of two parts فارق and ليط (*Faraq* and *leet*) meaning respectively "to put to flight" and "satan" or "falsehood." *Farkleet*, therefore, means "one who puts to flight satan or falsehood." The Hebrew language also possesses the two elements of the word with the same meaning as above stated. The words of the prophecy also attest to the truth of this meaning, for Jesus himself has indicated the meaning of Paraclete by describing it as the "spirit of truth," for it is the spirit of truth only that can put falsehood to flight. The prophecy has, therefore, put the question beyond all doubt by stating a synonym of the word 'Paraclete,' viz., the spirit of Truth.

Without going into unnecessary details, we shall now consider two things. Firstly, we shall see if the Paraclete is described in any definite words, and whether any person who has appeared in the world answers to that description. Secondly, and this is the most important thing, we shall see whether the Paraclete has any business in the world as his proper function, and whether any person has appeared who has claimed to do or has done that business.

Under the first of these two headings, we note the emphatic words

of the Gospel of John where every time the Paraclete is described, he is called the Spirit of Truth. This, we think, is a safe description by which the Paraclete can be recognised. Had it not been Jesus' intention to give any importance to these words, it would have been quite ridiculous to repeat them whenever he described the Paraclete. Of course, this is not a description of the Holy Ghost, for nowhere is it called the Spirit of Truth in the pages of the Bible. Another claimant, however, appeared in the world six centuries later whom the Word of God has expressly described not only as the Paraclete but also as the Spirit of Truth. Thus the Holy Quran says of him : قل جاء الحق (بنى اسرائيل) وزهق اباطل ان اباطل كان زهوتا (بنى اسرائيل) "Say, the Spirit of Truth (that had been promised to you) is come, and falsehood is vanished; verily falsehood is a thing that vanisheth." It is clear from this that the Holy Prophet claimed to be the spirit of Truth and the defining ال inserted before the word حق which means Truth, calls attention to the promise that had been given by God through Jesus. The second portion of this verse draws the attention of the reader to the word 'Paraclete,' for Paraclete, as already stated, denotes "a person who puts falsehood to flight," and in this verse the disappearance of falsehood is described as the consequence of the coming of the Spirit of Truth, i.e., the Holy Prophet. From this it easily follows that the person of whom it had been foretold that he shall cause falsehood to run away, had made his appearance in the person of the Holy Prophet, Muhammad, may peace and the blessings of God be upon him, for he, and not any one else, is called the Spirit of Truth, and it is with his appearance and not with that of any one else that falsehood vanished away. In short, it is the Holy Prophet who was born in Arabia, that is distinctly called the Spirit of Truth, and of whom it is said that he caused falsehood to run away.

The Christian objection that the Holy Prophet was a man and not a spirit is futile in face of the evidence produced above from the Holy Quran. It is based upon absolute ignorance, for in the Bible itself the word 'spirit' is used in about twenty different ways. It is a translation of the Hebrew *Ruach*, Arabic having *Ruh*, and both the Arabic and Hebrew words are used with various significations. It is often used for the spiritual part in man as in the Bible itself, "The spirit is willing but the flesh is weak," (Matt. 26: 41). It is also used for

the word of God which descends upon his righteous servants, and in this sense the word has been used in the Bible as well as in the Holy Quran. It also signifies a pure, holy and spiritual person as in John 3, 6. "That which is born of the spirit is spirit." Moreover, even the Holy Ghost to which the Christian writer in the Epiphany exclusively applies the word 'spirit,' because of its invisible and incorporeal essence, appeared in a visible shape, "a bodily shape like a dove" (Luke 3: 22), "cloven tongues like as of fire" (Acts 2, 3). Why in face of these facts the Prophet cannot be spoken of as spirit in prophetic language which is often metaphorical, we are unable to see. But we may ask how it was possible for the second person of Trinity to appear as a man in the world. Was he not of the same invisible and incorporeal essence of which the Holy Ghost is said to be? If God can appear as a man, why not spirit? Was the prophecy of the appearance of a Paraclete simply to be fulfilled by a mere breath? Has not the Divine Law always been that His words and teachings are revealed to the world through some person? It should, moreover, be borne in mind that the good work which is done by a man is always attributed to the spirit and not to flesh. This is also the reason why the Holy Prophet has been called the Spirit of Truth in the Holy Word of God. Nor is there the slightest force in the objection that the world sees not the Paraclete, neither knows him, and therefore he cannot be a man. Is it not said in the Bible "because they seeing see not" (Matt. 13: 13); and again "That seeing they might not see" (Luke 8: 10)? But this description of the Paraclete is only another evidence that he is none but the Holy Prophet, because it is of him only that it is said in the Holy Quran: يَنْظُرُونَ إِلَيْكَ وَهُمْ لَا يُبْصِرُونَ "They (*i.e.*, the unbelievers) look at thee but they do not see thee." The Quranic description of the Holy Prophet thus agrees every whit with the Biblical description of the Paraclete.

