

'Are you in doubt concerning *Allah* (God), Maker of the  
Heavens and the Earth?'

(The Holy Quran)

# Our God

**Proving the existence of God by rational means**

by  
**Hadrat Mirza Bashir Ahmad, M.A.**

**ISLAM INTERNATIONAL PUBLICATIONS LTD.**

# OUR GOD

English rendering of *Hamārā Khudā* (urdu)  
by Ḥaḍrat Mirza Bashir Ahmad, M.A.

© Islam International Publications Ltd.

First Published in UK in 2007

Published by:

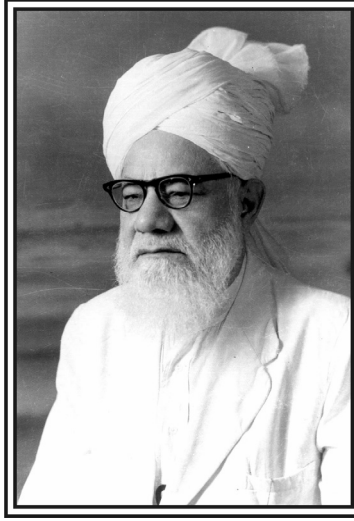
Islam International Publications Ltd.  
'Islamabad' Sheephatch Lane,  
Tilford, Surrey GU10 2AQ,  
United Kingdom.

Printed in UK at:

Cover Design by: Adnan Rashid

ISBN: 1 85372 878 0

## About the Author



Ḥaḍrat Mirza Bashir Ahmad<sup>ra</sup> was born to the Promised Messiah<sup>as</sup> on April 20, 1893, according to the Divine prophecy:

'The moon of the Prophets will arrive and your affair will become manifest... Soon a son will be born to you and grace will come close to you.'

He passed his matriculation with distinction in 1910 and did M.A. (Arabic) in 1916 in compliance with the wish of the Promised Messiah<sup>as</sup>.

The blessings of Allah with him, the prayers of the Promised Messiah<sup>as</sup> for him, the guidance given to him by his elder brother, Ḥaḍrat Khalīfatul Masīḥ

II<sup>ra</sup>, and his God-given abilities enabled him to serve Ahmadiyya Muslim Jamā‘at throughout his life in various capacities.

He was a great religious scholar, a prolific writer and his books and articles and speeches are easily comprehensible to an average reader. He wrote on numerous topics; his magnum opus is *Sīrat-e-Khātamun Nabīyyīn*. *Sīratul Mahdi*, *Silsila-e-Ahmadiyya*, *Tablīgh-e-Hidāyat*, *Kalimatul Faṣl* and *Hamārā Khudā* are some of his important works.

Apart from his books, he contributed many articles the number of which runs into hundreds, to the Jamā‘at dailies and periodicals especially *Al-Faḍl*.

He was a man of God, the recipient of Divine revelations and visions and would not disclose them except rarely. One of his revelations was '*Assalamo Alaikum*' 'Peace be upon you' and another was:

اٹھ محمدی تیری سر بلندی کا وقت قریب آ گیا ہے

i.e., 'Rise Muhammadi, the time of your eminence has drawn close'.

He passed away on September 2, 1963, at the age of 71.

