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(MARCH & APRIL 1903.)

CONTENTS.

	PAGE.
RELIGIOUS CONVERSION	85
THE THREE PRINCIPLES OF RELIGIOUS CONVERSION	94
THE TEACHINGS OF CHRISTIANITY, ARYA SAMAJ AND ISLAM IN RELATION TO GOD	97
THE TEACHINGS OF CHRISTIANITY, ARYA SAMAJ AND ISLAM IN RELATION TO THE SOCIAL AND MORAL CONDUCT OF MAN	135
WHICH OF THE THREE RELIGIONS CHRISTIANITY, ARYA SAMAJ AND ISLAM, GUIDES MEN TO THE LIVING GOD	144
ANSWERS TO OBJECTIONS OF THE ARYA SAMAJ AGAINST ISLAM	148
THE SANATAN DHARMA	155

(For full list of contents see inside of cover).

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Our readers will kindly note that the subject discussed in the present issue has exhausted both the March and April numbers of the Magazine, and therefore the next number will be issued on the 20th May 1903.

This issue contains a translation of the "*Nasim-i-Da'wat*" and the "*Sanatan Dharm*," written by Mirza GHULAM AHMAD, Chief of Qadian, in answer to the Arya Samaj.

LIST OF CONTENTS.

	PAGE.
RELIGIOUS CONVERSION	85
ANSWER TO AN OBJECTION	89
TO WHAT EXTENT IS RESEARCH NECESSARY FOR A CHANGE OF RELIGION	92
THE THREE PRINCIPLES OF RELIGIOUS CON- VERSION	94
THE TEACHINGS OF CHRISTIANITY, ARYA SAMAJ AND ISLAM IN RELATION TO GOD	97
CHRISTIAN TEACHINGS IN RELATION TO GOD ...	97
ARYA SAMAJIC TEACHINGS IN RELATION TO — GOD	102
MUSLIM TEACHINGS IN RELATION TO GOD ...	121
THE TEACHINGS OF CHRISTIANITY, ARYA SAMAJ AND ISLAM IN RELATION TO THE SOCIAL AND MORAL CONDUCT OF MAN	135
WHICH OF THE THREE RELIGIONS CHRISTIANITY, ARYA SAMAJ AND ISLAM, GUIDES MEN TO THE LIVING GOD	144
ANSWER TO OBJECTIONS OF THE ARYA SAMAJ AGAINST ISLAM	148
I.—A'RSIH	149
II.—CREATION	153
III.—CHANGE OF LAW	153
IV.—INTERCESSION	154
SANATAN DHARM	155
A VISION	158

THE REVIEW OF RELIGIONS.

VOL. II.]

MARCH, 1903.

[No. 3.]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

Religious Conversion

AND

The Respective Merits of Islam, Christianity and Arya Samaj.

(By Mirza Ghulam Ahmad, the Promised Messiah.)

In the Name of God, the Merciful and the Compassionate.

Our souls and bodies bow down in submission before the Almighty, true and perfect God whose hand has made every atom of matter and every soul with all their properties. Our trust is in Him to whom every being owes its existence and who alone preserves and upholds it. He knows the inmost secrets of the heart and His knowledge comprehends all ; He rules over all and His power is all—encompassing ; and whatever is, has been brought into existence by His creating hand. May the mercy, peace and blessings of God be showered in full abundance upon the Holy Prophet Muhammad, through whom we found the Living God who reveals the secret of His existence by His word spoken to us, and unveils the shining face of His eternal power, perfect glory and wondrous might by showing us His supernatural signs. Blessed be the name of the noble Prophet who has showed us God, and praised be the name of the wise and mighty God who has with His unbounded power made everything. How great and mighty is His power which brings everything into existence and upholds it ! Such is our God whose blessings, power, beauty and goodness, know no bounds. He is the only God in heaven and earth ; besides Him there is no other God.

A notice from the Arya Samaj of Qadian has been handed to me. It is dated the 7th February 1903, and bears the coarse heading: "A reply to a boast of the disciples of the Qadiani Pope." The notice is full of harsh and abusive language used of our Lord and Master the Holy Prophet Muhammad, may peace and the blessings of God be upon him, of myself and of my respectable followers. Other announcements of a similar nature from the Samaj leaders have also reached us, while the leading Aryan papers have also given vent to their feeling of animosity towards Islam in long articles couched in no better language. On account of the vulgarity of the tone of these notices, I had no mind to answer them, but the Word of God came upon me, commanding me to write a reply and saying "I shall be with thee" in the writing of it. The glad tidings contained in this revelation that I was not to be alone in writing this reply gave me much pleasure. Thus inspired and strengthened by God I rose and wrote the following reply with the assistance of His spirit. In obedience to the Divine instruction I shall answer these notices in mild language, dealing only with the portion which requires refutation and omitting the portion which contains nothing but abusive language used of me and my Master the Holy Prophet, and leave the rest to God in whom is my trust.

Before beginning to answer the Arya Samajists, I enjoin my followers to bear patiently all the abusive language which the Arya Samajic writers of the announcements and the articles have, with no other intention than to hurt our feelings, used either of the Holy Prophet wording in coarse and abusive language their alleged objections against him, or of myself calling me a deceiver, a liar, a defrauder, a traitor, a swindler, and using other scandalous appellations of this sort, or of my followers using of them such base and contemptuous epithets as dogs, swine, asses and monkeys, and calling them *malechh* and carrion-eaters. Let them not give way to any excitement at these offensive and scurrilous words but endure them with manly forbearance. I am not unaware of the excitement to which human nature is liable on provocation, especially when a man is not only himself abused but also the person whom he considers his prophet and spiritual guide and the leader of his faith, is abused and held up to scorn, and hateful and contemptuous words are spoken of him. Such abuse is, no doubt, enough

to provoke a saint, but I say to you that if you do not bear these contumelies patiently, in what will lie your superiority over other people? Think not that you alone are thus abused and that the righteous before you were not received in this manner. The world has always borne enmity to and hated every true dispensation which heaven has established upon earth. Since you are the heirs to truth, it is necessary that the world should be at enmity with you. Beware lest you should be carried away by passion. Bear every harshness, and answer every abuse in mild language and your reward shall be on heaven. You should not abuse the Rishis and the sacred leaders of the Hindus that they may not abuse the Holy God and His Holy Prophet, for they do not know whom they abuse. Bear in mind that every one who gets excited cannot utter words of true wisdom and knowledge. Nay, every word that drops from the lips of a man who is foaming with rage sows the seed of dissension without effecting any good object. If you desire to speak under the guidance of the Holy Spirit, let your hearts be free from passion and excitement. Then will the Holy Spirit make your hearts its habitation and then will your lips give utterance to secrets of pure knowledge. Then will you be regarded upon heaven as useful for the world and your ages shall be blessed and lengthened. When you talk, there should be no vanity or derision in your talk, nor should your words be tinged with lightness. Be earnest in your conversation and you will utter the word of true wisdom. Derisive and contemptuous words lead to dissension but the words of wisdom conquer the hearts. Convey the truth to other people in polite words so far as you can, lest your hearers should be disgusted. Impure is the man who does not grasp the reality but led by his unbridled passions speaks irreverently and abusively and lays the snares of plots. Such a one cannot find his way to God nor are his lips ever moved to give utterance to words of truth and wisdom. If you wish that the ways of God should be opened to you, yield not to your passions and do not enter into religious controversies lightly, for this is nothing but waste of time. Return not evil for evil neither in your words nor in your deeds, and your God shall stand up for you. Invite men to the truth with a compassionate and sympathetic heart and not in a frivolous manner. Dead is the heart which treats religious truths frivolously and lightly, and impure the soul which neither walks itself in the path

of truth and wisdom nor likes that another should walk in it. If you wish to be heirs to sacred knowledge, speak not a word under excitement, for such a word shall be devoid of wisdom and knowledge. Do not think of silencing your antagonist with insulting and derisive words, but reply to him with an upright heart in true and wise words that you may be made heirs to the secrets of heaven.

It is necessary to state here that the Arya Samaj has taken the initiative in attacking me. I did not address the Samaj in any recent writing of mine, nor was any handbill issued by me or under my direction or at my instance. They have levelled their attacks and hurled abuses and anathemas at me and my master the Holy Prophet Muhammad, may peace and the blessings of God be upon him, and thus doubly injured me, without any provocation on my part, and I cannot understand the reason of this excitement. I have often told some members of the Arya Samaj of Qadian who came to me that true religion does not consist in clever talk. Religion is a holy feeling of true devotion arising in the mind of a person who knows and recognises the true and living God. I have often warned them of the awful signs of the times and drawn their attention to the havoc that the plague is working. I have told them that whenever it has raged in a country, it has been because of the daring iniquities and transgressions of the people and their rejection of him whom God has sent for the reformation of the world. It is when some such grave sin has been committed and people have become too bold in vice that Almighty God sends this visitation. In this age too, this sin has reached its culminating point. A glorious Prophet came into the world for the regeneration of mankind, *i. e.*, the Holy Prophet Muhammad, may God pour His choicest blessings upon him, and he called people to the path of the true and living God whom the world had quite forgotten and forsaken, but in the present age he has been held in such contempt and disdain and abused to such an extent that there is no parallel to it in any other period of history. Almighty God has moreover sent in the commencement of the 14th century of Hegira, a servant of His, *i. e.*, the writer, that he may bear witness to the truth, glory and grandeur of that great Prophet, and preach the unity of God and glorify Him, but he also has been

abused and anathematized. This is the reason of the calamities that have befallen the world in this age. There is no fear of God in the hearts of men, there is much of vain talking and babbling but as to real worth, the purity of heart, there is none. There is a great ado about society, and national considerations solely occupy the hearts which are totally devoid of every impression of the glory and majesty of God. In short, I have often exhorted the Aryas of Qadian in this manner but they have not benefitted themselves by such exhortations. They do not fear the majesty of God and do not tremble in His mighty presence. Perhaps they think that the plague will only bring about destruction in other villages, and that as to themselves inoculation has placed them beyond the reach of its devastating hand. Even in these dangerous days there are fearless men who abuse others unscrupulously. They never pause and consider for a moment that if the Holy Prophet whom they abuse and speak contemptuously of, was from God, as he certainly was, their insolence shall not go unpunished. Listen all ye who are unmindful of God, my experience and the experience of the righteous before me, speak in unfaltering tones that insolence towards the chosen prophets of God does not bear good fruit. Every one who thinks honestly knows that Almighty God has the power to punish men for every iniquity and every insolence and to requite them for every evil.

ANSWER TO AN OBJECTION.

We shall now consider the first objection of the Arya Samaj against the Hindu converts to Islam who have joined the Ahmadiyya movement. It is asserted that their change of religion is not sincere or based upon solid grounds. Before their conversion to Islam, they ought to have studied the four Vedas in Sanskrit, and then studied the sacred literature of Islam. After having studied all the phases of the two religions, they ought to have compared them and adopted the one which they might have considered as the true religion after this thorough research. Now as a matter of fact the Hindu converts to Islam, to whom the Arya Samaj alludes, have adopted Islam after making the necessary investigation. But as to the study of the four Vedas in the original language, the objection could be said to have at least been honestly raised if the objectors themselves had first given some

proof of their own erudition in the four Vedas. It is a pity that they have overlooked the principles of justice, and shown not the least fear of God in raising this objection. If their objection is based upon honest grounds, they should first show that all those Hindus who, a few years ago, knew nothing of the Hindu religion except the name of Rama and belonged to the orthodox sect of Sanatan Dharma, actually studied the four Vedas in Sanskrit before coming over to the sect of Daya Nand. If the Arya Samajists consider the study of the Vedas as a primary and indispensable condition for the change of religion, they cannot exempt themselves from this condition. They cannot deny that before Pundit Daya Nand began to preach the principles of the new sect, all the Hindoos belonged to the established faith of Sanatan Dharma which is even now the predominant sect of Hinduism, and has its temples and its Pundits learned in the Vedas. And we are bound to confess in justice to the two contending sections that so far as we can get any idea of the Vedic teaching from the Urdu and English translations of the four Vedas, the interpretation put upon the Vedas by the Sanatan Dharmists is the right interpretation. We do not however wish to enter into this discussion at present. Our object in referring to it is that the Arya Samajists themselves are answerable for the same objection which they urge against the Hindu converts to Islam. Not long ago all those who now fill the ranks of the Arya Samaj adhered to the old form of Hindu belief, in which they looked upon Rama and Krishna and other sages as deities and stuck to idol-worship as the true teaching of the Vedas, and above all according to the principles of the Vedanta, they considered themselves as having been brought into existence by God. But with their conversion to Arya Samaj all these ideas underwent a complete revolution. Instead of regarding themselves any more as creatures of God, they looked upon themselves as co-eternal with God and uncreated by His hands and thus arrogantly assumed the position of co-equality with the Lord of the universe. Was it not necessary for them before thus revolutionizing their faith to study the four Vedas and satisfy each one for himself that the old faith was not based upon the Vedas and that the new one was exactly what they taught? If the Qadian Arya Samajists and their brethren of other places regard their objection against the converts to Islam as an honest and fair one, they ought to prove to the satisfaction of all reasonable

persons that their numbers do not include a single person who is not a man "of erudition and learning," and who has not studied the four Vedas and "the Vedic religion in all its phases." If they can prove it we shall admit that their objection was really the outcome of honesty and fair-mindedness and did not proceed from a desire to conceal the truth and confound it with falsehood. We may however state it for the information of the public that the Qadian Arya Samaj shall be the last body in the world to prove its Vedic learning and erudition. So far as we know, the body is constituted of village-shopkeepers, money-lenders, retail grocers and small hucksters who are all ignorant of the Vedas. In contrast with this class of shop-keepers who have deserted their old Hindu faith for that of Pundit Daya Nand, the Hindus who accepted Islam are mostly young educated men of whom some have studied up to the B. A. standard, and who read the Vedas in Urdu and English and spend day and night in the study of religious lore. This absolute ignorance of the Vedas is not however limited to the Arya Samaj of Qadian, but the Samaj in every town and village can ordinarily claim no better men. There is not a grain of truth in the assertion that the Hindus who have deserted the Sanatan Dharma for the Arya Samajic offshoot did not change their religion until they had studied the Vedas. The majority of those who adhere to the Samajic doctrines are men who are engaged from morning till evening in their mercantile transactions and are as ignorant of the Vedas as they were before their conversion.

These are not mere assertions. I am willing to pay a thousand Rupees to the Arya Samajists if they can prove that even five per cent. of their total number are well-versed in the four Vedas in Sanskrit. And if they cannot, they must confess the absurdity of their objection against the converts to Islam. Now when thousands of Aryas are absolutely ignorant of the Vedas, and in their houses gods and goddesses and idols are worshipped, the objection of the ignorance of the Vedas in Sanskrit is not a valid, not even an honest, objection against the Hindus who upon comparing the principles of Islam, Sanatan Dharm and Arya Samaj, and finding truth and the majesty and glory of God in Islam only, accepted the true religion. When convinced of the truth of Islam, they accepted it notwithstanding, the numerous difficul-

ties and obstacles in their way with which a Hindu has never to cope when he comes over to the Arya Samaj. They suffered all for the sake of God, willingly parted with the Hindu society, were cut off from their parents, wives, brothers and friends, and heard every abuse with patience. To attribute their conversion to low motives is the last resort of the Arya Samaj. It is easy to make this allegation when every other argument fails. The large flow of Hinduism into Islam has often been ascribed to the compulsion of Muhammadan monarchs, to the attainment of worldly gains or to some other low motive. As to the groundlessness of the first charge, it is hardly necessary to state that with the passing away of power and government from the hands of Muhammadans, the large ingress of Hinduism into Islam has not ceased. Nay it has even been found on a comparison that the average rate of conversion during the seven centuries of Muslim supremacy in India is less than the rate of conversion during the last few decades of the British rule. The charge of the converts having any selfish end in view, is still more absurd, for many wealthy Hindu gentlemen and Hindu Rases and Rajas have spent large sums of money in the cause of Islam after their conversion to it. And I see that those of my followers who have come over to me from Hinduism are so zealous in the spreading of truth that out of their moderate earnings they willingly set apart a portion for the propagation of truth. These objections of the Arya Samaj are only daring falsehoods in the face of facts.

TO WHAT EXTENT IS RESEARCH NECESSARY FOR A CHANGE OF RELIGION.