It should further be noted that the promised Paraclete had the chief distinction to abide "for ever" in superiority to Jesus to whom this distinction was not granted. If it be said that the Holy Ghost, being the third person of Trinity, enjoys an everlasting life, we say Jesus, being the second person, has not been deprived, according to Christian belief, of that life. But the words of the prophecy clearly point out that the abiding for ever, which is granted to the Paraclete, was not granted to Jesus, he himself saying "He shall give you another

comforter that he may abide with you for ever," clearly indicating that in that sense he could not live for ever. Nor is it open to a Christian disputant to contend that although Jesus lives for ever, yet he does not live with his followers while the Holy Ghost lives with them, for he himself says further on : " If a man love me he will keep my words, and my Father will love him, and we will come unto him and make our abode with him." It is manifest from this that even Jesus lived with those who kept his words, yet he could not live for ever, and hence the need of the promised Paraclete in the world that he may live for ever, when Jesus suffered a second death. If we go on quoting from the Gospel, the reader will only be puzzled with these seemingly contradictory statements which actually contradict each other, if the Holy Ghost is looked upon as the promised Paraclete. The fact is that when Jesus said he could not live for ever while the promised Paraclete shall do so, he referred to his own spiritual death (I mean, the cessation of the blessings which came into the world with his person and following) and not to his physical death. The magnetism which descends with a Prophet into the world and exercises its noble influence upon those who unite themselves with him, thus making them act upon his words and up to the standard of righteousness which he teaches, begins gradually to lose its force after his death and ultimately vanishes away. This is what we mean by the spiritual death of Jesus, *viz.*, the time when his influence being diminished, it ceased to give power to the Christians to act upon his principles, and his blessings were therefore intercepted. The gifts of the Holy Ghost which were promised to them were not to be seen among them after a time. The power of healing by the spirit, the working of miracles, prophecy, &c., became stories of the past. It was at this stage when truth vanished away from them and falsehood again gained ground, that another Paraclete was needed. This Paraclete appeared in the person of the Holy Prophet Muhammad, may peace and the blessings of God be upon him, whose influence and magnetism have not ceased to work like those of Jesus, as he himself had foretold, but operate as powerfully even now as they did at the time of his advent. There are numerous verses in the Holy Quran bearing evidence to the fact, that the blessings of the Holy Prophet shall continue for ever. We have, for instance, وهذا كتاب انزلناه مبارة رک  
 " And this book which we have caused to descend upon you is blessed for ever." The word مباركة رک used of the holy word denotes a con-

tinual flowing of blessings and the word has exclusively been used of the Holy Quran. Almighty God also says : وما ارسلناك الا رحمة للعالمين :  
 “ And we have not sent thee but as an embodiment of mercy for all the worlds, *ie.*, for all people and all ages.” Many other verses to that effect can be quoted, but we hope the two given above will suffice. His blessings have not been intercepted, but live even now as they lived in his day. He abides with his followers for ever. The Promised Messiah has appeared as the servant of this Ahmad and is a living witness to the life of that great Paraclete. Everlasting life has been promised to him because he taught a perfect faith, whereas Jesus confessed the deficiency of his own teaching when he said “I have yet many things to say unto you but ye cannot bear them now.” A comparison between the spiritual powers of Jesus and the Holy Prophet may also be had from the semblance in which the Holy Spirit came upon each of them. Spiritual facts are often represented in visions and revelations by the magnitude of the embodiments which they take, and the fact is well known to those who have any access to this street. Now we see that the Holy Spirit descended upon Jesus in the semblance of a dove, an insignificant thing. It was on this very account that soon after its descent Jesus was led up of the devil into wilderness, where he remained in the company of his sooty Highness for forty days. This shows how insignificant was the influence of the Holy Spirit, and the fact could have been foreseen from its coming as a dove. From this we may also conclude that its influence could not be continued very far into the future and ought to have vanished soon after the death of Jesus. Take, on the other hand, the semblance in which the Holy Spirit came upon the Holy Prophet Muhammad, may peace and the blessings of God be upon him. It appeared to him as filling the whole space and thus indicated not only the unsurpassed greatness and magnanimity of his soul but also the perpetuity of the influence of the Holy Spirit which descended upon him, into the far future, never to cease and never to be cut off.