# Table of Contents

<b>PUBLISHERS' NOTE</b>	<b>VII</b>
<b>PREFACE</b>	<b>XI</b>
<b>FOREWORD</b>	<b>1</b>
<b>THE PLIGHT OF FAITH IN THE PRESENT AGE</b>	<b>3</b>
<b>IF THERE IS A GOD, WHY CAN WE NOT SEE HIM?</b>	<b>9</b>
<b>WHY SHOULD WE TRY TO FIND OUT ABOUT GOD?</b>	<b>17</b>
<b>METHODS OF INVESTIGATION INTO GOD'S EXISTENCE</b>	<b>29</b>
<b>THE ROLE OF MOTIVE IN RESEARCH</b>	<b>31</b>
<b>TWO DIFFERENT LEVELS OF BELIEF IN GOD</b>	<b>37</b>
<b>RATIONAL ARGUMENTS IN FAVOUR OF THE EXISTENCE OF GOD</b>	<b>45</b>
<b>Precautionary Argument</b>	<b>45</b>
<b>Argument from Human Nature</b>	<b>48</b>
<b>Cosmological Argument and the Argument from design</b>	<b>55</b>
<b>Western Scholars and the Existence of God</b>	<b>68</b>
<b>Why People are Misled by Modern Philosophy ?</b>	<b>81</b>
<b>God is Eternal and Uncreated</b>	<b>91</b>
<b>Why do we not accept the World to be Self Existing?</b>	<b>96</b>
<b>The Moral Argument</b>	<b>105</b>
<b>Argument of Universal Acceptance</b>	<b>112</b>
<b>Faith or Superstition?</b>	<b>115</b>
<b>Three Levels of Certainty</b>	<b>117</b>
<b>Argument of the Supremacy of Prophets</b>	<b>119</b>
<b>Testimony of the Righteous</b>	<b>136</b>
<b>THE GREAT ADVANTAGES OF BELIEF IN GOD</b>	<b>147</b>
<b>Belief in God brings about Unity</b>	<b>148</b>
<b>Is Religion the Cause of Wars and Strife?</b>	<b>155</b>
<b>A Personal Note</b>	<b>166</b>

<b>Belief in God dissuades man from evil</b>	<b>167</b>
<b>Belief in God encourages Man to do Good</b>	<b>169</b>
<b>Belief in God helps understand the Nature of Things</b>	<b>169</b>
<b>Belief in God brings about True Satisfaction</b>	<b>173</b>
<b>Belief in God Provides the High Standard for Morality</b>	<b>174</b>
<b>REFUTATION OF ATHEISTIC ARGUMENTS</b>	<b>177</b>
<b>Three kinds of Atheists</b>	<b>177</b>
<b>Refutation of the First Argument</b>	<b>178</b>
<b>Refutation of the Second Argument</b>	<b>179</b>
<b>Refutation of the Third Argument</b>	<b>180</b>
<b>Refutation of the Fourth Argument</b>	<b>183</b>
<b>Refutation of the Fifth Argument</b>	<b>183</b>
<b>The Importance of Distinguishing between the Laws of Nature and of Shariah</b>	<b>184</b>
<b>Transmigration of Souls</b>	<b>189</b>
<b>Why it is Important to Distinguish between the Law of Nature and the Law of Shariah</b>	<b>192</b>
<b>What is the Cause of Sin?</b>	<b>194</b>
<b>Refutation of the Sixth Argument</b>	<b>197</b>
<b>Why have Injurious and Harmful things been Created?</b>	<b>199</b>
<b>Refutation of the Seventh Argument— Freud’s Theory</b>	<b>201</b>
<b>COMMUNISM AND GOD</b>	<b>209</b>
<b>Just Distribution of Wealth in Islam</b>	<b>213</b>
<b>CONCLUSION</b>	<b>217</b>
<b>EPILOGUE</b>	<b>219</b>
<b>INDEX</b>	<b>225</b>

## Publishers' Note

*Hamārā Khudā* was written by Ḥaḍrat Mirza Bashir Ahmad<sup>ra</sup>, M.A. in 1927 and published in 1928. It was revised by the author in 1946 and three new chapters were added. The third edition was published in 1955.

This is the first English rendering. Though Urdu idioms and phraseology do not easily translate into English, great pains have been taken to make the translation as clear as possible to the reader.

We are sincerely grateful to Mr. Bilal Khalid for the original translation, and to Mr. Raja Ata-ul-Mannan and Mr. Zulkarnain for revising and editing the translation. We are also grateful to Mirza Anas Ahmad Wakīlul Ishā'at Rabwah and his team specially Mr. Shahid Mahmood Ahmad and Mr. Shaikh Naseer Ahmad for typesetting, transliteration of the text and preparing an index. Similarly we are thankful to Mr. Munir-ud-Din Shams, Additional Vakīl-ut-Taşnīf London for his valuable suggestions to improve the translation, to Syed Mansoor Ahmad Shah who finally edited and revised the translation and to Mr. Mahmood Ahmad Malik (Central Computer Department London) for making the corrections.