From the above it would appear that the Arya Samaj does not consider the knowledge of the four Vedas as an essential requisite for those who desert the Sanatan Dharm in its favor. Why is then such knowledge, we may ask, necessary for one who leaves the Hindu religion for some other faith? Reason and justice both condemn the objection raised by the Arya Samaj. The fact is, as we have already stated, that for a Hindu who is not satisfied with his own religion and is convinced of the truth of another, it is not at all necessary that he should study the four Vedas in Sanskrit to declare for the one or against the other. For if this principle were held to be

true for a change of religious views, none but Pundits who are well-versed in the four Vedas and in all their religious lore would be entitled to change their religion. But the fact is that within the pale of Hinduism, thousands of Hindus who are absolutely ignorant of the Sanskrit language and the Vedas change their old religion for the Arya Samaj. In the Punjab alone where the last Census Report returns the Arya Samaj as counting a little over nine thousand males over the age of fifteen, it would be difficult to find many Pundits who may be said to be fully acquainted with the four Vedas and to be masters of the Vedic language and Vedic lore. The Arya Samaj moreover does not represent a departure from the orthodox faith in minor and secondary doctrinal points, but it differs in essential principles from the established Hindu faith. Just as the Arya Samaj makes use of the contemptuous appellation of *malechh* for those who are converted to Islam, the Sanatan Dharm applies the same epithet to those who desert their old faith for the Arya Samaj, which it looks upon as an heretical sect denying the authority of the Vedas. Notwithstanding this antagonism between the Sanatan Dharm and the Arya Samaj, conversion from the former to the latter being looked upon as a desertion of the Hindu religion, it never occurs that the Arya Samaj should earnestly and honestly advise the ignorant Hindus that are daily adding to its numbers, to study the four Vedas before their desertion of the old and the adoption of the new doctrines. The Arya Samaj has practically never acted upon the principle of barring admission to those who are not learned in the Vedas. We are, therefore, quite at a loss to understand the reason of the objection which the Arya Samajists have preferred against such of their co-religionists as have confessed Islam. The fact is that on account of the strong opposition which they must meet upon their conversion to Islam, they take special care in changing their religion and do not take a step until they are fully convinced of its truth and have actually seen the distinction between right and wrong. But to come to this conclusion, a man does not stand in need of the study of the Vedas in Sanskrit, for if it were so, the door of a change of religious views, would be at once closed, and the Arya Samaj also shall have to send back the thousands of Hindus who have accepted its doctrines without going

through the Vedas to the Sanatan Dharm faith, and shall have to be content with one individual or two, excluding all the rest until they are fully instructed in the four Vedas.

THE THREE PRINCIPLES OF RELIGIOUS CONVERSION.

Having seen that it is neither necessary nor desirable for a seeker after truth to study the gigantic mass of the sacred literature of every religion, the question would naturally arise as to the principles upon which a religion may be renounced or accepted and as to the which distinguish a true religion from a false one.

are three in number. Firstly, it is necessary to cc.
as to the Divine Being. What does a religion, for instance, teach us as to the unity of God, His power, His knowledge, His perfection, His glory, His mercy, His reward and punishment and the other attributes of His Divinity? For, it is clear that a religion cannot be from God which does not consider God as one, but looks upon a heavenly body or an element of earth, or a man or any other thing as God or as the equal of God, and contains no injunctions against the worship of anything besides God, or does not consider God as Omnipotent but looks upon His power as imperfect, or does not teach the omniscience of God, or gives any teaching which is not consistent with His eternal glory, or inclines to an extreme view of His laws of punishment and mercy, or limits the means of His spiritual blessings or of seeking His connection to a particular nation or a particular country, and does not like His physical blessings extend them to the whole human race, or gives any teaching against His attributes.

Secondly, a seeker after truth must see the moral teachings of a religion. What does it teach as to his own conduct and as to his relation with mankind in general? He must satisfy himself that its teachings do not in any way interfere with the social relations of man, or that they do not violate the principles of chastity and modesty and preserve the integrity of the family, or that they are not opposed to the Divine laws as revealed in nature, or that they do not enjoin aught which is impossible to observe or likely to lead to dangerous consequences or leave aught that is necessary for the prevention of evil. It must also be seen that the teaching inculcates doctrines which strengthen the

tie of human love for God by impressing the Divine goodness and beneficence upon the heart, and draw a man from darkness to light and from remissness and lethargy to vivacity and life.

Thirdly, the seeker after truth should choose the religion which presents a living God and not a God whose existence is simply to be supposed, and who is to be believed in only upon the meagre authority of idle tales and stories of the past. The religion which presents a God who has no signs of life, does not deserve to be so called. Any one who recognises such a God believes in him out of his credulity and not because the true and living God has revealed Himself to him, and he lays his supposed Deity under an obligation. It is foolish to bow submission to a God whose power is not felt and who is not able to manifest the signs of his life and power. Such a Deity cannot grant a pure life to a man, nor can he draw him out of the darkness of doubt. A living ox is better than a dead deity, for the ox is after all useful to men. The person who is not bent upon worldliness and evil, shall certainly seek the living God that He may purify and enlighten his soul, and shall not be content with a religion in which the living God does not manifest the signs of His power and comfort the spiritual wayfarers with His sweet and glorious voice.

These are the three criteria by which the truth of a religion may be judged and it is in these three matters that the superiority of one religion over another may be easily discovered. It is, therefore, necessary for a seeker after truth to judge a religion in these three respects, and if he finds that one religion has a manifest superiority over another when judged by these three criteria, he is bound to accept it. For this research, however, a man need not be a great Pundit or a Clergyman. Any one who has an ordinary share of common sense and intelligence can easily judge the merits of a religion for himself in these respects. As Almighty God has out of His mercy supplied every necessity of life and placed it within the reach of all those who wish to avail themselves of it, and do not deliberately and intentionally wish to destroy their own lives, in the same manner He has facilitated the ways of guidance and means of salvation for the spiritual life of mankind, so that in this short life they may not have to cope with insurmountable

difficulties in discovering the truth. Upon the three principles above stated, the merits of every religion can be easily tested by every person who has an ordinary share of common sense without spending years of his life in the study of the gigantic masses of different religious literatures. The principles of every religion are published by its supporters and any one who takes the trouble may test them by the above mentioned criteria. Any concealment or misstatement is not likely to remain unexposed because access to the hidden treasures of knowledge has been rendered easy in this age, and the truth comes to light in a hundred different ways.

From this it is clear that to change one's religion it is not at all necessary to study the whole mass of religious literature, but that the truth or falsehood of a religion may be easily discovered by the application of three tests to its principles as stated by its advocates. Now the Hindu converts to Islam did not accept Islam until they had satisfied themselves as to its truth by these three tests. Their coming over to the side of Islam after this necessary research, cannot give rise to any objection in relation to the sincerity of their conversion, though one of them, as we are told by the Arya papers, may be a "goldsmith." But the wonder is that the Arya Samaj has never thought of the numerous goldsmiths, money-lenders and petty Bunya shop-keepers who swell the numbers of the Arya Samaj, and who have deserted their ancient faiths of Sanatan Dharm and Sikhism without ever having learnt the Vedas or the Granth and without having ever tested the truth or the falsehood of any religion upon the three sound principles stated above. People who have never made the necessary research in religious principles in changing their own religion come forward to impose a condition upon conversion to Islam which it is impossible for any seeker after truth to observe. Instead of making bold to deceive the public by a false objection they ought to have blushed at their own ignorance. For a seeker after truth it is sufficient to ascertain three things with respect to any religion, *viz.*, its teachings in relation to God, its teachings in relation to his fellow-beings, and last, though not least, the fruit of these teachings, *i. e.*, whether they actually take him to the living God and reveal to him the face of the hidden Being. If he finds that a religion answers these three requisites as explained above, and has no defect when tested by these three criteria, he should be certain that he

has found the true religion, for a false religion does not bring this comfort with it.

We shall now show that these three excellences are found exclusively in Islam and that all other religions are totally devoid of them. We shall take for this purpose three religions, *viz.*, Islam, Christianity, and Hinduism as represented by the Arya Samaj. We are sorry that we cannot give this subject a comprehensive treatment for the short space at our disposal and, therefore, we shall be as brief as possible.

The Teachings of Christianity, Arya Samaj and Islam in relation to God.

CHRISTIAN TEACHINGS IN RELATION TO GOD.

We take Christianity first of all. The Christians look upon Jesus Christ as a perfect God. According to their belief he has four souls, *viz.*, he is God the Son, God the Father, God the Holy Ghost and man. And this square God shall, it is asserted, remain for ever the possessor of these four souls. It is rather nearer the truth to call him a five-sided God for he has also a body which shall exist with him for ever. But we are not told whether the part of his body that was cut off at his circumcision or the part that suffered from natural decay shall be ever re-united with his everlasting body, or whether it shall remain eternally separated from it. It is a recognised law that particles of the human body are constantly disappearing from it while new particles take their stead and that the whole body is completely changed within three years. Since Jesus was subject to this physical law, it is clear that his body also must have undergone complete transformation eleven times during the thirty-three years that he lived upon earth. The question, therefore, awaits solution whether all the particles of his body which continued disappearing under this physical law shall ever be re-united with the body with which he rose to hea-

ven. If not, there must be some reason for the glorification of the particles constituting the body of Jesus at the time of his crucifixion and the eternal separation of all previous particles that once constituted his body. Are we to think that it was because of any sins or must we attribute it to some other cause? And there is the further difficulty that if Jesus rose with his body, the body must still be subject to the decay of old particles and the growth of new ones, because the body not having changed must be still subject to the same law, and during the two thousand years that Jesus has been upon heaven, it must have changed hundreds of times. His alleged godhead cannot be proof against the decay of the particles of his body because his godhead was not able to interrupt the course of the physical laws of nature when he was upon earth. If the particles of his body which was the dwelling-place of Divinity, constantly disappeared and mingled in dust when he was upon earth, why is not the body with which he now sits on heaven subject to a change? In the human body we witness these changes daily. As soon as man is born, the process of decay and growth commences. Even a superficial eye can see that we always stand in need of having superfluous hair and nails cut off. But to attribute decay to God is an insult to Him. The Christian perhaps will say that this is a mystery, just as the union of the four souls in one body is a mystery. But this answer betrays only weakness, and it is nothing but a tactic to get rid of the difficulty.

This five-sidedness of the Christian Deity is further open to the objection that it usually passes under the name of Trinity. As a matter of fact the Christian belief makes the body of Jesus the habitation of the three souls of the Trinity and considers the fourth, *i. e.*, the human soul, as also united with them eternally and inseparably, and to these four adds an unchangeable body. This would make Jesus a five-fold complex, and it is strongly objectionable to call it a Trinity. The inventors of this doctrine made an error in calling it a Trinity but it is never too late to mend. Errors of this sort must be corrected as they are discovered. Some time ago, it was proposed to change the word تثليث (*taslis*) which means to divide by three into ثالوث (*salus*) which is the exact equivalent of Trinity. The very nature of the Christian Deity renders it necessary to make such amendments from time to time,

In short, the Christian religion does not profess the doctrine of the unity of God. It has turned away from the true and living God and made for itself a new God, the son of a Jewess. But is their god omnipotent like the true God? His own narrative is sufficient to throw light upon this point. Had he the Divine power in him, he would not have been disgraced and beaten by the Jews, dragged into courts of justice, put under arrest and nailed to the cross. And when the Jews had asked him to come down from the cross if he had any power, he ought to have come down and given them proof of his Divinity. But he did not show his Divine powers on a single occasion. His miracles are cited as proof of his almightiness, but in point of miracles he is inferior to many of the Israelite prophets. If a Christian were to compare the miracles of Jesus with those of Elijah, he shall have to admit that the miracles of Elijah have an undoubted superiority over those of Jesus in the power and glory which they manifest. The miracle of casting out devils, no doubt, frequently occurs in the Gospels, and has been considered as one of his greatest miracles. But modern science looks upon demoniacal possession as a superstition and a mockery. It was healing men of apoplexy which is described in the Gospels as the casting out of devils. Medical science has placed it beyond all doubt that apoplexy is a disease like other diseases and does not afford any room for the devils to come in. The Holy Quran has cleared Jesus of this charge of superstition by omitting the casting out of devils while mentioning his other miracles. It is important to note that the Quran does not relate the miracles of Jesus because of any superiority in them. The object of the Quran was to refute the allegations of the Jews who not only denied his miracles but also called him a deceiver and a false prophet. For a similar reason the Holy Quran refers to the mother of Jesus as a *Siddiqah*, i.e., a chaste and righteous woman, its object being not to give her any superiority over other good and chaste women but to refute the charge of unchastity brought against her by the Jews. Similarly, there is a tradition which says that Jesus and his mother are free from the touch of Satan. It is absurd to take these words to mean that the other prophets are not free from the contact of devil. The words are plainly meant to refute the charges of impurity and unchastity against Jesus and his mother of which the Jews declared them guilty. The super-

naturalness in the birth of Jesus is not a proof of his Divinity. To dispel all doubts, both the Holy Quran and the Gospel relate the stories of the birth of Jesus and John in one place. By relating both stories in the same breath, it is intended to signify that though in the birth both of Jesus and of John, there is a supernatural element, yet neither of them becomes a God thereby. For if one of them, *viz.*, Jesus can claim Divinity on account of his supernatural birth, the other, *viz.*, John, has as much right to it on the same grounds. Both these births were in fact a sign that the gift of Divine revelation was departing from the house of Israel. For, Jesus had no Israelite father, and the parents of John were not in a condition to beget children. Both these prophets, the last links in the chain of Israelite prophets, were in a way cut off from the house of Israel and their separation was an indication that glory had departed from Israel and that the Divine gift of prophecy was going to be transferred to another house. Jesus notwithstanding that he was a prophet for the Israelites, was not himself an Israelite for he had no Israelite father, and this was an allusion to the departure of the gift of prophecy from the house of Israel for evermore.

All these considerations prove conclusively that there is not a single circumstance in the birth and the miracles of Jesus lending any support to the allegation of his Divinity. It is with this object that Almighty God has related the story of the supernatural birth of John along with that of Jesus, for if John remains a mortal notwithstanding his supernatural birth, Jesus cannot claim Divinity on this ground. In fact, the element of supernaturalness in the birth of John, is by no means weaker than that in the birth of Jesus. In one respect it has a greater force. In the first place, in the birth of Jesus the supernatural element exists on the side of the male parent only whereas in the birth of John it exists on the side of both parents. Secondly, the sign of the birth of John has not been obscured by any circumstance. Unchastity was never imputed to John's mother, nor is such a charge possible for she was barren. But the charge of unchastity brought against Mary has cast the extraordinariness of the birth of Jesus into the shade. The charge is no doubt a false one, but Mary herself made a mistake which gave rise to the scandalous imputation. When the angel came to her in a vision and gave her the glad tidings that she

was with a child, she did not mention the vision to any one and kept the whole matter a secret. The reason of the fear displayed by Mary was that her parents had made a vow before God to dedicate her for the service of the holy temple at Jerusalem. This vow of her parents Mary had strengthened by her own covenant that she will not know man till her death, and shall remain in the service of the temple her whole life. When she saw the vision that a son shall be born to her, she feared to disclose it lest the people should think that she was making pretences for getting married. But the vision was true and Mary was actually with a child. The fact could not be concealed long. In the earlier stage of pregnancy, the matter remained a secret but in an advanced stage this was not possible. About the fifth month the fact was disclosed and then Mary mentioned her vision. But it was too late and at last to cast a veil over the whole matter, she was hastily married to an old man and the sign of the birth of Jesus was thus obscured.

The prophecies of Jesus have always been ridiculed by the Jews. The occurrence of events which are every day witnessed in the world such as earthquakes, famines and wars has been made the subject of solemn predictions. The Jews also say that his prophecies all turned out to be false, and the Christians have not yet answered their objections. For instance, Jesus had promised to the twelve apostles whom he was addressing that they shall go to heaven and that they shall sit on twelve thrones, judging the twelve tribes of Israel. But the number was even in the life-time of Jesus reduced to eleven, and Judas, the "son of perdition," who betrayed his master for the paltry sum of thirty half-crowns, was everlastingly lost. Instead of heaven he went into hell, and it is difficult to see how he will be allowed to take his seat on a throne. Had this prophecy of Jesus been from God, Judas would not have apostatized. Jesus had also emphatically declared that his return was to be so speedy that the generation of people then before him shall not pass away before he came back in glory? This prophecy has also been clearly falsified. Generation after generation has passed away and nearly 2000 years have elapsed, but he has not still appeared.

All these things prove conclusively that he was utterly destitute

of power. He was not a God but only a weak human being, and human weakness and ignorance clung to him. The Gospels show that he had no knowledge of the unseen. He ran to a fig tree to satisfy his hunger, and he did not know that the fig tree bore no fruit. He also confessed his ignorance of the day of judgment. Had he been God, he ought to have known it. In short, he did not possess a single attribute of Divinity; nor had he any qualification to the exclusion of all other mortals. The Christians further admit that he died. Sad indeed is the lot of the people whose God dies. To say that he rose again, is no comfort. What reliance can be placed upon the life of him who showed by his death that he was subject to death and not beyond the reach of its wasting hand.

These few remarks are sufficient to convince every reasonable mind that the Christian religion in its present form is not the religion of the true God, for the person whom they look upon as their God cannot be a God. God cannot die, nor can God be ignorant of the future and the unseen.

ARYA SAMAJIC TEACHINGS IN RELATION TO GOD.