We have further in John's Gospel relating to the promised Paraclete that “he shall not speak of himself but whatsoever he shall hear that shall he speak.” These words, it is clear, can by no means refer to the Holy Ghost, but refer clearly to a man inspired by God.

who says only what is revealed to him. The Holy Ghost spoke nothing, but, it is said, it gave others utterance. Nor did it hear anything from any other person, because being a person of Godhead, it had no higher source from which to hear. We have, moreover, no collection of the speeches of the Holy Ghost. After all, the speaking agents were men and not spirits. If the spirit gave some one utterance, the people did not hear the spirit speaking, but only the person upon whom it descended. Only one person has appeared in the world who answers to the description of the Paraclete given in the Gospel, of whom it is said in the word of God : *وما ينطق عن الهوى ان هو الا وحى يوحى (النجم)* "He doth not speak of himself (*i.e.*, of his own desire), but it is the Word of God that is revealed to him and he speaks what he listens from a higher source." All the prophets before the Holy Prophet Muhammad, may peace and the blessings of God be upon him, spoke what they heard when the Holy Ghost was upon them, but at other times they did speak of themselves. But the Holy Prophet who founded Islam had constant company of the Holy Spirit, and therefore he spoke not a word of himself but only that which he heard from God. Moses also describes him in the same words when he says in Deuteronomy 18: 18, speaking of the appearance of the Prophet like him (*i.e.*, founder of a law as he was, but with the eminent distinction that his law was destined to live for ever), "and will put my words in his mouth." The Holy Quran is in fact the only book which asserts that every word of it came from an external higher source, and that the Prophet only dictated what he heard. Other inspired books claim to be inspired only in the sense that they were infused into the mind of the writer, while the Quran was not infused into the mind but rehearsed before the Prophet by the Angel Gabriel and then repeated by the Prophet exactly as he heard it. Thus the Holy Quran says : *فاذا قرأناه فاتبع قرأه* "When we recite it, then follow thou the recital." No other book answers to this description. The absence of any other claimant, including the Holy Ghost, who ever said that he spoke not a word from himself but only what he heard from God, proves it conclusively that the promised Paraclete is no other than the Holy Prophet, who was born in the land of Hedjaz.

Having considered so far the description of the promised Para-

plete, as given in John's work, and having seen that only the Holy Prophet of Arabia answers to that description, we shall now consider whether what is described as his business was done by some supposed ghost or by the Holy Prophet. In connection with this point, the first thing to be noted is that the promised Paraclete was to bear witness of Jesus, *i.e.*, he was to purify him of the false charges imputed to him, as we have in John 15 : 26, " he shall testify of me." The plain signification of bearing witness would convince all reasonable minds that this could not be a function of such an invisible thing as a mere spirit or the Holy Ghost. A person does not bear witness by infusing an idea into the mind of another person, but by proclaiming a thing in such a manner that all men may be able to hear and know it. What the Holy Ghost did was, if we may believe the narrative of the Acts of the Apostles, that it filled ten or twelve men with itself who spoke certain things under its influence, but this mysterious process could by no means be described as the bearing of witness. Moreover, if the Holy Spirit gave utterance to itself through the Christians, we regret to say that instead of bearing witness it painted Jesus in blacker colours. The Jews, for instance, alleged that Jesus had died upon the Cross and that, therefore, according to the Old Testament, he died an accursed death. The Christians serving as the mouthpiece of the Holy Ghost have not only done nothing to purify Jesus of this curse but have admitted it in plain words and made it a point of their belief that he died an accursed death. Thus they have assisted the Jews in heaping curses upon Jesus. The Christians inspired by the Holy Ghost have, moreover, imputed to him the most damnable blasphemy that the lips of man can utter, *viz.*, that he called himself the All-powerful God, notwithstanding that on not a single occasion he was able to display his power. Now, if the Holy Ghost spoke through these Christians, and if we have to take their evidence with respect to Jesus as that of the Holy Ghost itself, we can only conclude that instead of bearing witness of Jesus, the Holy Ghost bore witness against him, and instead of clearing him of false crimes, laid more serious ones to his charge. There is only one person in the world who fulfilled these words of Jesus. It is he who declared in the most emphatic terms before the whole world :  
و مظهرک من الذین کفروا " I shall purify thee, O Jesus ! of all the

false charges that have been imputed to thee by the unbelievers, whether Jews or Christians or others." Not only is the Holy Prophet the only claimant of clearing Jesus of all false charges but he actually made millions of men believe that Jesus was a righteous servant of God, free from the false charges of both the Jews and the Christians. He cleared away all the falsehood that had been attributed to Jesus, whether by the erring zeal of his admirers or by the bitter hatred of his enemies. Thus the Holy Prophet stands alone as the purifier of Jesus from all false charges and, therefore, it was alluding to him that Jesus said that the Paraclete "shall testify of me." Here, then, we have irrefutable proof that there is not a single person in the world who can claim to be the Paraclete, except the noble Prophet Muhammad, may peace and the blessings of God be upon him.