The name of Muhammad<sup>sa</sup>, the Holy Prophet of Islam, has been followed by the symbol <sup>sa</sup>, which is an

abbreviation for the salutation (ﷺ) *Ṣallallāhu ‘Alaihi Wasallam* (may peace and blessings of Allah be upon him). The names of other Prophets<sup>as</sup> and messengers are followed by the symbol<sup>as</sup>, an abbreviation for (ﷺ) *‘Alaihissalām/ ‘Alaihimussalām* (on whom be peace). The actual salutations have not generally been set out in full, but they should nevertheless, be understood as being repeated in full in each case. The symbol<sup>ra</sup> is used with the name of the Companions of the Holy Prophet<sup>sa</sup> and those of the Promised Messiah<sup>as</sup>. It stands for (رضي الله عنه) *Raḍī Allāhu ‘anhu/‘anhā/‘anhum* (may Allah be pleased with him/ with her/ with them). <sup>rh</sup> stands for (رضي الله تعالى عنه) *Raḥimahullāhu Ta‘ālā* (may Allah’s blessing be on him). <sup>at</sup> stands for (الله تعالى) *Ayyadahullāhu Ta‘ālā* (may Allah, the Al-Mighty help him).

In transliterating Arabic words we have followed the following system adopted by the Royal Asiatic Society.

- |   |  |
|---|--|
| ا | at the beginning of a word, pronounced as <i>a, i, u</i> preceded by a very slight aspiration, like <i>h</i> in the English word 'honour'. |
| ث | <i>th</i> , pronounced like <i>th</i> in the English word 'thing'.   |
| ح | <i>h</i> , a guttural aspirate, stronger than <i>h</i> .   |
| خ | <i>kh</i> , pronounced like the Scotch <i>ch</i> in 'loch'.  |
| ذ | <i>dh</i> , pronounced like the English <i>th</i> in 'that'.   |
| ص | <i>s</i> , strongly articulated <i>s</i> .   |
| ض | <i>d</i> , similar to the English <i>th</i> in 'this'.   |



- ط *t*, strongly articulated palatal t.  
 ظ *z*, strongly articulated z.  
 ع ' , a strong guttural, the pronunciation of which must be learnt by the ear.  
 غ *gh*, a sound approached very nearly in the r 'grasseye' in French, and in the German r. It requires the muscles of the throat to be in the 'gargling' position whilst pronouncing it.  
 ق *q*, a deep guttural k sound.  
 ئ ' , a sort of catch in the voice.

**Short vowels are represented by:**

- a* for — (like *u* in 'bud');  
*i* for — (like *i* in 'bid');  
*u* for — (like *oo* in 'wood');

**Long vowels by:**

- ā* for — or َ (like *a* in 'father');  
*ī* for ِ — or — (like *ee* in 'deep');  
*ū* for ُ — (like *oo* in 'root');

**Other:**

- ai* for ِ — (like *i* in 'site')<sup>♦</sup>;  
*au* for ُ — (resembling *ou* in 'sound').

The letter 'e' in transliterated words is to be pronounced as in 'prey' which rhymes with 'day'; however the pronunciation is flat without the element of English diphthong. If in Urdu and Persian words 'e' is lengthened a bit more it is transliterated as 'ei' to be

---

♦ In Arabic words like شيخ (Shaikh) there is an element of diphthong which is missing when the word is pronounced in Urdu.

pronounced as 'ei' in 'feign' without the element of diphthong thus 'كے' is transliterated as 'Kei'. For the nasal sound of 'n' we have used the symbol 'ń'. Thus Urdu word 'میں' is transliterated as 'meiń'.\*

The consonants not included in the above list have the same phonetic value as in the principal languages of Europe.

We have not transliterated Arabic words which have become part of English language, e.g., Islam, Mahdi, Quran\*\*, Hijra, Ramadan, Hadith, ulama, umma, sunna, kafir, etc.

For quotes straight commas (straight quotes) are used to differentiate them from the curved commas used in the system of transliteration, ‘ for ع, ’ for ء. Commas as punctuation marks are used according to the normal usage. Similarly for apostrophe normal usage is followed.