We shall take the Arya Samaj next and see if it believes in the one, true, living and perfect God. Now the first requisite of a belief in God is the admission of the Divine unity in His person and attributes, and the exclusion of all other beings and creatures from every Divine excellence. But the Arya Samajists consider all existence as co-eternal with God. Again, as the existence of God is not due to any other being, the Arya Samajists hold that soul and matter also do not owe their existence to any creator, but that they are like God eternal and self-existing with all their various properties and faculties. This belief, it is clear, deals a death-blow to the unity, majesty and glory of God, and must, therefore, be condemned. This pernicious belief has also the effect of negating every argument for the existence of God. The maker can be known from what he has made, but if both soul and matter were never made by God and are eternal and self-existing, the existence of God cannot be proved. If God is not needed for creating soul and matter, He is not needed for anything else.

To say that God is recognised by the manufacturing work which is done by Him and by the combination which He brings about between soul and body, is the veriest nonsense. Manufacturing unattended with the power of creation is no proof of Divinity, and if it is, every artisan and manufacturer deserves to be called a God. The wonderful modern inventions of Europe and America shall then have to be classed on a par with the manufactures of God. They show the same ability of working existing material into new forms as God is by the Aryas believed to have shown in making the existing universe.

The one distinguishing characteristic of the power of God is His power of creating the properties, forces, faculties, &c., which are found to exist in matter and soul. For instance, He has given eyes to all living beings, but His inimitable Divine power is not displayed in the fashioning of the eye-balls in the form in which they are, but in creating the properties and powers in the media and nerves which produce vision. But if the properties of matter and soul are self-existent and not created by God, God is nothing because vision is the result of these powers. Had these properties been wanting, God could not have given the sight. It is clear from this that the Godhead of the Deity consists in His having created the properties of soul and matter and His having planted in them powers which are brought into effect on an arrangement of the parts. It is for this reason that no human inventor can be the equal of God, for he only makes use of the properties and forces of matter but cannot create any property or force in matter. His inventions are the result of certain properties and forces existing in matter, and herein lies his inferiority and powerlessness, because he has not the power to create a property or a force, and such power belongs to God alone. If the power of God were also limited to making use of the properties and forces existing in matter, and not extended to the creation of these properties, He would have no superiority over the inventor of steam-engine, photography or phonograph. The Godhead of the Deity cannot, therefore, be proved unless He is recognised as the creator of the properties of matter and soul, or in other words the creator of matter and soul. The conclusion is irrefut-

able that either God must be recognised as the creator of matter and soul with all their properties, or every artificer must be admitted as the equal of God.

Such is the Arya Samajic doctrine of the unity of God. The next thing we have to consider is how far it attributes power to God. This is also abundantly clear from the above. It is the first principle of the Aaya Samaj that God is neither the creator of souls nor the maker of particles of matter. His power according to them is, therefore, limited to manufacturing and the uniting of souls and bodies. But the rare properties, forces and qualities of matter and souls are self-existing and independent of His power. The power of God has thus been shorn of every glory and greatness and He is brought low to the level of mortals. If matter and soul are self-existent, their properties, forces and qualities which display rare power and exquisite skill are also self-existent and not brought into existence by God. For it cannot be asserted that although matter and soul are eternal and self-existing, yet their properties have been created by God. The existence of a thing means its existence with its properties, and we cannot imagine a thing existing without any property. The properties of matter and soul are inherent and are not the result of combination. All these considerations settle conclusively that if God is not recognised as the creator of souls and matter, His power has no superiority over the power which human beings possess. As they have the power of working existing material into forms and making use of the properties and forces of matter, He also has the same power and no more.

Various considerations show the futility of this view of the limited power of God. Almighty God has created in man the qualities which are necessary to the accomplishment of the Divine object in his creation. For instance, there is in man the quality of love which though sometimes misdirected, points unmistakably to the Divine Being as the true object of its love. The quality of love implanted in the soul of man leads him to love his Master with all his heart and all his soul and with deep and sincere devotion. At its bidding a man is ready to forsake everything, ready even to sacrifice his life. Can we say that this mighty impulse of love which rules the hear-

is an inherent property of the eternal soul with which God has nothing to do ? If Almighty God has not with His own hand established this relation of love between Himself and man and created the quality of love in his soul for this particular purpose, we shall have to attribute only to a chance this good fortune of the Almighty that the souls had inherently in them a quality of love. If it had so happened that the souls had not possessed the inherent quality of love, no man would have ever thought of God, and God Himself would have been quite helpless in the matter for He could not have brought into existence a quality which did not exist. When, on the other hand, we consider the generally recognised principle that every one shall be called to account for not obeying the call of God, we have to admit that the properties of obedience and love in soul have been created by God Himself. It is for this reason that He requires man to love, and to submit to, Him, for He has given him the power to do so. On any other supposition it is difficult to account for the submission to Divine will which God requires of us. Now the relation of love between man and God is a relation of mutual attraction such as exists between man and man or among animals of the same kind. But such a relation is inconceivable in the very nature of things if the physical and spiritual powers of man have not emanated from the hand of God and are not dependent upon Him. The mere circumstance that God united the soul with the body can, in no way, bring about the deep relation of mutual love, for the manufacturer does not acquire any such close connection with the thing manufactured.

On account of the deep relation which exists between the soul of man and the Author of its existence, Almighty God has been metaphorically called Father in the sacred books. The Quran also says : *فاذكر والله كذاكم اباكم* "Remember God as you remember your fathers," and again *الله نور السموات والارض* "God is the true light, from whom every light in heaven and earth has emanated." The use of the metaphorical expression Father for God and describing Him as the source of every light, are facts which plainly indicate that a strong mutual relation exists between the soul of man and his heavenly master. In Arabic man is called

انسان (*insan*) i. e., having a two-fold love, a love for God and a love for his fellow-beings. In Hindi, he is called *مانس* *manas* which is an abbreviated form of the Arabic word *مانوس* *manus*, i. e., one in whose nature love has been implanted. The error of idol-worship is also really the result of a search after God which on account of the narrowness of knowledge seeks relief from the Infinite and the Invisible in definite and visible objects as representations of the Deity. With a full knowledge of, and a clear insight into, the deep relation which exists between God and man, I assert it forcibly that the Arya Samajic doctrine of the eternity and self-existence of soul and matter is an absolutely false and a pernicious doctrine which strikes at the root of the mutual relations of love. The doctrine is an innovation of Pandit Daya Nand and we cannot say how far its origin can be traced in the Vedas. At any rate, the doctrine owned by the orthodox Hindu sect of Sanatan Dharma is more reasonable, though it too has been distorted by long subjection to the erroneous principles of the Vedanta. Notwithstanding this, the rays of the light of truth still shine forth from underneath the mass of error. The essence of this doctrine is simply this that everything has emanated from the hands of God. From this we see that according to the Sanatan Dharamists the Vedas teach the doctrine that matter and soul with all their forces and properties have been brought into existence by God.

It is of the utmost importance to remember that the ancient Hindu faith which is professed by millions of the people of this country, is Sanatan Dharma. Though the original purity of this religion has been greatly marred by the fatuous beliefs of the ignorant masses, such as worship of idols, setting up gods with God and the deifying of great and good men, still if the extraneous matter were removed and erroneous doctrines set aside, a great many religious truths would be discovered in this time-honored creed. In it there have been a great many *rishis*, *munis* and *yogis*, men who have spent their whole lives in devotion and meditation. But the religion presented by Swami Daya Nand has far less spirituality than the Sanatan Dharma, though the latter too has now lost its spirituality by mingling with the truth many erroneous doctrines, such

as idle-worship, &c. The truth is that man cannot have a close connection with the Almighty Being or attain to a life of true spirituality, if God is not the author of his existence. How can he attain to oneness with God who is quite foreign to the Almighty and owes nothing to Him? I have heard from learned Pandits of the Sanatan Dharma that the theory of the eternity of soul and matter has been borrowed by Pandit Daya Nand from metaphysicians, who were guided by their own imperfect reason and not by the Vedas in their religious speculations. But as the object of Pandit Daya Nand was to found a popular Hindu sect, he resorted to the Vedas and distorted its words to support his own theories. In fact the Vedas lend no support to his assertion and their teaching is the same as is still discovered beneath the superstitions of the Sanatan Dharma. There were men in ancient India whose practical lives were worthy of praise. Among them were ascetics who spent their lives in meditation and devotion in jungles. In their hearts was humbleness and purity, for their religion did not consist simply in professing with the tongue. They purified their hearts and desired it with true earnestness and zeal that God should be a reality to them and that they should see His shining face in this world. For this noble object they exercised very hard and the light of this sincerity shone from their foreheads. Then came a time when the worship of idols, gods, goddesses and incarnations and everything else which could attract attention, took the place of the purity of heart, and the ways were quite forgotten by walking in which Rama and Krishna had attained to righteousness and God had revealed Himself to them.

It is a fact that the people who become God's and consider Him as the Author of their existence and of every particle of their body, are blessed with Divine favors on account of their complete submission to the Divine will, but those who consider their souls and the particles of their body as having come into existence independently of God have vanity and haughtiness in their hearts and they are in fact deniers of His great and abundant goodness and of His perfect Lordship. According to their teachings Almighty God has not even that connection with man which a father has spiritually with his son. They admit that the son on account of his close spiri-

tual connection with his father partakes of his morals, and that the courage, intelligence, &c., of the father are inherited by the son, but they deny that the morals, qualities and powers of the human soul have been granted to him by God, for then they shall have to confess that matter and soul have been created by God. The truth is that the morals of man are an image of the Divine morals, for when God created the souls, His morals were imaged in man in the same manner as the morals of a father are imaged in his son.

We have already stated that God created in the soul of man powers adapted to His love and worship and hence the powerful attraction with which a man is drawn towards God. The powers which God Himself has given to the soul, hear the voice of God. In a like manner, as it was the will of God that man should be perfect in the Divine knowledge, He created in the human soul the qualities suited for the attainment of such knowledge. In fact, every property of the human soul has been planted in it by the hand of God, and the qualities of the human soul are only images of the Divine attributes. No quality of the soul is in itself hateful; it is the abuse of it that is to be condemned. If it be said that there are many detestable qualities in the human soul, such as vengeance, jealousy, &c., and that these certainly cannot have been planted by the hand of God, nor can they possibly be the images of the Divine attributes, the reply is that not the quality itself but only its misuse is pernicious. If the quality is called forth into action on the proper occasion, it is a virtue, but if it is displayed on the wrong occasion, it becomes a vice. The qualities of the human soul are all images of the Divine attributes, but man has the power to use them either to a good or to a bad end. Envy for instance is a base passion and a quality to be condemned but envy is really a misuse of the quality of jealousy, which aims at attaining the highest excellence to which no one else should be able to attain. To repine at the good which another has and to wish that he should be deprived of it, is a misuse of the innate desire of superiority. The quality of jealousy planted in human nature by the hand of God is, therefore, an admirable quality and an image of the Divine attribute of jealousy, for He too does not like that any one else should be

His partner or equal. A person may deserve our praise or hatred according to the motive which sets the quality in motion. If he has a burning desire for excelling all men in spirituality and in his close connection with God, he is to be admired, but if he sickens at the sight of the good which others enjoy and wishes that they should be deprived of it, he is to be hated.

We have thus seen that it is an absurdity to limit the power of God to some actions and to deny it in others. There is another consideration which renders a belief in the Almightyness of God necessary. If God is not Omnipotent, our hope in Him is vain. The acceptance of our prayers depends upon the absolute power of God to generate in the soul or the body of a person a power which does not exist already. When we pray for a sick person who is dying to all appearance, we entreat the Almighty Being to create in him a power that should resist the power of death. We frequently see such prayers accepted. At first we plainly see that the symptoms are all fatal, and that the energy of life is all wasted, but when our entreaties and prayers are offered to God with pressing solicitation, and we are exceedingly sorrowful and greatly afflicted for the sake of the dying one, and dead to all besides God, suddenly the word of God brings the glad tidings of his restoration to health and the signs of life once more begin to appear, and he is as it were raised from the dead.

I remember that when the plague raged heavy all around us, I prayed to God to protect us from this affliction and to engender in our bodies a prophylactic property which should counteract the effect of the poison of the plague. This prayer was accepted and Almighty God revealed to me that I would be saved from the plague and that all those would also be saved who while living within the four walls of my house did not show any vanity or arrogance (*i. e.*, who rebelled not against the commandments of God and His messenger) but led righteous lives and conformed their conduct to my teachings. He also told me that the town of Qadian would be saved from destructive plague and protected from such a severe outbreak of it as might cause a panic or depopulate the town. So we have seen the truth of these words and witnessed the fulfilment of the promise of God. Such is the powerful

God who is our God. His attribute of creation is ever at work, and He is always creating new things and new powers and properties in the universe. Previous to the present outbreak no one can trace any sign of the plague in the Punjab during the last five hundred years. The plague bacilli have been created now and they shall disappear when it shall be the pleasure of God to bring them to destruction. This shall be a sign for every Arya that we did not resort to inoculation, for such was the injunction of God, and although many a man who got inoculated has become the morsel of death, we are still alive by the grace of God. Thus does God create matter as He created in our bodies the panacean particles, and thus does He create souls as He breathed into me the pure soul which gave me life. We are not only dependent upon Him for the soul which enlivens the body, but the animal soul itself stands in need of another soul which gives an everlasting life to the first soul. Both these souls are created by God and he who has not known this secret is ignorant of God and unaware of His power.

We shall next consider the Aryan doctrine as to the knowledge of God. Reason requires that God should be Omniscient, that He should know the unseen and the unknown, that there should be nothing hid from Him but that His knowledge should comprehend all. The Aryas however preach a God who has no knowledge of the hidden powers and properties of matter and soul. His knowledge takes Him no further than this that every property, power or excellence that He sees in any living being is due to its deeds done in a previous birth. Had He known that apart from their connection with the living bodies, the souls have any inherent property or excellence, He would have assigned a previous birth to them instead of supposing them to be eternal. It is evident that the property of a thing must be inseparably connected with its subject. Supposing that the human soul can pass into an ass's body, it shall still retain its inherent qualities whether they are manifested in the new form or not. For if with a change of body the attributes of the soul are made extinct, they can never be renewed, for creation out of nothing is impossible according to the Aryan belief. It would appear from this that transmigration does not annihilate any property of the soul; in other words, the properties of the soul remain unaffected when the soul completes its revolution of trans-

migration. But if the qualities of the soul do not undergo a change as the soul passes through different bodies, it follows that the properties of the soul are not subject to transmigration. Therefore, if God has not the power to subject the properties of the soul to transmigration, the conclusion is inevitable that He has no knowledge of the secret powers and hidden properties of the soul, nor is He aware how the souls came to possess these attributes and powers.

Again if God has a perfect knowledge of the nature of the soul and is fully aware of its properties and powers, the question must still be solved why He is unable to make the soul. The Aryas believe the number of souls to be limited and the period of their revolution in different bodies to be a definite period. Why is God then unable to create what is limited both in time and number? And who has set these limits if God has not? How can the knowledge of God with respect to souls be as perfect as that of the maker of a thing with respect to what his hands have made? How can the two be equal in knowledge of a thing, he who has made it and he who cannot make it or its like? It is unquestionable that the minute and precise knowledge of a thing possessed by the maker of it, is not possessed by any one else, though he may be under the impression that he has such knowledge. A veil of ignorance hangs before our knowledge of things which have not been made by us. For instance, we think that as we see bread cooked every day, we are well-acquainted with the art of making it. Yet we will discover if we actually try to make it that our presumed knowledge of making bread is very defective. In the same manner, we can easily see with what skill a surgeon can perform the most delicate operations, remove the calculi from the kidneys, deal with the most intricate series of considerations in operating upon the cranial regions, reach even the abdominal cavity and treat the wound of the peritoneum, and excise the eye with a sharp knife in cases of cataract. If an ignorant man were called upon to perform any one of these operations, he would certainly put an end to the life of the patient. The difference between the two is a difference of knowledge. The physician has a precise knowledge of physiology and of the relations of the organs to the diseased members and can, therefore, perform the most delicate operation with success, while the ignorant man cannot do any of these things on account of his lack of knowledge. The Aryas shall, therefore, have to confess that God's know-

ledge of things would have been greater and more precise if He had been their creator; in other words, the present knowledge of God is deficient. Moreover, when it is admitted that God is not the Creator of the particles of matter and of their properties, and of souls and of their powers and attributes, the evident conclusion is that He is ignorant of those properties and attributes. Against this natural conclusion from admitted facts, it is useless to assert that though God is not the Creator, yet He has such knowledge, for there is no argument for it. Even supposing for the sake of argument that God has such knowledge to a certain extent, it must be far inferior to that which He would have possessed if the properties and attributes of matter and soul had been the work of His hands, for no sensible person can deny that the knowledge of a third person must be deficient in comparison with the knowledge of the maker of a thing. Against this pernicious belief with regard to the person and attributes of God, the Holy Quran teaches the noble doctrine that Almighty God is a perfect knower of the hidden powers and properties of matter and soul. This perfect knowledge of God relating to the inmost secrets of the heart of things, teaches the word of God, is owing to His being their Maker and Creator. But the God presented by the Vedas is silent as to any arguments for His asserted knowledge of things and the only fact known about Him, *viz.*, that He is not the Creator of things, rebuts any such presumption. For us, not only the Quran bears witness and gives arguments as to the perfect knowledge of God, but there is also the source of fresh revelations from God which not only reveal to us His knowledge of the secrets but also make us witness His power. But the door of revelation is fastened close upon the Aryas. They have, therefore, no means left to come to a certain conclusion that their God is the knower of secrets or the possessor of absolute and unlimited power, neither do the Vedas give them the glad tidings that any one of them shall ever attain to certainty in these respects.