The most important words relating to the Paraclete are those given in John 16: 12, 13. There Jesus says: "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of Truth, is come, he will guide you into all truth . . . and he will show you things to come." Although we have shown on the strength of the issues raised in the earlier pages that the promised Paraclete is no other than the Holy Prophet who was born at Mecca, yet we think that the issue now raised is alone sufficient to determine this point. From the verses quoted above, we learn that there were many truths which Jesus did not, or could not, teach his followers, and that the Paraclete was to teach all these truths and guide people into all truth, giving a knowledge at the same time of things to come, *i.e.*, of matters relating to resurrection and the day of judgment. We also know that according to the Christian belief, whatever Jesus taught is contained in the Gospels. We are not, of course, here concerned with the contradictions contained in their statements. It is therefore the duty of the Christians to name the book which contains the truths that Jesus could not teach. They shall have also to explain how it happened that what the apostles were unable to bear in the lifetime of their master, they acquired the capacity to bear only a few days after. They are, moreover, bound to let the world know what the truths were which the Holy Ghost taught the apostles, because in the Acts of the

Apostles they are only related to have learned some languages through the instrumentality of this mysterious person who may more appropriately be termed the invisible Professor of some Oriental dialects than the teacher of any higher religious truths. The manner is very amusing in which the Three Persons of Trinity shifted the responsibility of the reformation of mankind from one to the other. There was the father who, having a certain superiority, in name if not in reality, thought of restoring man to his original state—one should think, it means the savage state, for the human progress has been gradual from a lower to a higher stage—but he found his hands tied by the strong manacles of justice. Out of filial reverence the son offered himself, but when he came into the world, he went away with the empty consolation that the third partner shall come and teach them all truths and guide them into all truth. The third person, being only a pigeon, found himself unable to undertake the teaching of truths, but thought he had done his duty by teaching the apostles a few dialects which they were thus able to speak stammeringly.

Failing to find any book in the hands of the Christians which teaches the higher truths which the Gospels do not contain, we naturally turn to find whether the prophecy was ever fulfilled in any way. Here we find a book claiming to be a perfect book containing all religious truths and throwing full light upon matters relating to life after death and resurrection. It asserts its claim in plain words before the whole world and says: *اليوم اكملت لكم دينكم* و *اتممت عليكم نعمتي* “This day have I perfected your religion for you, and completed my blessings upon you.” It does not hide itself but challenges the whole world to test the truth of its claim by manifest signs. It offers its two-fold superiority, the first consisting in its comprehensive treatment of all religious truths which it corroborates with proofs, whether in support of the true principles or in refutation of the wrong ones, existing at its time or invented afterwards by the adherents of all false religions. This superiority, the Holy Book says, it possesses in pre-eminent distinction above all other books claiming to be inspired, and states in plain words that not only no such book exists already but also that the sum of the efforts of the whole world could not produce any such other book.

Its second superiority lies in its principles being all living and life-giving. In other words, a true follower of it has at all times the distinction over the adherents of the false principles that his prayers are accepted, and that the secrets of the future are revealed to him. Both these are living proofs and can be tested at any time.

In short, the Christians are bound to produce the heavenly book which, being revealed after Jesus, contains the truths which, according to the admission of Jesus, his Gospel does not contain. There rests also the further responsibility on their shoulders of pointing out the truths which were left by Jesus and taught by the other book. When they have done this, they shall then have to show that the person who taught all these truths and to whom such a perfect book was revealed, was greater than Jesus, because he, and not Jesus, brought a perfect book into the world, and he, and not Jesus, guided people into all truth. His superiority over Jesus may also be inferred from his abiding for ever, because it is easy to see that the person whose blessings last for all ages is greater than one whose blessings are cut off with his death. They shall soon find the fruitlessness of their efforts in this direction, because there is only one heavenly book on the face of this earth and under the canopy of heaven, that claims perfection and a comprehensive treatment of all those truths which were not, and could not, be taught by the earlier books, and there is only one noble messenger of God who claimed to combine in his person all those excellences which were possessed by the earlier sages only partially. The truth is that no earlier prophet, not even Jesus, as he himself admitted, could teach the higher religious truths, for, as Jesus said, the people could "not bear them" at that time; in other words, their faculties were not yet sufficiently developed to grasp those truths. Like the physical progress of man which has gradually developed from a lower to a higher stage, the moral and spiritual progress has undergone a similar change. It is for this reason, too, that of the time of the Promised Messiah, whose appearance was foretold in the last ages at a time when physical advancement shall have attained to its highest limit, it was said that in those days young and old, men and women, shall see dreams, which points to a high stage of spiritual