The Publishers

---

\* These transliterations are not included in the system of transliteration by Royal Asiatic Society. [Publisher]

\*\* Concise Oxford Dictionary records Quran in three forms—Quran, Qur'an and Koran. [Publisher]

## Preface

I have been asked to write a brief preface to the English translation of the book *Hamārā Khudā* 'Our God' written in Urdu by my father, Ḥaḍrat Mirza Bashir Ahmad, when he was in the prime of his youth.

My deepest and abiding impression about my father centres around his total submission and unbounded love for Allah, the Holy Prophet<sup>sa</sup> of Islam and the Promised Messiah<sup>as</sup>. It seemed as if his whole life revolved around them. In family gatherings, particularly when addressing his children, he would narrate some story about each of his three loves and his eyes would be filled with tears through intense emotions. In my mind, I can see him now as if this happened only today, when in fact the incidents relate to some 70 odd years ago. It is no surprise that this should be so, because of the total sincerity and utter devotion with which he addressed us.

It is therefore no coincidence that he wrote books on these three topics which directed his life and consumed his attention. Apart from his book *Hamārā Khudā* (Our God), written largely for the youth who were being swept by the onslaught of atheist literature, after great research he also wrote

*Sīrat-un-Nabī*<sup>1</sup> in three volumes. This was received with great appreciation and jubilation, even among eminent non-Ahmadi personalities like Sir Muhammad Iqbal. What impressed the readers most was his convincing defence and clarification of topics which had attracted a great deal of criticism in the West, such as slavery, polygamy, the true concept of Jihad, wars of self-defence and total prohibition of pressure or use of force in matters of faith and conscience.

His other book in this category is the work related to *Sīrat-ul-Mahdī*<sup>2</sup>, again published in three volumes. It was also written with great love and devotion ensuring the chain of command through which the incidents in the Promised Messiah's<sup>as</sup> life were recorded.

Let me in the end make a humble request for prayers for my father. Please whenever possible, offer a little prayer for him, his soul will rejoice and his children will remain eternally grateful.

M.M. Ahmad

Amir,

Ahmadiyya Muslim Community, USA.

July, 2002

---

<sup>1</sup> Life of the Prophet<sup>sa</sup>

<sup>2</sup> Life of the Mahdi<sup>as</sup>

## Foreword

I have long wanted to write a book on the subject of the existence of God, for the benefit of young people in particular. I wanted to set out in a brief and simple manner the arguments which prove the existence of God—Who is our Master and Creator—and to describe His attributes and the advantages and means of establishing communion with Him. For a number of reasons, I have, until now, been unable to fulfil this desire. A few days ago, however, someone asked me about the existence of God in his own peculiar manner, thus rekindling my old desire. I took this to be an appeal from beyond and embarked upon writing this book. No one has any capacity to undertake anything without Allah and I place my trust in Him alone.

It would be incorrect to think that I have prepared myself for this task, or that I wish to shed any light upon it from a purely intellectual point of view. The only purpose I have in mind is to share my existing knowledge on the subject with the young and ordinary people in a simple and concise manner. If God so wills, it might grant guidance to some lost soul, or refresh someone's stagnating faith, or serve to comfort some anxious and restless heart, or, perchance, our dearly beloved might come to realise that the true aim and purpose of our

lives is to recognise our Lord, Whose love is greater than any other.

Before I begin I pray to the Almighty: 'O my Lord, You are aware of all my shortcomings and my knowledge and deeds are not hidden from You. Grant me, through Your grace, the strength to complete this book in accordance with that which pleases You. Grant power to my words and lead my pen along the path of righteousness and truth, so that people may recognise You and attain the goal of their lives. O my Helper and Guide, though I consider myself true in my intentions, You know me better than I know myself. If You are aware of any ill-intentions on my part, do have mercy on me and purify me so that this book may not be deprived of the blessings which You send down in support of the truth. Be it so, O God. Amen.'