In a like manner, the Aryas hold the doctrine that a perfect excellence is not attributable to their God in the bestowal of His favors upon mortals. They believe that He grants salvation only for a limited time, and when it has elapsed He sends them back to the world to pass through the same transmigratory states, though there

is no fault on their part. The law according to which He deals punishment and mercy is, therefore, intended to serve His own selfish ends, for He knows that if everlasting salvation is granted to souls, the course of transmigration shall cease and He shall be divested of His power over them and shall have to sit idle for evermore. For, the Aryas hold that the number of souls is limited, and, therefore, the law of granting perpetual salvation to the good ones shall by and by diminish the number of souls suffering transmigration, with the ultimate result that all the souls having obtained salvation, God shall be left without a single soul to rule upon. Nor can the defect of the lessening of souls be made up by the creation of new ones, for God according to the Aryan doctrine has not the power to create a single soul. The inability to create new souls, therefore, obliges Him to hold back the gift of perpetual salvation from men, and as a security against His own loss of power, He recurs to the expedient of submitting to disgrace even those whom He has once seated on the throne of glory and honor by granting them salvation. Pity the poor souls that on account of God's lack of power, they have thus to suffer the disgrace of going through detestable forms without any fault on their part. These cannot be the doings of a great and beneficent God. But the Aryas actually believe that God has often granted salvation to all the souls, and again expelled them from the salvation-house to undergo every sort of disgrace.

This doctrine of temporary salvation has to face another very serious objection which we have not as yet seen answered by the Aryas. If, as they hold, God deprives the souls of the salvation which He has granted them, to serve his own selfish ends, and sends them back to the world in different forms, He gives preference to some over others though they have done nothing to deserve it. Upon the termination of one cycle of transmigration, the souls are all on a level and on account of their righteousness have all been granted salvation. But when the new cycle begins, these souls are all sent back to the world in different forms. One is sent back as a man, another as a woman, a third is made a cow, a fourth is turned into a dog, a fifth is changed into a monkey, a sixth becomes a swine, a seventh is metamorphosed into a wolf, and so on, the endless diversity of forms being filled up with the different souls. Now this process

involves the greatest injustice, especially when each soul had to labor hard for millions of years in different forms of body for getting the boon of salvation. Even if it is deemed undeserving of enjoying this boon for ever, it should have at least been favored with a human body and not turned into the disgraceful form of a dog or a swine. This injustice becomes the greater when we see that another soul who also has earned the same salvation in the same manner is made a man. What is it but grave injustice that of two men who stand on the same level of salvation and to neither of whom it is the gift of God, one is favored with a human body and the other punished with the body of a dog. Punishment and mercy in this case are marked by cruelty and injustice.

There is another serious objection against this theory of temporary salvation. The rule of sending back the souls that have once attained salvation to be subjected to the lowest and basest forms of disgrace requires that even the godly and sacred leaders of the Hindu religion should be no exception to it. We are sorry even to put forward this objection which is a natural consequence of the Aryan doctrine of salvation. Far be it from us to attribute any disgrace to the sacred leaders of any religion, for we believe that no person whom Almighty God has out of His bountiful mercy once granted a full measure of His love, knowledge and pure connection, and whom He has included among His honored servants, is ever subjected to any sort of disgrace by Him, and that no one who has once attained the nearness of God, can ever be so farther off from Him as dogs and monkeys are. But this hideous doctrine is the direct consequence of the Arya Samajic theory which throws even the *rishis* and *munis* into the transmigratory state. We, therefore, wish in all earnestness to be enlightened upon the point whether the four *rishis* to whom the Vedas are said to have been revealed, and such great persons as Rama and Krishna whom the Hindus believe to be the incarnations of the Deity, are exceptions to the rule of temporary salvation. If they are, we will like to know the reasons for which they are excepted, and if not, then why are their names held in such great honor and reverence? Is it compatible with reason to revere a book and to look upon it as the word of God but to consider the person upon whom it descended as going through every form of disgraceful birth. We shall be guilty

of grave disrespect and arrogance to God if we ascribe to Him this absurdity that He turns His honored servants into dogs and swine. He never turns to impurity the holy ones whom He has Himself purified. Such are the serious objections to which the theory of temporary salvation is open, and according to this law no sacred leader of the Hindu religion is worthy of honor, for it is not known in what disgraceful transmigratory state he at present is. The God presented by this doctrine is not only exposed to the charge of niggardliness on account of His withholding the gift of permanent salvation, but He is also hard-hearted, unjust and revengeful, inasmuch as He turns into dogs and monkeys even those of His faithful servants who loved Him with a true heart, sacrificed themselves in His path and chose Him above everything else throughout their lives. Can any good be expected from such a Lord and Master ?

The Arya Samajists hold that the Vedas inculcate the worship, not of the physical forces of nature, but of the one true God. Against this monotheistic view of the teachings of the Vedas, which is held by a very small minority of the Hindu religion, the Sanatan Dharma which prevails throughout India and is professed by an overwhelming majority of the followers of the Vedas, strongly asserts that the Vedas teach us in plain words, that we should worship fire, wind, water, earth, sun, moon, &c. The general tendency of the Hindus from the very earliest times has been to worship the force of nature, and as in old times even now millions of them worship the Ganges, ascribe Divine powers to the fire at Jowala Mukhi, and bow down in submission before the rising sun, and all this they do in obedience to the Vedas. Moreover, when we read the Vedas, we find in them a pure nature-worship. Prayers are offered and invocations and sacrificial offerings constantly made to aqueous vapour, fire, wind, sun, storm and the other forces of nature. There is the Water-god or Indra, the greatest of gods and above every creature. *Agni* or the fire-god is constantly invoked and again and again described as the object of worship of all *rishis* from the earliest times, the lord and giver of wealth and children and as the god who takes the sacrificial offerings to other gods and intercedes with them for the worshipper. The moon is invoked to deliver the worshipper from sins and from every other difficulty and is described as equal in rank with the fire-god. The sun is invoked as the most beautiful

of gods. The earth is also invoked as a god to give the worshipper true bliss and happiness. The four Vedas are full of such invocations and praises addressed to gods in the skies, in air and on earth. Hymn after hymn runs in the same strain and there is not the slightest trace of the worship of one God. The attributes of the Deity such as "Lord of creatures," "all-doer" are all ascribed to particular gods.

From these facts a reflecting mind can easily come to the conclusion that the Vedas plainly teach a worship of elements and do not make the slightest pretension to a comprehension of the Divine unity. Against this, Pandit Daya Nand asserts that the gods of fire, earth, wind, &c., invoked in the Vedas are only different descriptions of the one Divine Being. Even this assertion for which he has offered no arguments, he has been unable to maintain to the last. He admits that in many places fire, water and the other gods actually mean the same and not God. The fact is that Pandit Daya Nand was not putting a new interpretation upon the plain words of the Vedas, but actually making new Vedas. He did not claim to be inspired nor was he ever able to explain his authority for his unnatural interpretation of the Vedic hymns. His mind was not illumined by the light of Divine revelation, nor did any heavenly sign appear in support of his contention. As a Pandit he was only one out of thousands and had no superiority in any respect over the numerous Pandits who for hundreds of years have been explaining the Vedic hymns as inculcating the worship of the diverse forces of nature. The Muhammadans are not alone in ascribing nature-worship to the Vedas. Millions of Hindus who stick to the oldest form of Hinduism hold the same. We cannot conceive thousands of Pandits remaining blind to the monotheistic teachings of the Vedas generation after generation and misrepresenting them as teaching the worship of natural forces. Hymn after hymn runs in the same strain, and the person who sits down to explain away every hymn of element-worship as a monotheistic doctrine weaves ropes of sand. Had any portion of the Vedas been free from the invocation of the elements of nature as gods, there would have been some excuse for an attempt to distort the plain and natural signification of their hymns.

The Arya Samajists are possessed with the notion that Pandit Daya Nand alone understood the true meaning of the words of the Vedas which never occurred to thousands of Pandits from the earliest times that the Vedas existed. But it is sufficiently clear that Daya Nand has no right to be the sole exponent of the Vedas. The Sanatan Dharma condemns the unnatural interpretations resorted to by the founder of the Arya Samaj. The Brahmos also interpret the words of the Vedas in the same manner as the orthodox Hindus. Add to these considerations the fact that the translations of the Vedas by learned and eminent scholars quite free from every sort of religious prejudice, uphold the view of the Sanatan Dharma. In the face of the agreement of these three different classes as to the true interpretation of the Vedas, it is simply extravagant to assert that they have all been unable to comprehend the true meaning of the words and that the credit of having discovered it belongs solely to Pandit Daya Nand. The Arya Samajic contention is plainly false, and in one way only it can claim our consideration. We have shown above that in the Vedas, fire, water, &c., are plainly invoked, addressed as gods, regarded as possessors of all power, above all creatures, deliverers from difficulties and sins, and possessors of the Divine attributes, and all prayers are addressed to them and them only. If the Arya Samajists succeed in showing that there are hymns in the Vedas clearly forbidding the worship of fire, wind, &c., and enjoining the worship of the one true God, we shall have then to consider which of the hymns must be explained away, whether those enjoining the worship of elements or those forbidding it. But a considerable number of such verses must be produced, for on the strength of one or two verses we cannot question the plain meaning of the hundreds of verses containing invocations to the natural forces. The strong and prominent feature of Vedic worship is nature-worship, and rare allusions to Divine unity if any such exist, may be due to later interpolations. Unless the Arya Samaj succeeds in pointing out a considerable number of verses clearly forbidding the worship of every thing besides God and leaving no doubt as to the true object of Vedic adorations, a thousand Daya Nands cannot alter the meaning of plain words. Millions of human beings have been led astray by the Vedas in every age and in the face of this ostensible fact witnessing to the

truth of the element-worship in the Vedas, the mere assertion of Pandit Daya Nand or of any other single commentator cannot carry any weight, especially when the majority of the commentators are all agreed upon the contrary significance. Pandit Daya Nand, moreover, does not assert that Almighty God revealed to him the significance which he gives to the words of the Vedas. It is possible that he may have felt an aversion to the polytheistic teachings of the Vedas, and, therefore, interpreted them in a particular manner for the promulgation of his own opinions, without robbing the Vedas of their sanctity and authority. Where there are contentious opinions as to the significance of certain words, the decision must naturally be on the side which carries the greater weight. We cannot ignore the evidence of thousands of Pandits, nor treat lightly the testimony offered by the practice of millions of men for hundreds of years. It was the duty of the Vedas to express themselves in a manner which should have rightly guided their followers in the most essential principle of the true object of adoration. When they contain numerous verses which have by their teaching of polytheism led astray millions of human beings, they ought to have contained at least a hundred verses plainly forbidding the worship of anything besides God, if such was ever their object. Why do they not lay the same stress upon the worship of one God as they lay upon that of the forces of nature. A few inferences forced from the words of the Vedas, and contradicting their general tenor, cannot avail.

There is another point to which the Holy Quran directs our attention and we note it here for the full understanding of the subject under discussion. It is also possible that the same may be the object of the hymns of the Rigveda and after the lapse of a long time it may have been lost sight of. At the same time we do not think it impossible that in the Rigveda hymns forbidding the worship of everything besides God may have abounded, but when with the lapse of time, the number of those who relying on the ostensible meaning of the hymns turned to nature-worship increased, the monotheistic teachings may have been expunged from the Vedas. That the Vedas may have undergone such a change we do not deny, but to prove it, it would be necessary to show that some hymns were actually expunged from the

Vedas at some time. The simple fact that some hymns celebrate the praise of fire and other elements, is not sufficient to rebut the presumption that it is a heavenly book, for on a deeper reflection it would appear that the conception of a supreme Deity, the creator of the universe, is not opposed to such praise. There is no doubt that in the Vedas as we have them there are some hymns which it is very hard to reconcile with the worship of the true God, but there are others in which, according to the allusions we glean from the Holy Quran, the religious conceptions are pervaded by the existence of an independent power endowed with all the Divine attributes. We should have no hesitation in admitting, if sufficient proof is given, that the Vedas may really have been the advocates of the worship of one God, but that additions and alterations may have been made in them later on which led to their present condition. But as we have them they teem with hymns which teach nothing besides the worship of nature, and it is the result of their injurious teachings that millions of human beings have been led astray to worship fire and other things. Even the fire-worship of the Parsees and the polytheism of Greece and Rome may be traced to the Vedic teachings, if there is any truth in the Arya Samajic assertion that the Veda is the oldest book. Taking this assertion as true, the Vedas shall have to be regarded as the root from which many evil doctrines grew up in different countries. All the four Vedas are at present quite devoid of the truth of Divine unity, and every page of them is full of the worship of the physical forces. The human worship inculcated in the four Gospels and the worship of natural forces enjoined in the four Vedas, are two rather astonishing facts which may lead one to think that the number four bears some particular relation to polytheism. But the resemblance does not seem to have ended here. It seems probable that like the Gospel which originally inculcated the worship of one true God, the Vedas may also have contained hymns forbidding the worship of the sun, moon, fire, water, earth and other things. And although the alterations have done them lasting harm, yet we are led to think that originally they may not have been so useless. Any one who is acquainted with the history of Hindus so far as it can be learned, will see that the Vedas have undergone great changes and revolutions. At one time they were burned in fire, and

for a long time they remained in the possession of persons who were addicted to idolatry and element-worship. For a long time none but the Brahmans were entitled to read them. At such a time it was possible for their depositaries to effect the desired change in them and many teachings inculcating the worship of elements may have been added by them.

Many facts however tend to prove that the worship of the forces of nature instead of one God, has ever been the religion of the Hindus. For seven centuries the country remained in the possession of the Muslims and during this long period they saw the Hindus worshipping anything but God. The Hindu infatuation for the cow may also be traced to the same root. It is nearly thirteen hundred years when a part of India was subjugated by the Muslim conquerors, and even at that distant period, they saw nothing but idol worship and fire-worship in this country. As far back as history can take us, nothing but nature-worship and idol-worship can be discovered. The Aryas still bewail the fate of those who were converted to Islam during the ascendancy of Muslim power and ascribe such conversions to compulsion, thus indicating that their hearts still cling to idol-worship though with their lips they profess the unity of God. The fabrication of the story of Haqiqat Rai who is supposed to have been murdered by the Muslims for his tenacity to idol-worship, is also due to their zealotry for it. In short, Muslim history for the last thousand years bears witness that India has always during this long interval of time been the centre of idolatry. As far back as we can trace our steps in history, we find India involved in the darkness of idolatry. Who can say that there ever was a time when India with its teeming millions bowed down in worship before the Almighty God in obedience to the injunctions of the Vedas? The temple of Jagannath at Benares and similar other pagodas in different parts of the country, ancient writings such as the Bhagwata, a popular book with the simple old Sanatan Dharmists, and old inscriptions, all concur to prove and declare with a loud voice that India has always been steeped in the vice of idolatry. In fact the evil is so inveterate that nothing short of a true conversion to Islam can uproot it. The worship of the one God was first declared on the Indian soil by the Muslim conquerors, and to this day the

Hindus, more particularly the Arya Samajists, entertain a feeling of determined enmity towards the earlier Muhammadan monarchs for their iconoclasm. In short, the foundation of idolatry seems to have been laid with the Vedas. History leads us no farther, but certain verses of the Holy Quran suggest an interpretation of the Vedic hymns which leads one to think that the celebration of the praises of the natural forces may have some other significance than the worship of those things. But this interpretation is only allowable if it is shown that the Vedas contain hymns expressly forbidding the worship of these things and inculcating the worship of one God.

MUSLIM TEACHINGS IN RELATION TO GOD AND AN INTERPRETATION OF THE VEDIC HYMNS.