advancement. In short, the people at the time of Jesus were unable to comprehend the higher religious truths which were, therefore, ordained to be revealed through the Promised Paraclete in a later age when the human faculties were sufficiently developed for their realization. We have thus a plain and natural explanation of the words of Jesus fitting into all the circumstances. But if the words of Jesus have not been fulfilled in the person of the Holy Prophet Muhammad, may peace and the blessings of God be upon him, Jesus or his followers must bear the shame attending their non-fulfilment. What excuse had he, we may ask, to make a prophecy of this sort except to hide his own inability to teach all truths? Jesus not only does not claim a perfection for his book but asserts its deficiency, and yields the honour of perfection to a later book revealed to the world through the Promised Paraclete. If the thick veil of prejudice were not to intervene, the Christians would easily see that the Promised perfect book is no other than the Holy Quran, there being even no claimant of perfection with it, and that the Promised Paraclete is no other than the Holy Prophet, whose light shone out from Mount Paran.

We have thus seen that whatever characteristics of the Paraclete were described by Jesus, were claimed by the Holy Quran as existing in the person of the Holy Prophet, and that no other claimant to the possession of any one of those characteristics has ever appeared upon this earth, not even a phantom—the Christians being fond of the latter. First of all, the claimant himself attracts our attention. Nothing but the power of truth, a satisfaction, nay a certainty, that his claims could never be disproved, could prompt a man to put his assertions before the world to test their truth. Then there is the fact that no other claimant of these qualities has ever appeared, no one has ever claimed the capacity and attributes of the Paraclete.

To sum up the whole matter, Jesus said, or at least the Gospel of John asserts he said, that another Paraclete shall come into the world and that he shall be the Spirit of Truth. The Holy Quran says that this Spirit of Truth came in the person of the Holy Prophet Muhammad, may peace and the blessings of God be upon him, and that he was the Paraclete, because he caused falsehood to run away. The

Quran says: جاء الحق وزهق الباطل ان الباطل كان زهوقا i.e., "The Promised Spirit of Truth is come, and the result is that falsehood is vanished, for verily falsehood ought to have vanished with his coming." Jesus said that the Paraclete shall live for ever. The Holy Quran says that the Prophet has an everlasting life and that his spiritual blessings shall never be intercepted لكن رسول الله وخاتم النبيين "But he is the messenger of God and the seal of prophets (that shall never be broken)." And says also وما ارسلناك الا رحمة للعالمين "And we have sent thee as an embodiment of mercy for all the worlds, i.e., for all people and all ages." Jesus said that the world sees not the Paraclete. The Holy Quran says of the Holy Prophet that the world does not see him. ينظرون اليك وهم لا يبصرون "They look at thee but do not see thee." Jesus said of the Paraclete that "he shall testify of me." The Holy Quran says addressing Jesus ومطهرك من الذين "I shall purify thee of all false charges brought against thee by the unbelievers." Jesus said "when he, the Paraclete, is come, he will guide you into all truth." The Holy Quran says اليوم اكملت "I have made your religion perfect," i.e., have taught you all the truths, which could not be taught by the earlier Prophets, "and I have completed my blessings upon you." Jesus said of the Paraclete that "he shall not speak of himself, but whatsoever he shall hear, that shall he speak." The Holy Quran says of the Holy Prophet وما ينطق عن الهوى ان هو الا وحي يوحى "The Prophet does not speak of himself but speaks only what is revealed to him and that which he hears from another source." We must add that these are the exclusive claims of the Holy Prophet and that no one else has ever put forward these claims in support of his cause.

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## THE ETERNITY OF SOUL.

The doctrine of the eternity of soul and matter is one of the doctrines which are a disgrace to humanity. It is an expression of insolent irreverence towards God that He is not the Creator but only a manufacturer. The doctrine is owned by the new sect of the Hindu religion founded by Pandit Dyanand, and is held on the authority

of the Vedas. It is subversive of the Unity and even of the Godhead of the Divine Being, and the objections against it are fatal to its existence. One of its chief defects is that it deprives us of rational arguments upon the existence of God. For, if we consider *Jiwa* (soul) and matter as existing of themselves and not brought into existence by the Divine Being, we shall have reduced the work of God to mere manufacturing. But who can assert with reasonableness that a God is needed for manufacturing when He is not needed for the creation of things. The theory of the self-existence of soul and matter opens the way for the corollary theory of their self-combination, and with the establishment of these two theories, there is an end to the existence of God. The assertion of the co-eternity of soul and matter with God borders actually upon Atheism, and is practically a denial of the need of God's existence. If the material could come into existence of itself, why should a manufacturer be needed to fashion it into forms? Or if even the work of manufacturing which, compared with creation, is a work of trifling importance, needs a God, how could the higher and more exquisite work of bringing into existence be done without an Author? We thus see that the next step to the belief in the eternity of the soul, is a denial of God Himself.