## **The Plight of Faith in the Present Age**

**F**irst of all, I want to express extreme regret at the belief in God held in common by some people in this age. On the face of it, all religions of the world believe in the existence of God. Their followers profess the same faith, except for an insignificant minority which openly denies His existence. But when we carefully examine the situation, we find that belief in God is based on form rather than substance. People have inherited this belief from their ancestors and feel obliged to adhere—albeit ostensibly—to the fundamentals of their religions. They do not want to abandon it lest society disintegrates but, in their heart of hearts, they do feel that God may indeed exist. For these reasons they dare not deny His existence and believe that they have a God. But in reality they do not believe in God and their hearts are as devoid of faith as a deserted house is of inhabitants.

This is not only true of some particular country or religion; it is rather true of all religions and of the entire world. The poison of disbelief has penetrated deep into the followers of all religions: be they Zoroastrians, Buddhists, Hindus, Jews, Christians, Sikhs, or Muslims, etc. The searing and noxious winds of materialism have reduced every orchard of faith to ashes. If anyone seeks verity of this

claim, I can adduce such evidence that cannot be denied by any fair-minded person. To those who doubt it, I will ask just one question: After analysing the state of their own hearts and of their fellows, can they honestly say that they all truly believe in God? I speak not of superficial or inherited ritual, but of true and living faith. Do they feel and experience the existence of God as they feel and experience the material and tangible things of this world? Are they as certain about the existence of God as they are about the existence of the sun, the moon, the mountains, the rivers, their houses, their ancestors, and their friends? If not, then understand it well that we cannot consider their faith to be true. They are not in the least certain about the existence of God, and can be likened to those who hold on to a zombie imagining it to be alive.

If they say that the faith and conditions of faith I have mentioned above are of the highest possible level and that only the elect of God are blessed with such a lofty station, their statement would lend further proof of their ignorance, for they know nothing of the highest level of faith and can hardly begin to appreciate it. The fact is that this level of faith—whereby one believes in God just as one believes in material objects of this world—is only a middle level of faith. Have you not read the



Tradition in which the Holy Prophet<sup>sa</sup> has said that a believer with the average level of faith would prefer to be burnt to ashes rather than abandon his creed? But if one finds himself at the lower level of faith, then let me ask: Can you honestly say that your faith influences your life as a living truth in reality? Do you really feel the love of God and fear of His wrath in your heart? Does your faith induce you to do good and to discard evil? Do you truly put your trust in God, in all things, rather than in material means?

I do not mean to ask whether or not you sometimes feel any relationship with God or whether thinking about Him, prevents you from evil because such a condition could even be true of a person who has insight enough not to deny the existence of God. Every now and then, the idea occurs to him that God, Who has created him and controls the universe, may indeed exist and that some day he may have to be answerable to Him. Of course, such a person would feel a certain association with the idol of an imaginary god, and this thought may at times stop him from sin and urge him to do good, and he might at times manage to look beyond the material things towards God and feel that real trust can only be placed in Him. But such a state cannot be called true faith, rather it is a state of doubt which keeps him swaying like a pendulum. It can

only be called true faith when it becomes a permanent part of one's life and takes root in one's heart as an eternal truth. It should become the food for his soul and a beacon to warn him of all the dark alleys of sin. Through such faith the paths of righteousness are illuminated for him and all material things lose their significance. He no longer depends on material means but places his real trust in God—the ultimate Cause of all causes. The fire of Divine love continues to blaze in his heart, and the fear of earning His displeasure overwhelms his entire being.

Do you really find such faith in your hearts? If not—and that is most likely to be the case—then please do not claim yourselves as believers. Seek true faith which descends from heaven and lights up the farthest and darkest recesses of the heart like a powerful lamp instead. When this happens, God shall cease to be a figment of your imaginations and shall reveal Himself in His true form, as a Living, Self-Subsisting and Omnipotent Sovereign, Who is Loving and Kind. His Kingdom shall become far more evident and manifest than that of earthly monarchs.

True faith, in short, is conspicuous by its absence in the present age. Not only is it absent from the hearts of the masses, but those who profess to be the leaders of religion and claim to be custodians of

people's faith have themselves fallen prey to atheism. They either deceive the world or are themselves deceived. Their lips profess but their hearts are empty. When it comes to spirituality, the world has indeed fallen into an abyss of darkness and there is not the tiniest, flicker to guide a staggering and stumbling wayfarer. Is it not the demand of the age that in keeping with God's eternal practice, the Sun of His Manifestation should rise from the heart of a holy person and illuminate the world?