The interpretation of the Vedic hymns to which attention has been called above, is the result of a deep reflection on certain verses of the Holy Quran. The first of these is the first verse of the Fatiha, the opening chapter of the holy book. It says لَا إِلَهَ إِلَّا اللَّهُ رَحْمَنُ الرَّحِيمِ "All praise is due to God whose sustenance is at work in all the worlds," i.e., in every form, in every phenomenon and through all His handi-works. In other words, only one hidden power whose name is Allah (God) is working beneath everything that conduces to the sustenance, protection, comfort and perfection of the people of this world. For instance the sun has a certain function in contributing to the welfare of the world. It gives heat to the body and thus keeps up the whole system by the circulation of blood, and by giving light it assists the light in the human eye. But the real sun, the real source of heat and light, is God, for it is His power that works in the visible sun. The real sun does not, however, only provide for the well-being and safety of the physical system by working under the apparent source of heat and light, but also for the spiritual well-being of mankind by choosing one man whose position and function with respect to the whole body of men is the same as that of the heart with respect to the human body. He makes him as an instrument for furnishing

spiritual food to other men to whom he stands in the relation of the heart to other members of the body. In him works the Divine power as it works in the sun, and that which he borrows from the great source he deals out to those who are dependent upon him, according to their capacities. As the visible sun gives light to the eyes and brings into view the paths distinguishing the right from the wrong, the spiritual sun opens the heart's eye and takes it to the eminence of true knowledge. In fact the different aspects of the spiritual sun resemble those of the visible. The different functions of the sun, the ripening and sweetening of the fruits, the disinfection of noxious matter, the hanging of green mantles of new leaves and blooms on trees, in spring and loading them with flowers and fruits, and denuding them of their garbs in the autumn with the exception of some ever-green plants, have all their spiritual representatives. The source of spiritual light and spiritual blessings, shows his different aspects in the same manner as the visible source of apparent light. With one of his manifestations he brings the spring and with another autumn. With this he makes a clean sweep of the corrupt matter of unbelief and transgressions, and with that creates the bliss of true knowledge in the hearts of those who recognise him. The visible sun is, therefore, only a symbol of the spiritual sun. But the real source of light is not only the spiritual sustainer of the world; His power works also in the visible sun.

This point is beautifully illustrated in the Holy Quran. There was a Queen named Bilqis who was with her people a worshipper of the sun. The prophet of that time sent her word, saying that she should come and surrender herself to him, and that otherwise he would invade her country with forces which she would not be able to withstand. She obeyed the order of the prophet, but before she set out from her city, Solomon (for he was the Prophet at that time) commanded a palace to be built against her arrival. The pavement of the palace was of bright crystal and under the crystal flowed a broad stream of water. When the Queen arrived, she was asked to enter the palace-yard. When she approached, she saw water running with great force and fishes swimming in it. She, therefore, bared her legs by lifting up her robe to pass through it. Then the prophet

told her that she was mistaken, and that the water was flowing only beneath the floor of glasses and what she saw before her was this floor. There the Holy Quran says: *قال انه صرح ممر من قوارير* "He said, this is a palace evenly floored with glass and the water is flowing beneath it." Then she saw that she had taken the glass for water and was thus warned of the error of her belief. She saw clearly that she was wrong in worshipping the sun as her Lord and that the true God was He whose power was working in the sun. She renounced her old belief even there and accepted the one true God. Her eyes were opened and she saw that the supreme power which was the real object of adoration was the power that worked in the forces of nature, and that the sun and other heavenly bodies themselves were only outward semblances through which the power of God worked. Thus did the prophet convince her of the error of adoring things under which a higher power worked, and this power it was which deserved to be worshipped.

The moon which like the sun has been made an object of worship does not possess any power independently of God. Her powers are only manifestations of certain Divine attributes. The moon brightens the terrible darkness of the nights. When it shines, it drives away the darkness before it. Its rising presents a wonderful scene. With the appearance of its rim, darkness begins to vanish away. Similarly when God shines upon those who being involved in darkness and impurities incline to Him, they are purified and brightened as the dark night is brightened by the shining of the moon. Moreover, as moon rises sometimes in the first part of the night, at others at midnight or in the last part of it, so with men. To some Almighty God reveals His shining face in early age, to others in middle age, and there are not a few who see it only in old age. But like the totally dark nights, there are men who come and pass away without a single ray of light beaming upon them. The visible moon is thus a symbol of the real moon. The former has various other functions which are only images of the functions of the latter. As the visible moon has its effect in the physical world, so in the spiritual world the true worshippers of God who is the real moon, are assisted by the grace of God.

Now, physically the system of this world depends upon four kinds of sustenance. The first of these is the heavenly sustenance, *i.e.*, the sustenance afforded by the *akash* from which rain comes and which is thus the source of the physical sustenance of men. When there is a long drought, the water in the earthly strata begins gradually to dry up. The heavenly sustenance afforded by *akash* gives life to the earth and brings new things into existence. The atmosphere or *akash* is, therefore, the first sustainer for it sends down rain. This has been termed Indra in the Vedas. The Holy Quran says *والسماوات الرجع* * "By the heaven (*i.e.*, atmosphere) which sends down rain." In these words Almighty God calls attention to the need of heavenly revelation by citing the evidence of the atmosphere from which rain comes down in time of need. In these few but significant words we are told that our spiritual state stands in need of a water which comes down from heaven, as the rain which is our physical sustainer, also comes down from heaven. Revelation stands in the same relation to human reason as heavenly water does to earthly water. In short the service in which the atmosphere is engaged is an image of the first attribute of God. Almighty God also says that water is the first source of life. This *akash* is the rain-god of the Hindus and is invoked as Indra in the Vedas. But the error consists in supposing, not that Indra or *akash* is really a source of sustenance for mankind, but that it is an independent source of sustenance. The supreme power whose hand works in the *akash*, is God, and, therefore, power and glory belong to Him and not to Indra. The words *الحمد لله رب العلمين* used in the Holy Quran call attention to this error of the superficial observers who have taken the physical forces of nature for real sustainers of mankind. In the words *الحمد لله رب العلمين* we are told not to take any one besides God as the actual sustainer of the world. He is the only one God and it is His power which is seen working in the different forces of nature. These words refute the godhead of Indra, for he represents the first great agency through which Divine sustenance is vouchsafed to the world, and to him is given the name of *akash* or sky. To him the idol-worshippers accord the greatest supremacy and greatest honor.

* *سماوات* (ordinarily translated heaven) is in the terminology of the Quran also applicable to the atmosphere which is in Sanskrit *Akash*.

The object of the Holy Quran is to state that the true rain-god is not Indra but God whose power works in bringing down the rain.

In short, the first sustenance afforded by God is wrongly attributed by ignorant and superficial observers to *akash* or Indra. They see the water coming down from *akash* and consider it not as an agency made use of by some higher power but as the power itself which sends down rain, whereas the apparent sustenance of the *akash* is only a shadow of the real sustenance of God, and thunder and lightning are only aspects of the Divine attributes, not the independent powers of *akash*.

The second sort of sustenance afforded by God consists in His *rahmaniyyat*. The word *Rahman* adopted by the Holy Quran is meant to negative the power of the *surya* or sun-god. The worshippers of the physical forces of nature think that as the sky has the power of sending down rain, causing vegetables and plants to grow by its means, so the sun clothes the bare trees in green leaves, decorates them with fine flowers, and loads them with fresh fruits. The sun as it were takes pity on the poverty of the trees which have been denuded in autumn and enriches them with goodly flowers and fruits. In this capacity the sun is a symbol of the mercy or *rahmaniyyat* of God, the second attribute of the Divine Being as described in the Holy Quran.

The third sort of sustenance is provided by God through the moon, which is also an instrument in the nourishment of fruits. The moon is a symbol of the *rahimiyyat* or compassion of God, for as the compassion of God takes by the hand those who are unable to reach the goal by their own efforts, in like manner does the moon promote the growth of, and supply with nutriment, the fruits and ripen them. When the fruits are brought to completion and are ready for gathering, the earth draws them to itself as the owner or the king. The earth is in fact their judge because it values the good fruits and sets great store by them and passes censure on the rotten and bad ones. The earth is thus a symbol of the Divine attribute of judgment, the fourth attribute of God as related in the Holy Quran.

In short the four attributes of God, His sustenance, mercy, compassion and judgment, have been metaphorically ascribed in the Vedas

to the four agencies through which they are manifested. The error of the Vedas consists in attributing to them independent powers and regarding them conscious beings doing work by their own power and will, whereas they are in fact unconscious instruments of Divine power. *Akash*, sun, moon and earth which are the symbols of the four attributes of God, lead a reflecting mind to the great truth that the powers manifested in these four symbols, are really the powers of God and He is the true Lord, the Merciful, the Compassionate and the Judge. But an unthinking mind instead of seeking the hidden truth rests contented with the surface and gives to visible representations the attributes of the power that works in them. It is the exposure of this error which the Holy Quran aims at in its opening chapter. It says:

الحمد لله رب العالمين الرحمن الرحيم ملك يوم الدين اياك نعبدو اياك نستعين اهدنا الصراط المستقيم صراط الذي انعمت عليهم غير المغضوب عليهم ولا الضالين. آمين

"Praise, worship and adoration is only for the great Lord whose name is Allah and who is the true sustainer of all the worlds, the All-merciful, the All-compassionate and the Judge of the whole world." So far the *sura* teaches that the right of being the sole object of adoration and glorification belongs to God only, whose sustenance, mercy, compassion and judgship are not limited to a single sphere and a single world but are displayed in countless varying manifestations beyond the comprehension of man. The *sura* then says "Thee alone do we worship," *i.e.*, since the physical forces have their particular spheres and they do not act as conscious beings, the power working under them being the Divine power, therefore, it is not they that deserve to be worshipped and adored but the great God whose manifestations of unbounded power are unlimited. To the same end the Holy Quran elsewhere says: لا تسجدوا للشمس ولا للقمر واسجدوا لله الذى خلقهن "Do not bow down in worship before the sun or before the moon but before God alone who created all these physical forces." It should be noted here that the plural and not the dual pronoun follows the words *شمس* and *قمر*, *i.e.*, the sun and the moon, the object being not to reject the worship of the sun and the moon only but of all the forces and objects worshipped by other people. The remaining verses of the *sura* point out in the form of a prayer the advantages which the worshipper of the true God has over the worshippers of fire, the sun,

the moon, the water, &c. The object of this part is to teach that Almighty God grants His manifest and hidden blessings to His true worshippers and reveals Himself to His servants. A man can not know Him by the assistance of his reason only or by the sole guidance of nature, but the all-powerful God makes Himself known by His grand manifestations and mighty powers and wonderful signs. It is He who saves His righteous servants and worshippers when His wrath and anger are kindled against the world ; and it is He who delivers them from error and guides them in the right path by brightening their wisdom and granting them knowledge. This is the substance of the *Sura Fatiha*, the *Sura* which is recited by the Muslims several times in each of the five daily prayers, the *Sura* which is the essence of a Muslim's prayer, nay which is the only true prayer. Unless this *Sura* is repeated with a truly submissive and humble heart when a man is standing in the awful presence of God, and unless through it is sought the object for whose attainment it is taught, the duty of prayer prescribed by Islam is not performed.

Three things have been taught in this prayer. The first of these is a belief in the unity of the person and attributes of God, so that turning his face from the false gods which others have chosen, a man may turn himself wholly to God and resign himself completely to His will, so that his soul may cry out in true emotion *ياک نعبد ویاک نستعین* "O Lord! Thee alone do we worship and adore, and of Thee alone do we seek all assistance." Secondly, this prayer teaches us that our prayer should be addressed to God not for ourselves alone but also for the good and welfare of our brethren. In this manner we are required to perform our duties towards our fellow-beings. The form made use of by the Word of God is *اهدنا* which means "guide us all in the right path" and not "guide me" alone. The prayer, therefore, comprises our brethren besides ourselves in the benefits prayed for. The third object for the attainment of which this prayer is taught is that our faith in God and our spiritual condition should not be barren. Hence we are taught to pray for the blessings of God which were granted to the righteous before us. We are also taught to pray that we should not be led into the path of those whom spiritual sight was not granted, and who, therefore, did the wicked deeds which brought down upon them the vengeance and wrath of God even in this world, or who

though saved from punishment in this world died in error and shall be punished in the next. The substance of this prayer is that the person whom God does not grant His spiritual blessings and a spiritual sight which sees the right from the wrong, and whose heart is not filled with the certainty and true knowledge of God's existence, ends his days in destruction and is overtaken by the consuming wrath of God even here on account of his wickedness and transgressions and his abuse of the holy ones of God, an instance of this being met with in the Jews who were punished for their transgressions and destroyed with the plague, or if he refrains from mischief and abuse against the righteous servants of God, he shall be cast into hell after his death because he went astray and did not choose the right path.

In short, it is possible that the hymns and prayers addressed in the Vedas to the various gods, such as Indra, the sun, the moon, the fire, the wind and other physical forces, may have been really meant for the great and supreme power which works and is transcendently present in them all and whose manifestations and agencies all those visible symbols are. It is not simply a guess but we learn it from the Holy Quran that all the bodies and forces to which is assigned any function in the system of this universe are really visible representations and symbols of the names and attributes of the Divine Being. The heavenly bodies and the physical forces of nature are, as it were, the pages of a book, the study of which leads us to a knowledge of the Divine attributes and Divine laws. As an illustration we may mention that the variety of seasons in the physical world is a symbol of the spiritual changes and revolutions to which men are subject. Corresponding to autumn in which the trees lose their leaves, verdure and freshness, there is the period of spiritual lethargy when the love of God which gives a freshness to the spiritual life of men, is on the wane in human hearts. The true zeal and warmth of faith gradually diminish, though the spiritual sensibilities are not yet quite deadened and open transgression and flagrant sin do not yet prevail. During such a period the world stands on the verge of a spiritual death. A stolid indifference, hardness of heart, and absence of active interest and genuine fervor in religious matters, are the distinguishing characteristics of the spiritual autumn. It is the forerunner of *kaljug*.

Autumn is followed by winter in which coldness is at its height. Corresponding to this season of the year, there is a winter in the spiritual world, when the spiritual sensibilities are numbed and deadened. The love of God vanishes away from hearts and people sleep in ignorance and indifference. God is forsaken, and every one follows his own lust and carnal passions. Drunkenness, gambling, adultery, lying, deceit, cheating, calumny, vanity, worldliness, dishonesty, bloodshed, mockery, in short every sort of flagrant sin and every form of unblushing immorality abounds and is freely practised. The cleverness of tongue is looked upon as real worth, and the person who can talk cleverly is honored in his life and even after his death. The earth is then like a desert without any living verdure, and there are very few who are pure in heart, pure in words and pure in thoughts, and who fear God and drink at the pure fountain of holy knowledge. This is what is called in Hindi *kaljug*, the iron age, the period that is marked by the dearth of virtue and the supremacy of vice.

Winter is followed by spring when a new life is given to the dead plants, and the dead vegetables again start into growth. In like manner the period of spiritual death and benumbment is followed by a regeneration. New water comes down from heaven to give a new life to the earth. Almighty God chooses one of His servants and makes his heart the reservoir of the life-giving water. From this reservoir the water is supplied to the dead plants and it makes them sprout into the new leaves of the knowledge of God, and blossom into the flowers of His love and at last loads the human branches with fruits of good and righteous deeds.

This is followed by the summer season when the heat of the sun ripens the raw fruits of the spring. Spiritually too, there is a gradual growth in the love of God that has been planted in the human heart, until the heart glows with love and zeal for God, and the spiritual advancement of man reaches its perfection. This is the period known as *satjug*, the golden age, when many men walk in obedience to the commandments of God and resign themselves to His will.

It is clear from the above that the powers physically and temporarily possessed by the heavenly bodies or the physical forces are only images of the eternal and spiritual attributes of the Divine Being.

Almighty God has also revealed to us that the physical forces are not independent powers, it is the mighty power of God which though unseen is working in them all. It is His power which displayed in the moon enlightens the gloomy nights, as He Himself enlightens the heart into which He enters and within which He speaks. It is His power which revealing itself in the sun makes the day a manifestation of glorious light and performs different functions in different seasons. It is His power which being supereminently present in the clouds, sends down rain, and fertilizes the barren land and gives satisfaction to the thirsty. It is His power which being exhibited in fire consumes things. It is His power which in the wind refreshes a man, causes the flowers to blossom, drives the clouds before it and enables the sound to travel. It is His power which being embodied in the form of the earth carries men and animals on its back. But are these things God? Nay, they are the creatures of God, but in them the power of God works in the same manner as the hand works in the pen with which it writes, or as the fire works in the piece of iron which is made red-hot. We say that the pen writes, yet it is not the pen which actually writes but the hand, or we can say with reference to the red-hot piece of iron that iron burns a thing or gives light, yet these are the powers of fire temporarily possessed by iron and not of the iron itself. In the same manner a clear insight into the nature of the bodies and forces working in the universe, will show that from the point of view of their powers and properties, they are the names and attributes of the Divine Being, and it is His power which works in them hiddenly. In the beginning these were all His words and it was His power that manifested them in different forms. The fool will say that if the Word of God took a body, God must have been reduced in size. Does he not see that the burning-glass* diminishes naught from

* The Aryas believe that God is not the creator of anything whether in heaven or upon earth. The material existed from all eternity and God only manufactured that material and fashioned it into different forms. We are indeed sorry for them, for if they have not known the power of God, they are quite destitute of the true and perfect knowledge of God and of His love. No heart can feel the true love of God unless it feels His beauty and goodness, and no one can be freed from sin unless he loves God and fears His displeasure. The love of God consumes sin as fire consumes the dross of the piece of gold which is thrown into it. But the person who neither believes in the beauty of God, *i.e.*, does not consider Him as All-powerful, nor admits His goodness, *i.e.*, does not consider the soul which speaks within him to be from God, cannot love God. The mighty God who created the great heavenly bodies whose number is not known to any

the sun, and the influence of the moon in the nourishment of fruits takes away nothing from that luminary ? This is the secret of God's knowledge and the central point of the spiritual system that the universe has been created from the Word of God.