It is, moreover, clear that the properties of the soul are not the result of combination but belong to it inherently. There is, for instance, the power of vision which enables the soul to look into the deep secrets of the future when it has been thoroughly purged of the low desires after great exertions and struggles. There is also the faculty of reasoning which enables a man to make general concepts and form conclusions. There is again the faculty of love which makes the soul incline to God and submit itself to His Will. There are, besides these, many other faculties belonging to the soul, and these are all its inherent properties. According to the Aryan doctrine of soul they do not, therefore, owe their origin to Almighty God but exist of themselves. Whatever is high-wrought and excellent in nature, is, therefore, according to this theory, self-existing and an entity independent of God, but the work of minor importance and lower quality, *viz.*, the work of manufacturing, in contrast with creation, is looked upon as emanating from the hands of God. The creation of the universe which displays marvellous wisdom and design is, according to this dogma.

not the work of God who finds himself puzzled in it, because he cannot create any thing like it. The doctrine, therefore, deals a death-blow to the existence of the Deity.

There are other defects of a vital nature. In the first place, the theory does not regard God as All-powerful, for His inability to create anything is inevitable. His particular sphere is manufacturing only and He cannot bring into existence a single atom or a single germ of life. Even if His existence is admitted, as a God He is weak and impotent, and His death cannot cause any harm to the souls, because He is not their creator. Secondly, the souls are under no obligation to bow down in submission before Him and to worship Him, for the souls can justly say that as He is not their creator or the creator of any of their properties or faculties, He is not entitled to require them to worship Him and submit themselves wholly to His will. If it be said that He is entitled to their obedience on account of having combined them with matter, we say that even then He has no right to their worship. The business of manufacturing after all proves Him only a weak and powerless Deity who deserves some little thanks for the business of manufacture which He has done. But as the souls are co-equal and co-eternal with Him, and self-existent as He is, they cannot look upon Him as their Lord and cannot bow down in complete submission before Him, as they must do before their Lord and Creator.

Another objection to this monstrous dogma is, that when God is not the Creator of souls, He cannot pervade them all, from which it follows that there is a screen between God and the souls, which would prevent Him from being a knower of secrets and thus the Divinity itself would fall to pieces. It is clear that God cannot be All-pervading, unless He has a complete knowledge of the souls, a fact which is negatived by the assertion that He cannot create other souls. For it must be admitted that when knowledge regarding a thing reaches its perfection, there is no hindrance to making its like. But when we are told that God is not able to create a single soul or a single atom, we can only conclude that His knowledge is not perfect and therefore both His Omnipotence and Omniscience vanish.

The theory further makes the existence of God Himself dependent upon other things. If soul and matter did not exist, there would be

no God, for He is quite destitute of the power of creation. Or if we were to suppose that matter and soul cease to exist, the existence of God Himself would come to an end. Matter and soul are not only co-eternal with God, but they are also necessary to His existence. They exist independently of God, but God cannot exist independently of them.

The most serious of all objections to this theory is that according to it, the souls can never have permanent salvation, but after a certain period, they shall be expelled from their abode of bliss to undergo the same trials and sufferings over again. The Aryas hold that the number of souls is limited, and that God has not the power to make any addition to it. If, therefore, God were to allow them permanent salvation, a time might come when all the souls shall have passed into salvation and then this world would be left without any souls. Permanent salvation therefore threatens the permanent closing of God's manufacturing business. To avoid this difficulty God has arranged that every soul that attains salvation should after a time be expelled from the salvation-yard without any fault. To give this unjust and cruel principle a show of reasonableness, it is sometimes asserted that salvation is temporary, because the good deeds of a man in return for which it is given are also limited. This argument represents the Deity as an inexorable Bunya shopkeeper and not as a merciful and loving God. It makes salvation a commodity which the shopkeeper makes over to the customer on pocketing the money. It is, moreover, a misstatement of facts for the most virtuous deed in recompense for which salvation is granted to a man, is his constancy in faith. It is an unlimited faithfulness to God, by reason of which he is always ready to bear all afflictions, whether relating to his life or property, for the sake of God. His deeds can, therefore, by no means be called limited; for had he lived for unlimited ages upon this earth, he would still have been as constant as ever. If he dies and his deeds are cut off, it is not his fault. The hand of death does not change his constancy into unbelief; he is the same as if he had lived for thousands of years.