Upon these considerations based on the Holy Quran, we think it man, could not stand in need of matter for making them. When I look at the host of heaven and reflect upon their grandeur and wonders and see that this grand universe came into existence at the mere will and command of God, my soul bursts out into the songs of the praise of God, and exclaims : " O mighty God, Thy powers are great, Thy works are wondrous and beyond the comprehension of human reason. The ignorant man denies Thy powers and the fool asks from what material Thou hast made these things."

The Aryas should consider that if God like human beings stands in need of material to make things. He must also require sufficient time for their making. As we estimate that a mason will build a particular wall in a certain number of days before which he will not be able to complete it, we shall also have to believe that the making of the sun or the moon occupied God for so many years. But to fix a time during which God made a particular thing, is the veriest blasphemy. It is bringing down God to the level of mortals and to subject Him to the rules and laws to which human beings are subject. I cannot believe that this detestable doctrine is taught by the Vedas. It seems to be the outcome of Pandit Daya Nand's ingenious brain. The Pandit seems to have formed an idea of God judging from his own needs. As he himself could not live without eating, or satisfy his thirst without drinking, or read the Vedas without hard work and the continuing of his study for many years, he thought that God also could not have formed the universe without pre-existing material. But the person to whom eyes have been granted, cannot like to be blind, and he to whom true knowledge has been vouchsafed, hates ignorance. I have witnessed so many supernatural signs of the powers of God that if I do not bear witness before the whole world that our God has the power to create out of nothing, I shall be a sinner. More than fourteen years ago I saw in a vision that I wrote some matters of importance on a paper, intending them to be fulfilled in that manner and then presented the paper to Almighty God for signature and confirmation. Upon this my God signed the paper with red ink which seemed to me like blood, and before signing spilled the ink from His pen in such a manner that the drops of blood fell upon me. At this I awoke in an ecstasy of pleasure at the idea that Almighty God had accepted whatever I had done and signed the writing without even reading it. At that time a friend of mine, M. Abdulla of Sinaur (Patiala) was sitting by me and he saw the drops of blood that fell upon me and himself. At this strange scene he exclaimed and told me that drops of blood had fallen upon me and himself. Now can any Arya explain how the drops which I saw in vision took a shape externally and from what matter they were created. His only reply would be that the story is a fabrication. At the time that this event happened, I was writing the *Surma-i-Chashm-i-Arya*, and as the sign was manifested in opposition to the Aryas, I think that it was an indication of the murder of Lekh Ram. It also alluded to the appearance of the plague. Such signs manifesting the wonderful and mighty powers of God I have seen in thousands. He who has not seen these powers of God, has seen nothing of God.

possible that the object of the Vedas in celebrating the praise of and addressing hymns and prayers to fire, wind or the sun may have been only to indicate the very close connection with which Divine power is working in them, and to show that on account of this connection they are but a crust while the Divine power working in them is the kernel, and that, therefore, all attributes return to Him only. Hence He is called the fire, and the water and the wind, for the actions of fire, water and wind are not their own but those of God, and their powers are not their own but the powers of God. It is to this that the verse (الحمد لله رب العالمين) points, the meaning being that whatever is being done by the various powers and forces of the universe for the maintenance of the great system is not their own work but that of the power of God which works in them all. Elsewhere the Holy Quran has compared the world to a floor made of pure crystal under which water is flowing while the fool takes the glasses for the water. Again the Holy Quran says (وَحَمَلْنَاهُمْ فِي الْبُرُوجِ) "By land and by sea we carry them," i.e., though they are apparently carried by other things, yet in reality it is God that carries them.

The conclusion to which we come from all these considerations is that we are prepared to accept this interpretation as regards the Vedic hymns provided the following two points are proved. Firstly, it should be proved that the Vedas like the Holy Quran regard all the heavenly bodies, all the forces of nature and matter and soul as having been created by the hand of God, for unless this is admitted, the properties and powers of these things cannot be regarded as the attributes and powers of God. But the Arya Samaj looks upon matter and soul as eternal and uncreated, and, therefore, their properties and powers must also be considered as eternal and uncreated and as not owing their existence to God. If this is the principle of the Vedas then the conclusion cannot be avoided that by celebrating the praise of fire, the Vedas have taught fire-worship, and by adoring and glorifying the sun they have taught the worship of the sun. But if these things are looked upon as the creation of God's hands and their powers as His powers, the objection cannot stand. Secondly, it is necessary to produce a considerable number of hymns from the Vedas, say fifty or sixty at least, forbidding in plain words the worship of these things and the addressing of prayers to them. If these two points are

proved, the Vedas shall be declared as free from the charge of teaching nature-worship, and if not, the charge is proved.

The faith preached by the Arya Samaj is open to another serious objection. They hold that though the world has neither beginning nor end, yet from all eternity God has so ordained that, at the commencement of each cycle, He reveals His will only in the Sanskrit language within the boundaries of the Indian Peninsula. Three considerations show the absolute falsity of this assertion. In the first place, it is negatived by the quality of universal mercy and beneficence in God. It does not appear to be reasonable that God, being the Creator and Lord of all the people living on the face of the earth, should limit the revelation of His will and word for millions of years to one particular country and express it always in one particular language, when the people of one country are unable to understand the language of another. This difficulty was the greater in earlier ages when even the existence of one people was not known to another, and even if known, there were impassable barriers which rendered communication almost impossible. The earlier nations knew each other so little that the people of India were under the impression that there was no population beyond the Himalayas. How reasonable and just is the doctrine taught against this in the Holy Quran. It says : *وان من امة الا خلا فيها نذير* "There is no people among whom a warner has not been sent;" and again *يتلو صحفا مطهرة فيها كتب قيمه* i.e., the Holy Quran contains all the true and sacred scriptures that were revealed before it. These verses show that in the earlier ages Almighty God gave a separate revelation to every nation which had settled in a different country because the circumstances then necessitated such a course, but that now He wills to make them all one as He is one. To gather all into one fold, He sent the Holy Quran and revealed therein that a time shall come when He shall make all people one nation, and all countries one land and all languages one language. Now we see that the world is making an approach to this state and the relations between different countries are fast strengthening. The means of travelling have been extremely facilitated, and the interchange of ideas between far and distant lands has become very easy. The union of different nations has been rendered possible by free and easy intercourse. The construction of railways is deemed to render it possible for a person to travel round the world in forty days.

The communication of messages has been rendered easy to a degree which passes belief. From this it appears that it is the will of God to make all people one nation as they were one in the beginning, so that the circle of creation may be complete, and there may be one God, one Prophet and one faith. The principle commends itself to every reasonable being that when different nations lived in different countries and had no means of easy communication and easy intercourse, Almighty God sent His prophets among all the people and did not keep back His favors and grace from any people, but when their union was rendered possible, He comprised all truths and all the rules of guidance in one heavenly book and revealed it in a language which is the mother of languages, *i.e.*, in Arabic. But the Arya Samajic doctrine is repugnant to reason and conscience because it withholds true guidance from every country except India and from every nation except the Hindus. If the doctrine of transmigration has any reality beneath it, the Arya Samaj will do well to explain on its basis why God loved the Hindus so well while rejecting every other people as undeserving of His kindness. Does not God know that other people stand in need of His word being revealed to them in their own language? If He does, why has He eternally kept back this gift from them? What does this favor to the Hindus mean?

In the next place, even if it be supposed for the sake of argument that Almighty God has chosen one country and one language for the revelation of His word from all eternity and that others are not entitled to this favor, His choice ought to have fallen upon a language which should have been the first and the last of all languages, which, in other words, should have been them other of all languages and upon which death could never have come. But the language of the Vedas enjoys neither of these distinctions, for it cannot claim to be the mother of languages and it is long since dead. Both these distinctions belong to Arabic which is the mother of languages and which of all those languages in which heavenly books have been revealed, is the only living language. If God had to choose only one language for revealing His Word to mankind, He ought to have chosen Arabic and addressed all the nations in that language. I am writing a book in which it shall be proved on the basis of strong and irrefutable arguments drawn from a comparison

of words and the vast treasures of scientific facts disclosed in Arabic, that Arabic is the mother of all languages.

The third argument falsifying the Arya Samajic doctrine that the Vedic revelation has closed the door to further revelation, is my personal experience. I see that Almighty God speaks to me every day and reveals the secrets of the future and instructs me in His knowledge. If the Vedas do really assert that the door to revelation has been closed with them, we need no other argument for their falsification. The glorious revelation which God has vouchsafed to me far transcends the Vedas. It is the boundless ocean of extraordinary signs and of secrets of the future. It comes to me generally in Arabic which is the majestic seat of the word of prophecy, but sometimes also in other languages such as Urdu and Persian, and even in the unknown accents of the English language. If the Aryas ask me as to the signs which show that it is the Word of God, I say that the prophecy revealing the death of Lekh Ram and the day and date and manner of his death is a sufficient testimony. And this is by no means the only prophecy; more than a hundred thousand signs of this nature have been manifested by God through me and witnessed by hundreds of thousands of human beings among whom are many respectable Aryas. There is not a single prophecy which has not been fulfilled wholly or of which one part has not been fulfilled, the other awaiting fulfilment. The man who rejects these mighty signs of God, fights with Him.

The Teachings of Christianity, Arya Samaj and Islam in relation to the Social and Moral conduct of man.

It is hardly necessary to deal at any length with the Christian social and moral teachings. Briefly they may be summarised in two rather unpleasant but comprehensive words, *viz.*, blood-bath and drunkenness. The doctrine of the remission of sins through the blood of Jesus Christ has removed the burden from the Christian

shoulders, the burden not of sin but of striving after virtue and austere religious devotion. Nay, it has emboldened in vice most of those who trust in it. Once the doctrine is admitted that the blood of Christ procures an actual forgiveness of sins, the evil consequences that must flow from it need not be stated. As a matter of fact it has struck at the very root of the purity of heart among the general body of its indorsers. Combined with drunkenness it has been the most dangerous weapon in robbing the world of virtue. In support of it, it is often asserted that Jesus also drank wine, and, therefore, it is the duty of every true Christian to follow the example set by his master. The destruction and havoc which these two incentives to vice have wrought is fearful. Their combination has produced a combustible with a terrible effect in consuming piety and purity of heart. It is more terrible than gun-powder, for the effect of its evil is not limited to a few miles but extends to thousands of miles.

The free intermingling of men and women in European Society has rendered the evil wrought by drink still more terrible. The pure in heart and God-fearers are comparatively few while the generality of mankind are, like brutes, slaves to their passions. They are unable to resist the temptations of the flesh and the devil and have not the power to overcome lust, and therefore readily fall a victim to vice and corruption. Intoxicating liquors further weaken the power of control and excite the lusts and passions. The fear of God vanishes away from the heart, and youthful passions, lust and wine make a man quite blind. In this state of the excitement of lust and passions, the free intermingling of young men and women leads to disgraceful acts of debauchery and immorality, to the danger of which even Europe is now becoming awake. As the Christian countries have been obliged to pass the laws of divorce, they shall also have to stop the free intermixing of the two sexes though perhaps after many sad experiences. For if no stop is put to this evil, there is no doubt that the generality of society will be like brutes some day. How can such people be pure in heart? The pure in heart are those who deem themselves every moment in the awful presence of God. It is not only the physical death which they fear, but their desires and passions are every moment under-

going a death before the awful majesty of God. But how can the wine-drinker reach this stage? Drinking and fear of God can never abide together. It is difficult to say which of the two has wrought the greater evil, the doctrine of atonement or the use of wine. If there is any benefit in the use of intoxicating liquors, it is this that the advantages of atonement can be brought into fuller display. We are surprised to see the Christians using wine like water when we find ourselves averse to its use even as a remedy for disease.

It will not be out of place to relate here a brief personal anecdote. I have been suffering from diabetes for a long time and sometimes it becomes very troublesome. A friend of mine once advised me to make use of opium as a medicine. I thanked him for his sympathy but expressed my regret that I could not make use of such a drug as I feared lest it should be turned into a joke that the first Messiah was a wine-bibber and the second is an opium-eater. I trusted in my God and He has saved me from all these impurities. Often when the attack becomes severe, Almighty God says to me: "Lo, I have healed thee," and the disease vanishes away. Such experiences have convinced me that my God is powerful over everything. They tell a lie who say that He has created neither soul nor matter. They are in ignorance and error. We see His new creation every day. He breathes into us a new soul with our advancement in spirituality. Had He not the power to create from nothing, life would have been a death to us. Wonderful is the God who is our God; who is there like unto Him? Wonderful are His works; who is there whose works are like unto His works? He is the all-powerful and Almighty God, and what He does not do, He does not do because of His great wisdom. I have been suffering from two diseases for over twenty years, vertigo and diabetes, which disappear temporarily upon prayer. On one occasion I prayed to God that they may disappear permanently, but the answer was that this shall not be. Then I knew that the continuance of these two diseases is in fact a sign of the Promised Messiah, for it is written that he shall descend with two yellow mantles on. The interpretation of this prophecy (for prophecy like vision sometimes requires to be interpreted) is plainly this that he shall be suffering from two diseases, because a yellow mantle in a vision represents

a disease as given in all authoritative books of interpretation.

It should not be imagined that we have overlooked the Gospel teaching in this discussion. The avowed object of the advent of Jesus was simply to save the world by his blood. The Gospel teaching contains nothing new ; it is taken all from the Jews. In the second place its principles are utterly impracticable. There is not a single man who acts upon it, and if any one does, he shall be regarded as a crank or a lunatic even by the Christians. Do the Courts of Justice act upon the Gospel-teaching ? Does the Christian public act upon it ? Do the clergy and the missionaries act upon it ? Experience answers all these questions in the negative. One thing only is certain and that is that both Europe and America are taking full advantage of atonement.

Moreover, it is an error to regard the Gospel-teaching as making any approach to perfection. It does not assist in the growth of all the branches of the human tree, but aims at the development of one branch at the expense of others. It does not develop all the qualities whose development is necessary for the perfection of man. Man comes into the world with different qualities that he may use each of them as the occasion arises. He is the possessor of the meekness of the sheep and of the bravery of the lion, so that he may act the sheep or act the lion according to the propriety of the occasion. God does not wish him to display always one quality utterly suppressing the other. As he satisfies each one of his physical requirements on the proper occasion, so must he satisfy his moral requirements also. He should not lay the whole stress upon one quality utterly neglecting all the others. As Almighty God has given to his nature the quality of meekness, forbearance and patience, so he has given him anger and vengeance. It is absolutely erroneous to give emphasis to the development of one quality and ignore the other, for this is finding faults with God who gave man the qualities whose use is only injurious. The truth is that the qualities given to man are not in themselves injurious but it is their abuse which makes them so. Moreover, the Christians boast of the high morality of Gospel-teachings, but practically they refuse to act upon them. Any one can demonstrate this for himself by smiting a clergyman or a missionary on the cheek. Instead of

finding the other cheek turned to him to smite again, he will find himself in a court of law. Are not these so many words wasted if they are never meant for being acted upon ?

In fine contrast with this defective teaching of the Gospel which tells a man never to resist evil, look at the wise precepts of the Holy Quran. It says : جزاء سيئة سيئة مثلها فمن عفا واصلح فاجره على الله
 "The punishment for evil is evil proportionate thereto but if you forgive when your forgiveness is conducive to good, as for instance you think that the aggressor will mend his conduct in future if he is forgiven, in such a case forgiveness is better than punishment, and for this goodness God shall give you a good reward." This verse suggests a course of conduct in which equal regard is paid to both sides of human nature, and the condition of the propriety of the occasion has been imposed both upon punishment and forgiveness. This is the only wise course for action and upon this hangs the system of the world. It is the occasion which determines the proper course of social and moral conduct as it determines the physical course of life. Any teaching which recommends a particular course, say forgiveness or punishment, in all cases without considering the circumstances of the case, proceeds on entirely false principles.

The Aryan teaching in relation to the social and moral conduct of a man brings us face to face with the grossly immoral doctrine of the *Niyoga*, which, if it were not for its plain avowal by the Arya Samaj, could not be mentioned in a decent writing. Pandit Daya Nand has been the first man to avow it and declare it openly as the most excellent teaching of the Vedas. Had he limited the application of this doctrine to the widows only, it could have, perhaps, passed unnoticed. But Daya Nand presents it to us in a form highly repugnant to human nature. In the *Satiarath Parkash* the Pandit states on the authority of the Vedas—we do not think the Vedas teach such a repulsive doctrine—that if there is a woman who is living in actual matrimony and has a living and healthy husband who cannot raise male children to her, i.e., either only daughters are born or there exists some other reason on account of which some time passes without the birth of a child, it is the

duty of the husband to invite a third person to his house to have sexual connection with his wife, and this shameful course may be continued until eleven* male children are born to the woman from the stranger's seed. Such is the doctrine of *Niyoga* as stated by the founder of the Arya Samaj.