Salvation in the true sense of the word is not as the Aryas would have it. It is realized when a man cutting off all lower connections is so lost in the love of God, that like an ardent and true lover, he

finds his enjoyment and happiness only in the sight of his beloved one. It is clear that there are only two incentives to love, *viz.*, beauty and goodness. But to benefit by these, we must first have a perfect knowledge of God, so that knowing Him perfectly in all His beauty and all His goodness, we may be drawn towards Him and thus love Him. Unless a person has seen His beauty and tasted of His goodness, he cannot love the Almighty Being. Loving Him perfectly, man finds his sole delight in Him. Salvation, therefore, begins in this life, because it takes root in the love of God, and the same knowledge and love which are the sources of bliss in this world, lead to eternal happiness in the next, which is, in other words, termed 'salvation.' Now the question is, what reasons there are for which a person who has realized this state of love and bliss and accordingly been granted salvation by the grace of God, is again to be deprived of this blessed happiness? Is it only because the Deity irritated at His own powerlessness to create new souls, punishes those already existing by robbing them of what they have acquired? Moreover, it is incomprehensible that a person to whom salvation is granted in this world should be deprived of it when he is in the presence of God. It is more reasonable that when in the company of God, he should advance in his love and knowledge, as it is impossible that in the presence of light, there should be darkness. So the soul has no chance whatever to be deprived of salvation so long as the causes thereof, *viz.*, knowledge and love of God are existing. Has the Deity, we ask, the power to grant a perpetual salvation? If He has, and there is also a constant and faithful servant deserving it, and the requirements of perpetual salvation are also fulfilled by him, why is the Deity so cruel and unjust in His dealings with him? Why does He first take him into His nearness, and make him even an incarnation of His own self and reveal, for instance, the Vedas to him, and then without any regard to all the honour which He has given him, drives him out and subjects him to the disgrace of becoming a worm or an unclean animal? How simple and reasonable is the teaching of Islam in contrast with this abominable dogma of temporary salvation? The Holy Quran says : **وَمَا مِنْ** **خَافٍ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ فَاِنَّ الْجَنَّةَ هِيَ الْمَأْوَىٰ** "As to the person who from fear of God purges his soul of all low desires, and turning away his face from all besides God, turns to Him solely, his

abode verily is heaven," *i.e.*, a spiritual heaven is, on account of the strength of his faith and knowledge, created within his heart, which is constantly with him and in which he lives. We ask, if there is any verse in the Vedas, revealing the truth underlying the secret of temporary salvation? If not, the doctrine must be condemned as absurd and harmful, and not even supported by the book, on whose authority it is held and preached.

## ANSWER TO A QUESTION.

*Question*—Is not every Muhammadan guilty of giving false evidence when he says لا اله الا الله *i.e.*, "I bear witness that nothing deserves to be worshipped and obeyed but the only God," for this formula is repeated only as a matter of belief?

*Answer*—The Holy Quran gives a satisfactory answer to this question in its plain text ادعوا الى الله على بصيرة انا ومن اتبعنى *i.e.*, "I call people to the path of God being an eye-witness thereto, both I and those who follow me." This verse asserts in clear terms that the Prophet's evidence of the existence of God was the clear evidence of an eye-witness, and that his followers also had known and seen God and that they not only believed in God but had a true knowledge of the existence of the Divine Being. This true knowledge and assurance as to the existence of God is expressed in various ways. At one time a Muslim says: لا اله الا الله "I bear witness that nothing deserves to be worshipped but God only"; and again the words of the Holy Quran say with reference to a true believer شهد الله انه لا اله الا هو والملائكة والاولوا العلم قايما بالقسط "God bears witness that there is no God but He, and the angels also bear witness thereto, and so do the wise men endowed with a true knowledge of God and their evidence is true and just." Here we see clearly that the faithful men are described by the Word of God as bearing evidence of the same high class to the existence of God as He Himself, and their testimony is declared to be not hearsay but the true evidence of an eye-witness, who is sure of what he has seen. The Arabic word شهد (shahadat) signifies a direct and clear know

ledge of a thing as that of an eye-witness. In the case of persons from whose lips this word originally proceeded in its plain and natural sense, we cannot but admit that they knew and felt its real force when they used this word in relation to God. It would be hard to find anything like a true representative of this simple word in any other language and, therefore, to make an approach to its true signification, we have been obliged to make use of a long expression.