Comment upon this disgraceful doctrine is needless. It strikes at the root of the purity which a man aims at. Human nature recoils from it. That a woman in the lawful wedlock of a man should lie with a stranger, and that her husband should not only give his consent to this disgraceful act of hers but must also be pleased that a religious duty devolving upon him has been discharged, is more than we can conceive. Does the jealousy which God has planted in human nature bear this? Consider the jealousy which Ram Chandra showed when his wife Sita was kidnapped by Ravana. Ravana was a Brahman by caste and Sita had no children up to that time, and there was no hinderance to the performance of the ceremony of *Niyoga*. Had Rama been an indorser to this doctrine, he could not have shown such jealousy for his chaste wife, and murdered Ravna and laid waste his country for Sita's abduction. The fact is that the man who is not jealous for the chastity of his wife, does not deserve to be called a man. Even birds show jealousy for their mates. Have not human beings even the shame and jealousy which is met with in birds?

Pandit Daya Nand traces this doctrine in the Vedas but we cannot ascribe such disgraceful doctrines to the Vedas. It is more probable that he may have founded it on a misapprehension of the Vedic words, for we do not think that his learning was so great as to enable him never to err in translating the words of a language which was not his mother-tongue. We know perfectly well that some words are capable of bearing a hundred different significations, and a man who is not guided by true light, can hardly be

* I am not certain whether the number of male children which a married woman is allowed to bear from the seed of others than her husband is exactly eleven or slightly differing from it. If there is a mistake, I shall be thankful to any member of the Arya Samaj for its correction.

expected to hit upon the right meaning in such cases. - Any one who has not the spirit of true jealousy and modesty in him, is apt to err on such an occasion on the side of immodesty and indelicacy. It may be asked why did Pandit Daya Nand lay so much stress on this dishonorable doctrine and embody it in his book in plain words? The reason of it is not, in my opinion, far to seek. The Pandit led his whole life in celibacy and never entered into matrimonial relations. Consequently he was an utter stranger to the feeling of jealousy which a man has for his wife. He did not know that a husband's jealousy for his wife is an honorable and noble passion, and that it is felt not only by the higher and civilised classes of society but by all classes of men. It is a feeling innate in the nature of man and men have jealousy not only for their wives but also for their mistresses, notwithstanding that the connection in the latter case is illegal. Had Daya Nand been a married man, he would never have taught a doctrine which strikes at the root of the noble feeling of jealousy and makes men worse than cuckolds. We do not think any noble Arya would yield to this disgrace. The doctrine is calculated to spread looseness of character in the world, and even the Government may have to interfere some day to stop this immorality as it did in the case of *Suttee*.

The doctrine of the transmigration of souls is another false doctrine taught by the Arya Samaj. It is founded upon an erroneous principle. The *Satiarath Parkash* tells us that the soul while fitting in the atmosphere descends with dew on plants and vegetables and is taken in by a female who happens to eat the fruit or the vegetable. If this is the process by which a soul enters into a new body, the soul must fall on plants and vegetables in two parts, of which one part must be taken by a male being and the other by a female, for it cannot be doubted that the child inherits the characteristics of both parents. This doctrine requires the division of the soul into two parts which is apparently a false principle. Secondly, our experience of the world falsifies this doctrine, because we see life coming in a thousand different ways in which the descending of the soul with dew and its being eaten by a female is impossible. Thirdly, the doctrine deals a death-blow to purity, for a

man may marry a woman who in a previous birth was his own mother or daughter or sister or grand mother and thus be guilty of the heinous crime of incest. Had the doctrine been true, there ought to have been some indication with every new-born child that it stood in such and such a close relationship to such and such a person in a previous life. Fourthly, the doctrine of transmigration divests God of His power, for it requires that the souls should be eternal and not created by Him, and the falsity of this has already been pointed out. It is moreover clear that animal-creation follows certain systematic Divine laws, whereas the commission of sins by human beings does not follow any such system. For instance, in the rainy season countless insects come into existence, yet no one having the slightest share of common sense ever thinks that their creation is due to the multiplicity of sin in human beings. In fact, the absurdity of this doctrine becomes apparent to every thinking mind in a thousand different ways if he gives any consideration to it. The doctrine has been introduced to explain the difference of grades in men but it is never considered that the same difference of grades exists even in the case of inorganic beings.

Failing to find any argument in favor of *Niyoga*, the Aryas compare it to *Muta'*. Now, in the first place the Holy Quran gives us no directions for *Muta'*. It speaks only of *Nikah* or marriage. *Muta* was recognised in pre-Islamic Arabia but it was abolished by the Holy Quran. The doctrine is moreover rejected by a very large majority of the Muslims. Only some sects of the Shias consider it permissible. They enter into a temporary marriage-contract in which it is agreed upon that after the lapse of a certain time fixed before marriage, the contract of marriage shall come to an end and the parties will no more be in the relation of husband and wife to each other. This is called *Muta'* and is practised by some Shias independently of the authority of the Holy Quran while rejected by all other Muslims. Secondly, even *Muta'* bears no similarity to *Niyoga*. *Muta'* is after all a marriage in which divorce takes place after a fixed time known to both parties. So long as the contract of marriage is in force, the parties stand to each other

in the legal relation of husband and wife, but the relation is cut off when the contract ceases to be in force. *Muta'* is, therefore, a peculiar case of marriage and divorce, and there is not the least resemblance in it to *Niyoga*, in which the wife who has a living husband is required to have a carnal knowledge of a third person under the hope that from his seed a male child will be born to her. As regards divorce, its necessity has been admitted in all civilised countries, and the Christian nations have been obliged after long experience to enact laws according to which marriage is dissolved on various grounds such as aversion, quarrelsomeness, drunkenness, extravagance, hatred, ill-will, prodigality and various other reasons. The permission of polygamy in Islam has no similarity with the *Niyoga*, for even among the Hindus polygamy has been practised by great men and Rajas.

But if the Aryas think that there is no difference between the two cases, *i.e.*, when a living husband calls a stranger to cohabit with his wife, and when a husband divorces his wife on account of her loose conduct or on some other good and reasonable ground, the matter can be easily decided. In India there are many respectable men, whether following Islam or any other religion, who have been obliged to divorce their wives for good grounds and to treat them like a mortified limb which it is better to cut off. We can give a list of gentlemen who cut off all connections with their wives when they found that they could not live with them in peace and chastity. We hope that the Arya Samajists will also not hesitate to publish* a list of the respectable Aryas who have subjected their wives to the practice of *Niyoga* in their life-times and to state against each name the number and names of the children obtained by this process. If the doctrine of *Niyoga* is really a noble doctrine taught by the holy Vedas, as the Arya Samajists state it to be, we believe that every good Arya must have deemed it a pride to act according to it.

* Sometime ago an Arya, probably from Ferozepur, published an advertisement in a newspaper that any person desirous of having his wife subjected to *Niyoga*, should apply to him as he was a fit person to be the *Birajdata*. We do not know whether any Arya Samajist of Qadian replied to this advertisement.

In respect of chastity the Holy Quran teaches a doctrine totally different from that taught by the Arya Samaj. Thus it says: قل للمؤمنين يغضوا من ابصارهم ويحفظوا فروجهم ذالک ازکی لهم . قل للمؤمنات يغضضن من ابصارهن ويحفظن فروجهن "Say to the believing men and women that they should restrain their eyes from looking upon strange women or men and restrain their ears from the hearing of sweet or lustful voices and observe continence, so that they may be purified." That this teaching which forbids men to look upon strange women and forbids women to look on strange men is superior to the doctrine of *Niyoga* which requires a husband to invite a stranger to cohabit with his wife, is apparent to every one not blinded by prejudice. The pity is that when these people are told that this is an immoral practice and must be discontinued, they answer the sympathetic advice by objecting to divorce which is allowed in Islam. But the need of divorce has been felt by the whole world and it is folly to object to it. Moreover the divorced woman has no connection with the man who divorces her and she is as dead to him. Had the Arya Samaj taught the dissolution of the marriage-contract in cases of need, in cases of adultery, violent discord or disobedience, no man with sense in his head would have objected to it. The union of a man and a woman as husband and wife is intended for the purity and chastity of the two, for they stand to each other in the relation of sincere and faithful friends, and assist each other in virtue and goodness ; but if the connection of purity cannot be maintained, it is better that the two should be separated, for their union has failed to fulfil the noble object of marriage. In fact, Islam has felt the need of divorce on account of the transcendent purity which it teaches. A religion which teaches men to live as contented cuckolds need not teach divorce.

Which of the three religions, Christianity, Arya Samaj and Islam, guides men to the Living God.

The true object of following the principles of any religion is to

see God, the true fountain of salvation, with the perfect certainty with which a visible thing is seen. The tendency of sin is to bring destruction upon a man's head, and there is no panacea against this poison except a certain belief in the living and perfect God, and a certain knowledge that Almighty God punishes the evil-doer with sore punishment and rewards His righteous servant with true happiness. It is our every-day experience that the object which is certainly known to be destructive is never approached. No one takes a strong dose of poison or stands before a ferocious lion or thrusts his hand into the hole of a poisonous serpent, but there are many men who sin intentionally. The reason of it is plain, viz., that sin is not dreaded like poison. It is the primary duty of a seeker after truth to have a certain belief in God and to choose the religion which can lead to such certainty, so that having attained it, he may fear God and be saved from sin. But how can such certainty of the existence of God be attained? Not by the idle tales of the marvels done in the past. Not even by following the authority of reason because it is indecisive. There is only one path to reach this certainty, viz., that a man should witness the supernatural signs of the existence of God through His word spoken to him, and by its often repetition obtain a certainty in His might and power; or at least he should have a close connection with and sit in the company of a person who is spoken to by God. The prophecies of a prophet who is dead give satisfaction for some time after his death, but when a long time has elapsed, they become mere tales and cease to have any effect on the purity of life.

The Aryas and the Christians are both devoid of this high degree of certainty. They have tales in their hands but they cannot witness the living manifestations of the glory of the Living God. But our living God who brings every thing into life and supports it, speaks to us as one man speaks to another. When we pray and address our supplications to Him, He answers in glorious and powerful words, and if it happen a thousand times, He still answers in the same sweet voice. In His word He reveals deep and wonderful secrets of the future and manifests wondrous scenes of His supernatural power until He brings a conviction to the mind that He is the true God. He listens to our prayers and informs us of

their acceptance beforehand. He removes all our difficulties and on our prayers gives life even to those who are like the dead. The true God is the God who is our God. With His words which disclose the future He proves to us that He is the God who is the Lord of earth and heavens. He spoke to me and said : "I shall save thee from the plague, and I shall save all those who live in thy house in purity and righteousness." Is there any one else who has published such a revelation and claimed the sure protection of God for himself, his wife, his children and other good and righteous men living in his house ? More than a hundred thousand signs have appeared and to some of these Lalas Sharnpat and Malawa Mal who belong to the Arya Samaj, are eye-witnesses. But they are not the only witnesses; their leading Pandit* has by his death made the whole Arya community a witness to my heavenly signs.

It should be borne in mind that another great prophecy regarding the plague has been fulfilled. Several years ago I published in a book that the plague shall bring many people to me. In accordance with this prophecy more than ten thousand people have already come to me from the fear of the plague. Almighty God compared this dispensation to Noah's Ark. Even animals and beasts had taken refuge in the Ark prepared by Noah. It is not true that Noah had caught all these animals from the forest and put them in cages in his ark, but terror-stricken they themselves sought refuge in the ark, as there was no other shelter left. Similarly people are coming to seek shelter in my ark, when every other refuge has failed to afford them shelter.

Hearken to me all ye that live upon earth, the Aryas and the Christians have nothing in their hands but idle tales. This is the

* I see that the Aryas are exceeding all limits in their abuses and calumniations. Besides the Vedic gods, they have fashioned a new god for themselves and this is their community. The time has come when the living God shall show mighty signs in support of the truth. The weakness of the Vedic God was made manifest to them on the memorable 6th of March (1897), but the new god which they have now chosen for their worship has made them forget that event. They ought now to state plainly what kind of miracle they want from me. Almighty God will then answer their challenge as He likes. To laugh at God and His word is not good. As they say, the Vedas may not be the word of God, but they should see and test the Word of God which is revealed to me and not hold it in derision without seeing.

reason that the latter have taken a man for God who was in no way superior to the writer. Had he seen me, he would have found the blessings of God showered more abundantly upon me than upon himself. This is the false deity of the Christians. The Aryas have also made for themselves a God after man. They regard him as weak as a mortal and unable to create soul and matter. Had they seen the fresh manifestations of the power of God, they would have known that God has power over everything and that the weakness of mortals cannot be ascribed to Him. What is soul that He should not have the power to create it? What are the particles of matter that He should not have the might to bring them into existence? There is a soul within the soul and there are particles within the particles of matter, and God is the Creator of all. He creates of His own accord as well as upon the prayers of His chosen servants. He is blind who has not seen Him and known Him thus. As He Himself says : *من كان في هذه أعمى فهو في الآخرة أعمى* "He who has not seen Him in this world shall not see Him hereafter, but shall remain blind in both worlds." It is here that a man gets eyes to see God, and it is here that a heavenly life begins.

In the announcements issued by the Arya Samaj, it has been asserted that some of my prophecies have not been fulfilled. For instance, it is said that I prophesied the birth of a son to me and that the prophecy was not fulfilled, as instead of a son a daughter was born. This is a disgraceful lie. I never prophesied that the first child born after the publication of the prophecy would be a son. I prophesied the birth of four sons at different times and they are all born. Now I have prophesied the birth of a fifth son and God will fulfil the prophecy in its time. In all the revealed books the prophecy of a general destruction of the world is found and the Hindus also believe in a *Mahaparlu* (great destruction), yet the earth is being more and more stocked with inhabitants. Does it follow then that this prophecy contained in the Word of God has turned out to be false? There is an hour fixed for the fulfilment of every prophecy and when that hour comes, the Word of God is fulfilled.

The Aryas have also objected to the prophecy concerning Atham. The objection would have carried weight had I died before Atham, because

the purport of the revelation was only this that the liar would die in the life-time of the other. There was also the plain condition that if Atham repented of his calumniations against Islam, he would be granted a respite. This condition he fulfilled in the same meeting where the prophecy was announced in the presence of about seventy men, of whom half were Christians. Moreover, he passed the rest of his days in fear and weeping, and thus bore witness to the fact that he felt the awe of the prophecy. Therefore, since he availed himself of the condition contained in the prophecy, he was granted a short respite as foretold by God, and was at last launched into the grave to fulfil the truth of the Divine words. But the wonder is that the Aryas do not mention the prophecy about their own leader. Why has the Samaj forgotten the fulfilment of a prophecy nearer home? Lekh Ram's death is a plain sign and the Samaj ought not to shut its eyes in the matter. He published a prophecy foretelling my death from cholera within three years. God, he said, had informed him of this. My God also informed me that Lekh Ram would be murdered within six years, and the day of his murder would be next to 'Id and that a plague would then visit this county. All these facts I published upon revelation from God, and all were fulfilled to the letter. The famous Arya preacher met his fate in accordance with the prophecy and left a legacy of disgrace for the Samaj. The memorable sixth of March shall for ever bear witness to the truth of the God of Islam. If it was my conjecture, how did it happen that the prophecy of my death published by Lekh Ram turned out to be false and added only to the disgrace of the Samaj? If the prophecy published by Lekh Ram was from God, why did the Aryan God fail to fulfil his words, and if it was not, is it honorable to erect memorials to a man who was a liar and impostor? Is it not sufficient to show which party has the living and the true God on its side?

Answer to objections of the Arya Samaj against Islam.

The following is a brief discussion of the objections advanced against Islam by the Samaj leaders at an Annual Meeting of the Arya Samaj, held at Qadian on the 28th of February 1903.

I.—A'RSH.

The first objection of the Arya Samaj is against *a'ersh*. It has been said that the Muslim belief insults God by making him sit upon *a'ersh* (throne) which is borne by four angels on their shoulders. The evils of this belief are, it is stated, that God must be looked upon as a finite being, who is not self-supporting, omnipresent or omniscient.