It should be clearly borne in mind that the last and perfect law of guidance revealed from God, looks down upon and speaks contemptuously of traditional beliefs which are not founded upon clear evidence. It is for this reason that it reproaches the Christians and other creature-worshippers for worshipping a weak man, the son of Mary, or other false gods, and it judges them guilty of grave injustice by a very clear argument. Thus it says *والذين يدعون من دون الله لا يخلقون شيئاً وهم يخلقون* (موات غير احياء وما يشعرون ايان يبعثون) *وكنت عليهم شهيداً ما دمت فيهم فلما توفيتني كنت انت and again (الانمل) هل يسمعونكم اذ تدعون and الرقيب عليهم وانت على كل شئ شهيد (الما ئده) and also (الانمل) Addressing the unbelievers it says: "Those whom you worship and call on beside God, cannot create anything but are themselves created: dead are they, lifeless and they know not when shall they be raised." Again quoting Jesus in answer to a question as to whether he had told the Christians to take him and his mother for two gods, it says: "Whilst alive among them, I was a witness of their actions, but since Thou hast caused me to die (and after death, I could not be their witness, having lost the faculties of sight and hearing), Thou hast Thyself watched what they did, for Thou seest everything." Speaking of the false deities it says: "Do they listen to your prayers when you call on them." And again "God only is He who answereth him who is driven by distress to implore God's assistance," and elsewhere we also read: *وما دعاء الكافرين الا في ضلال (الرعد)* "And the supplications of the unbelievers are of no use," for they cry to the false deities, which can neither listen nor have they the power to do any good to their worshippers or cause any loss to their enemies. In blaming the Israelites for taking a molten calf for their God, the Holy Quran makes use of the same argument *فلا يرون الا يرجع**

“Saw they not that the calf  
 returned them no answer, and could neither hurt nor help them”  
 (لَيْسَ لَهُمْ ضَرٌّ وَلَا نَفْعٌ طه)

These verses strike at the root of all false religions. The worshippers of the false deities and, most of all, the worshippers of Jesus, son of Mary, have been severely reprehended for setting up deities of whose Divinity they have not the clear knowledge of eye-witnesses. For if they have any such clear knowledge, they ought to furnish proof of it. As an evidence of their assertion that Jesus is living, they ought to show that he speaks and has the power to help his friends or hurt his enemies. The only way which is open to them to prove this assertion is that the devoted worshippers of Jesus who are “born in Christ,” or the devotees of the false deities should utter some powerful prophecy, divulging secrets of the future, by a direct communication from their pretended gods, a prophecy revealing their ultimate success and the disgrace and helplessness of the deniers of their gods. The Holy Quran then informs its adversaries that their prayers shall all be in vain because the false deities which they call on are dead and lifeless.

On the other hand, when a Muhammadan says لا اله الا الله (لا اله الا الله) “I bear witness that nothing deserves to be worshipped but God alone,” he does not make a mere assertion. The testimony he bears to the existence of the living and powerful God whose glory alone, a follower of the Holy Prophet declares, is not false evidence because he *knows* that what he says is true. His belief in the existence of God is not traditional belief or blind faith, but he *knows* that there is a God, because he actually witnesses His existence. The proof of these assertions is that *the God of Muhammadans is a living God who constantly reveals His existence by His word spoken to His servants, and when prayed to, He listens to and answers the prayers of his true worshippers informing them of their acceptance beforehand, while He shows the futility of the opponents of truth by rejecting their prayers in opposition to them.* Thus He manifests clear signs of distinction between His true worshippers and the worshippers of the false deities. This living proof has been vouchsafed to the votaries of Islam by Almighty God in all ages. In our own time and country, *Mirza Ghulam Ahmad*, the representative and servant of the Holy Prophet Muhammad, Ahmad, may peace and the blessings of God be

upon him, has by the same argument exposed the falsehood of the worshippers of all false deities and silenced them by this convincing proof of the truth of Islam to the exclusion of all other religions. The fact that the hostile religions are all silent, is a clear and conclusive evidence of their error and of the truth of Islam. In short, the Muhammadans have incontrovertible proof of the existence of God in hand and they do not, like the followers of other religions, believe without arguments but actually know and feel that there is a God.

Turning once more to the question, Islam does not require a blind faith, a traditional belief not attended with any light of certainty. Its very name implies that it is not a mere word but a reality and a certainty. Islam means a complete resignation to the will of God, and that is impossible so long as there is no certainty and true knowledge about the existence of God, established by evident signs. It only remains to be stated that the masses of mankind are, for various reasons, not in a position to acquire this perfect and certain knowledge of God by themselves. The criterion of a true religion is that there should exist in it in every age individuals whom the Divine Being favours with His word, which is accompanied with such evident signs that the matter is placed beyond all reasonable doubt. They are further granted a magnetism to draw all capable hearts to them and the persons who, availing themselves of this attraction, seek a close union with the perfect one and thus acquire a resemblance to him, see what the perfect man sees and thus attest to the truth of the evidence which they give in **شهادتي لا اله الا الله**. It must, therefore, be borne in mind that the person who has not actually witnessed the existence of God either by being favored with His word or by having been brought into close connection with the living receptacle of Divine revelation, is far from being a true Muslim, and there is no doubt that he does not bear true witness when he says: **شهادتي لا اله الا الله**.