This objection is an audacious misrepresentation of the Muslim belief. The Muslims do not regard *a'ersh* as a material object created by God to sit upon. Not a single verse in the Holy Quran lends the least support to the assertion that *a'ersh* is a material thing created by God. The Quran has repeatedly asserted that Almighty God is the creator of everything which exists, of the earth and heavens, and of ~~the souls and their attributes, that He is self-existing and self-supporting,~~ the creator of all existence and the supporter of all creation. But nowhere does it say that the *a'ersh* is a material object created by God. The objection is, therefore, absolutely groundless, for *a'ersh* is not a material object which God uses as His throne. In the Holy Quran Almighty God says that He is on earth and upon heaven, yet He is not supported by anything. On the other hand, He is self-supporting and the supporter of everything. He is all-comprehensive, the fourth of every three and the sixth of every five, there being no place where He is not present. Again he says: إِنَّمَا تَوَلَّوْا فِئْثَمَ وَجْهِ اللَّهِ "Whichever way you turn your face, you shall find the face of God." "He is closer to man than his neck-vein." "He is the first and He is the last and He is the most manifest of all, and He is the most hidden of all." And again He says: وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ۚ اجِيبْ دُعَاءَ الدَّاعِينَ "And when my servants ask thee concerning me, say to them that I am nearer to them than everything else; I answer the cry of him who cries to me with a true belief in me." "Everything is in my hands and my knowledge comprehends all." "It is I who support earth and heaven" and "It is I who carry you on land and water."

These are all the verses of the Holy Quran and there is not a single Muslim on the face of the earth who thinks that God is finite and that His knowledge is limited. Nowhere is it said in the Holy Quran that any angel or anything else supports God. What is it but downright

dishonesty to ignore all these plain verses and to advance an objection by misconstruing metaphorical language. A fair-minded and honest critic could have no difficulty in seeing that when the *a'rsh* is not a material and created thing according to the Quran, the bearing of the *a'rsh* by the angels must be a metaphor. But the jaundiced eye of prejudice cannot see things as they are.

We shall now explain what is meant by *a'rsh*, and by its being borne by four angels. The *a'rsh* whenever used in the Holy Quran, signifies the Divine majesty, grandeur and greatness. This is the reason that the *a'rsh* is not included in created things. Now there are four manifestations of the majesty and grandeur of God which are addressed as four gods (akash or Indra, the sun, the moon and the earth) in the Vedas. The complete manifestations of the Divine majesty and glory are the four attributes mentioned in the *Sura Fatiha* as the chief requisites of Divinity, and it is after relating these four attributes that Almighty God directs men to say that they worship Him alone and seek assistance from Him alone as it is His person that combines in it the four attributes regulating the system of the universe. The four attributes in fact encircle the whole wide range of Divinity and comprise all the attributes of God whose manifestation is needed to uphold the system of this world from its creation to the day of judgment. These four attributes, therefore, reveal a perfect image of the Divine Being. This is the reason that where the creation of earth and heaven is described, there it is stated *ثم استوى على العرش* "Then God sat upon the *a'rsh*," i. e., with the creation of the world His four attributes which reveal the perfect image of His Divinity were brought into manifestation in the system of this world. This complete manifestation of all His attributes is described in the Holy Quran as *استوا على العرش* i. e., sitting with calmness and dignity on *a'rsh*, for as already stated *a'rsh* signifies the majesty and grandeur of God of which the four attributes described in the beginning of the *Sura Fatiha* are manifestations. The metaphor is taken from the sitting of a king on his throne with a full display of royal dignity when everything necessary for the parade of royalty is supplied without delay, gifts and donations are freely given, faithful servants are encouraged with assistance in the performance of their duties and justice is dealt out to all. These are the four requirements of monarchy, and when a king

sits on the throne, these four requirements are fully satisfied. Therefore when the four great attributes of the Divine Being, of which the four requirements of monarchy are shadows, are completely manifested, the Divine Being is described as sitting upon *a'rsh*.

It remains to be explained what is meant by four angels bearing the *a'rsh* of God. The four attributes which are representative of God's *a'rsh* or majesty, are manifested in the world through four angels who have charge over four physical instruments through which Divine sustenance is granted to mankind. The angels are thus intermediaries between the Divine attributes and their physical manifestations. It is the physical manifestations of the Divine Being which have been deified in the Vedas, and thus the error has been committed of taking the shadow for the substance. These manifestations are, as it were, the bearers of the four attributes of God of which they are the respective manifestations. The statement, therefore, that the *a'rsh* of God is borne by four angels falsifies the belief of the worshippers of nature who take the four manifestations of the attributes of God as independent gods, and warns them that they are not masters but only the servants of a great Master and carry out His will in obedience to His orders. They serve as mirrors in reflecting the Divine attributes of majesty and glory, and are, therefore, the bearers of the Divine *a'rsh* which represents the majesty and glory of God. These four attributes of God as already described are *rabubiyyat* (substance), *rahmaniyyat* (mercy), *rahimiyyat* (compassion), and *malikiyyat* (judgment) which are momentarily acting in this world. The physical manifestations through which these attributes work were taken by the idol-worshippers for independent gods, and as idol-worship prevailed in the world at the time of the revelation of the Holy Quran, therefore the Holy Book exposed the error of all idol-worshippers in its opening chapter and told them in plain words that all these attributes really belonged to God, and the physical instruments through which they were manifested, were really servants and thus bearing His *a'rsh*. The idol-worshippers of Arabia like those of India, and even those of the time of Noah, had the same four chief idols which in Arabia were called *Lat*, *Manat*, *Uzza*, and *Habal*. These were regarded as independent sustainers and intercessors that could intercede with God for their worshippers.

It would appear from this that the statement of the *a'rsh* being borne by angels is meant to strike at the root of idol-worship and the authority and power of the supposed gods, and to warn people that the physical manifestations of Divine majesty and glory are nothing more than servants implicitly obeying the commandments of the Divine Being. The Muslim belief is, therefore, not in any way objectionable inasmuch as it inculcates the worship of the master. It is the Vedic doctrine which is open to the serious objection of teaching men to bow before servants, nay the servants of servants, instead of the master, for between the physical manifestations of the Divine majesty and glory and the Divine Being, there are other intermediaries which are known as angels (the four chief angels being Gabrael, Israfeel, Azrael, Michael) in Muslim Law, and are recognised by the Sanatan Dharma under the name of Jam. It should also be borne in mind that the Holy Quran describes three kinds of angels, viz., (1), the properties of the souls and the particles of matter; (2), the powers of *akash*, the sun, the moon and the earth, which are engaged in work; and the (3), the supreme powers such as Michael, Gabriel, &c., working over all. The word angel as used in the Holy Quran is not restricted to a particular class of beings. Everything that hears the voice of God is an angel, and, therefore, every atom is an angel for it hears the voice of God and obeys Him. If the atoms do not hear the voice of God, how did He create the universe?

It is clear from this that the Muslim belief does not look upon God as finite. But the god presented by the Arya Samaj is not only finite but also lifeless. He can neither hear the voice of men nor give an answer to them. If God has not created any thing, He cannot be infinite. In this case we shall have to consider three different things existing independently of one another and occupying space. Not being the Creator of soul and matter, God cannot enter into them, for they are eternal and uncreated. In respect of eternity and self-existence matter and soul are on a level with God. And if God is finite, His knowledge must also be limited. The Holy Quran on the other hand describes God as the soul of every soul, the origin and succor of all life, the creator of every atom and its support, and as comprehending all, for everything proceeds from Him.

II.—CREATION.

The second objection of the Arya Samaj is that according to Muslim belief God has been sitting idle from all eternity as the creation of the world took place only a few thousand years ago. This is also a misrepresentation of the Muslim belief, for the Muslims do not hold that before the creation of Adam there were no creatures. God says repeatedly in the Holy Quran that He has been a Creator from eternity, but we do not profess to know, nor can man comprehend, the details as to the earlier creations. We believe on the basis of the Holy Quran that God has never been idle, though we cannot know how many worlds He created and how many He brought to destruction. The Christians believe that the world was created only a few thousand years ago and that before that there was nothing, but we cannot be responsible for others' beliefs. The Muslims, therefore, believe that God has been creating both matter and soul from eternity, though the Aryas do not give Him the credit of having even once created anything.

III.—CHANGE OF LAW.

The third objection is stated to be that the Muslim God is changeable because He changes His commandments. Now, the Holy Quran does not say anywhere that God changes. The change in His commandments is due, we are told, to a change in the conditions of man. Such changes we witness also in the work of God as manifested in nature. The embryo is supplied with one kind of food ; when it is born, it becomes a suckling and is supplied with another ; and at last the weanling is given a third kind. In each new condition, a new kind of nourishment is needed and Almighty God commands the angles in each case that the required food be supplied, and, therefore, the first command is, as it were, abrogated when the second is given. Such changes, we admit, take place in the commandments of God whether those commandments are given through nature or through law.

According to the Vedas, as interpreted by the Arya Samaj, however, God is not the Master of these changes ; for the denial of angels necessarily leads one to conclude that no particle of matter or soul hears the voice of God, and, therefore, the necessary changes in them,

cannot be effected by His commandments. Such a view, except in name, is clearly atheistic, for in this case it shall have to be supposed that God has no knowledge of whatever is going on in the world, nor is it in obedience to His will and commandments. The Holy Quran tells us that whatever is going on in the world, the formation of metals and precious stones underground or in the bed of rivers, and the development of the embryo in the egg or in the womb of a female, is all in obedience to the commandments of God, because every particle of matter hears His voice and is an angel having a particular function which it performs as directed by His will. Similarly there are angels upon the heavens. For instance, the heat of the sun is an angel which ripens the fruits and does other works in obedience to the commandments of God. The denial that all these are not the angels of God, and that, therefore, they are not executing His commandments in obedience to His will, is practically atheism.

IV.—INTERCESSION.

It is objected that to trust in intercession is *shirk*, i.e., setting up gods with God. Almighty God says in the Holy Quran : مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ i.e., no one can intercede with God except with His permission. Intercession according to the Holy Quran consists in a Muslim's praying for his brother that an object may be attained or an evil averted. It is, therefore, one of the commandments of the Holy Quran that the person who is more bent to God should pray for his weaker brethren that they may also have the same relation with God as he has. This is the truth underlying intercession and we always pray God that He may strengthen our brethren and remove their afflictions. In this consists true sympathy with our fellow-beings. But if the Vedas do not contain the teaching that a person should pray for his brethren, it is a serious defect and not an excellence. All men are like one body, and, therefore, Almighty God has taught us that we should always intercede with Him for our brethren and pray for their welfare by way of sympathy as it is a duty devolving upon us. The word *shafa'at* meaning intercession is derived from *shafa'* which means to couple. A person is, therefore, said to be *shaft'* or intercessor for another when he so identifies himself with the other's cause as to lose himself in him and prays for his happiness

with the same zeal as he would have prayed for his own. In fact no one can be said to be perfect in his faith unless his heart melts in this manner with sympathy for others. The two great objects of religion are to create in a man, (1) a true love for God, and (2) a true love for one's fellow-beings which should prompt him to pray for them as if their afflictions were his own afflictions, or in other words an intercession for his brethren.

Sanatan Dharm.

We wish to state it expressly that in the above criticism of the Vedic doctrines and principles we have been chiefly concerned with what Pandit Daya Nand has represented the Vedas to be. We are not inclined to believe that the special doctrines taught by the Arya Samaj are really the teachings of the Vedas. The Sanatan Dharm which represents the orthodox Hindu view of the Vedic teachings, considers the peculiar doctrines of the Arya Samaj as innovations to which the Vedas lend no support. The founder of the Arya Samaj has also been accused of having followed the materialistic views of some ancient Hindus instead of following the Hindu sacred scriptures. But as his views could not find acceptance in the Hindu public, he thought it advisable to support them by the Vedic hymns. Now as a matter of fact the same words may sometimes be interpreted in twenty different ways, and Daya Nanad had no right to reject the established meaning of the Vedas which had been current even in practice and admitted by learned Pandits for over two thousand years. The two doctrines, *i.e.*, the co-eternity of soul and matter with God, and *Niyoga*, which are a disgrace to the Arya Samaj, are not owned by the Sanatan Dharm. We note the difference below.

The Arya Samaj has ever been proud that it has taught the worship of one God instead of the idol-worship which prevailed among the Hindus. Idol-worship has no doubt been the religion of the masses of the Hindus, but the *yogis* and other great men among them have been the worshippers of the true God and have rejected idol-worship. Idol-worship has been thought by the Hindus as a form of worship compatible with ignorance and worldliness, but the person who rises above the masses and forsakes the world, renounces idol-worship and seeks

connection with God. As to the Hindu reverence for *avatars*, i.e., incarnations of the Deity, it is not true that such reverence amounts to worship. They love them and look upon them as revered and sacred men who were enlightened by the light of God. Not only do they revere the ancient *rishis* and regard the love of the past sages as a sacred religious duty, but they also expect the advent of another incarnation of the Deity in this age which they call the *kaljug*, and we have every reason to hope that they will one day accept this heavenly dispensation when they see the signs of God manifested in its support in abundance. Though the ignorant among them have erred in showing excessive reverence for their sacred leaders, yet it cannot be doubted that the extravagances committed in the opposite direction by the Arya Samaj in abusing these sages are far more mischievous. This mischievous calumny of good men shows conclusively that this plant newly grown on the Indian soil is not rooted in spirituality. True religion subjects its votaries first to a death and then gives them an everlasting life.

When we consider the belief of the Arya Samaj as to God, we find it bordering upon atheism. Though the idol-worshippers are in error in believing that Almighty God has granted to the idols mighty powers on account of which they listen to the prayers of their worshippers, yet it cannot be denied that their error is not so serious as that of the Arya Samaj which robs God of the power of creation and makes matter and soul co-equal with Him. The idol-worshippers do not look upon their idols as co-equal with God. On the other hand, they believe that matter and soul are the creation of God. Such also may have been the true teaching of the Vedas. This Vedic doctrine was revealed to the *rishis* and *munis* who spent their lives in jungles in meditating upon God and in religious devotion. It was for this reason that they did not look upon soul and matter as uncreated and self-existing like God as does the Arya Samaj to-day. They faced every difficulty and underwent every hardship in seeking true connection with God and did not like the Aryas consider their religion to consist in empty words. They kept fasts and chose seclusion in the love of God, and, therefore, that eternal light revealed itself to them. They never thought for a moment that Divine revelation had ceased with the Vedas and that the door had been closed for ever of Almighty God speaking to His true lovers and His righte-

ous servants. They were spoken to by God and the secrets of the future were revealed to them. The truth is that if God should not speak to His true lovers and reveal His glorious face to those who seek Him with true zeal and earnestness, life would be a burden to them. Sad indeed must be their lot if after cutting off all connections for His sake, they are denied His union, and after forsaking every thing for His love, they are still turned out empty-handed.

In short, the great Hindu sages who held personal communion with the Divine Being, never understood the Vedas to mean that God was not the creator of matter and soul. They knew and felt the power of God and, therefore, could not deny its manifestation in creation. The blasphemous doctrine of the eternity of soul and matter which does away with the need of God, was taught by a man who never claimed that He had the same connection with the Divine Being as those ancient sages had. The Sanatan Dharmic belief regarding the Divine Being is far superior to and nobler than the doctrine taught by Daya Nand which divests God of every power.

Another important difference between the Sanatan Dharm and the Arya Samaj is that relating to the *Niyoga*. This doctrine as taught by the Arya Samaj has been explained above. It is totally rejected by the Sanatan Dharma. In fact the chastity of the wife has been held so precious in the Arya Varta from the earliest times that it is unjust to attribute to them the practice of *Niyoga*. The case of the great Hindu sage, Ram Chandra, has already been mentioned. His jealousy for the chastity of his wife was so great as to lead him to destroy her kidnapper and lay waste his country. He did not content himself with the empty solace that there was no harm in an attack upon his wife's chastity as Ravna might raise to her male children according to the doctrine of the *Niyoga*. In fact, chastity was so highly prized in India that when a wife was widowed, she burned herself on the pile of her husband. How could such women be expected to have sexual connection with strangers only to get male children. Nay such children are a disgrace to honorable men and women. The practice of *suttee*, however evil a practice it may be, affords a conclusive evidence that *Niyoga* was never practised in India, for how could the woman who had the habit of going

to strangers entertain such deep love for her husband as to burn herself alive in the flames with his corpse. The Hindu practice of adopting sons also appears to have been resorted to on account of the immorality which the doctrine of *Niyoga* involved. Though adoption too is an unnatural process, yet it was thought far better than subjecting the wife to the immoral practice of the *Niyoga*. *Suttee* and adoption both declare loudly against the doctrine of *Niyoga* taught by the founder of the Arya Samaj.

We earnestly advise the Arya Samaj to reject the doctrine of *Niyoga* at once. Pandit Daya Nand did not claim to be an inspired teacher, and therefore there is no harm in rejecting any part of his teachings so long as the Vedas are adhered to. He could not entertain, on account of his celibate life, the feeling of jealousy which every married man must have, and therefore with respect to the relations of husband and wife, his authority should not be accepted. The Arya Samaj cannot in any way suffer by rejecting this doctrine, and it will certainly gain much.

A Vision.

The Promised Messiah saw in a vision that an order for the spread of plague in four places was handed over to him for execution, but somehow or other the execution of this order remained in delay for a long time, and he felt very sorry in the dream for this delay on his part. The date of this vision is about the 8th of March 1903.

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