My dear people! Prostrate yourselves before the Divine threshold, for God has seen your plight and has raised a Spiritual Sun from the Eastern horizon. Open the windows of your hearts and let the pure rays of this Sun dispel the darkness of doubt and suspicions, so that the night of darkness may turn into a bright day!



## **If there is a God, Why can we not see Him?**

**I**would first like to remove one misconception which commonly besets people with regard to the existence of God. If there is a God, why are we not able to see Him? This is hardly a new question, and we have heard it from time immemorial. The Holy Quran tells us that the same question was put to the Holy Prophet<sup>sa</sup> by the non-believers of Arabia. (Banī Isrā'īl 17:93)

Whenever I hear people raising this question, I feel sorry for them. It is such a pity that when man stumbles and his reason becomes blunted by the veils of indifference, he starts denying even the self-evident truths. When this objection was raised in the past—however absurd and baseless it was—it had the potential to deceive some ignorant people. But what surprises me is that this objection should be raised in the present age! I am truly astonished at the intellect of people who use such objections to justify their denial of God. But as it is a common objection, I will proceed to answer it, albeit briefly.

There are different ways of learning about things. For instance, we learn by sight, sound, taste, smell, texture, or movement. All information we derive from the various senses, have the same degree of authenticity and credibility. We cannot demand

that we must learn about something through a particular sense, or else we shall deny its very existence. The eyes, for example, are the medium for perceiving different colours; the nose is used for discerning different smells; and, the ears are for hearing sounds. Would it not be sheer insanity to insist that unless we could see a certain smell with our eyes, or smell a particular colour with our nose, or feel a particular sound with our hands, we shall not believe that it exists? Whoever makes such demands would be considered insane, and if perchance he is not sent to the lunatic asylum, he will certainly become a laughing stock for the street urchins. Strange to say, people raise such objections about God all the time and are still considered wise! Do they find nothing other than God to make the object of their mockery?

So far I have mentioned only the physical senses through which we acquire knowledge of various worldly phenomena. But there are countless other things which we cannot experience through any of our physical senses. Yet we have the same degree of certainty about them as about the others. Take the magnetic force, for instance. Can we see it with our eyes, or hear it with our ears, or smell it with our noses, or taste it with our tongues, or touch it with our hands? No, but none of us ever denies its existence. We do not see the force of magnetism,

but we believe that the magnet has some additional force, besides its obvious properties, which can only be observed by its characteristics and not directly through our senses. Likewise electricity: we never for a moment deny its existence and believe in it just as we believe in the sun, the moon, the mountains and the rivers.

Consider the sentiment of love. Has anyone ever seen, heard, smelled or touched love? If there is any reader of this book who truly cherishes love and has felt it in his heart, I ask him whether he has not experienced in his small heart—which might weigh less than half a pound—the boundless sea of love, which, can be considered one of the most powerful and awesome of natural forces in a storm. It generates so much energy and power into the feeble human frame, that for the sake of the beloved he challenges the mountains, roams the deserts, takes on the beasts of the jungle, jumps into fires and faces the raging tempests of the sea, but never gives up. He keeps vigil during the nights, wanders about during the day like one possessed and his life ebbs from his eyes, but never wearies. Is there anyone who can deny the existence of this force, even though no one has ever seen, heard, smelled, tasted or touched it? Time, age, power, sense, lust, anger, mercy—to mention but a few—are examples of things which we

believe in but they have never been directly perceived by our physical senses.

It is, therefore, childish to insist that unless we obtain knowledge of something by a particular means, we will not believe in its existence. The point is to gain knowledge from whichever direction it come. Once the purpose is attained all else is resolved.

If someone says that he will only believe that he has seen inside a room if he is led into it by breaking the roof and not if he simply enters through the door, I would suspect that he wishes to blow off the roof rather than see the room. Once he has entered the room, it matters not whether he entered through the roof or through the door. After all you can only enter through the passage specified for it. To demand a passage of one's own choice is sheer insanity. And if we were to fulfil such a demand, others would start making similar demands. In other words, people want God to become a toy for their imagination, and keep changing His attributes like an impersonator (God forbid) so that everybody's fancy should be satisfied.

مَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ

It is unfortunate indeed that people have not truly recognised their God. (al-Ḥajj 22:75)



Do try to understand that the less subtle a thing, the easier it can be observed through physical senses, and the more subtle it is, the harder it is for the physical senses to experience it. It is for this reason that when we try to learn about subtle things we have to depend on their properties and their behaviour, rather than on direct observation. How then is it possible for God—Who is not only Himself the most Subtle Being but is also the Creator of every subtle thing—to be seen by our physical eyes? The objection of the critics that they will not believe in God until they see Him with their eyes is, therefore, absurd. It would imply that the critic either believes God to be a corporeal being, or at least wants God to assume a corporeal form so that he can be absolutely sure by seeing Him with his own eyes. But the trouble is that there are millions of blind people in this world. Would they too not have the right to demand that God should assume some other material form so that they may taste, smell or feel Him? Does this not amount to ridiculing God? How shameful for a man who professes to have a mind and a heart!

If someone says that he would not believe in God unless he sees Him with his own eyes, all I should say is that if God could be seen with one's eyes, He would not be worth believing at all. This is because in such case many of His other attributes would be

falsified. He is Incorporeal, for instance, but in this case He would become corporeal. He is Infinite but would become finite and so on and so forth. Moreover, if God were to adopt a corporeal and finite form for your sake, what is there to guarantee that you would not reject Him saying that you do not believe in a corporeal and finite God?

O God, how very Holy, Adorable and Perfect You are! Each attribute of Yours is guarded by another of Your attributes. When anyone attacks any one of Your attributes, Your other attributes—like vigilant and dutiful sentries—put such a person to shame. We have seen how a critic tried to create doubt concerning God's attribute of being Hidden, but His attributes of being Incorporeal and Infinite came forward at once and did away with the objection.

The Beauty of God lies in His being Hidden from our physical eyes and yet being apparent to us; He is Subtle but remains more evident and perceptible than material things. Unfortunate indeed is he who does not comprehend this subtle truth, for he stands on the brink of disaster.

My dear brothers, pray do not deprive yourself of the precious bounty of faith on account of such baseless misconceptions. Will you follow the footsteps of those who believed in the magnetic

and electric forces though they could not see them; and accepted the sovereignty of space and time and bowed down before lust and anger; but when it came to offering their Lord and Master the tribute of their love and servitude, they refused? Surely you will not do such a thing!!



## Why should we try to find out about God?

**A**nyone who does not believe in God could naturally ask why he should waste time and energy in finding out whether or not there is a God.

Let us first understand that there are only two ways of finding out if we need to do something or not. First, we see whether what we need offers us any benefit. If so, we adopt it otherwise we abandon it. Secondly, we consider whether it is something by ignoring which we disadvantage ourselves. If so, we take it on, otherwise we let it go.

In view of these two principles, let us answer the question as to whether we need to inquire into the existence of God. If it is proven that God does exist, then: (1) Is there any benefit for us to believe in Him? (2) Do we disadvantage ourselves in any way by denying Him? Now, the answer to these questions would depend on how the question is put before us. If it is presented to us in such a way that it makes little difference to us whether we believe in God or not, then it would merely be a hypothetical question, and everyone, with the exception of those who are interested in such hypothesis would be justified in refusing to go into this research. People would of course want to concentrate upon matters which directly benefit or

harm them. For example, if someone were to claim that he had discovered a new star billions of light years from the earth and which did not have the slightest effect on our solar system or on our planet—we would expect none but astronomers to be interested in it. But if someone were to claim that he has discovered a new drug which could rejuvenate the human body, remarkably prolong life to an average of 150-200 years, and delay the effects of old age, and if the man who makes such a claim is no charlatan, then the whole world would be captivated by the idea. Were such a claim to be true it could affect every man's life significantly

When we return to the question of God, we find that there are three sources which put the question before us:

1. Human Nature
2. Reason
3. Religion

I shall first of all take up human nature. Everyone who has a mind prone to analysis and whose true nature is not covered by veils of darkness and ignorance, does occasionally feel in his heart of hearts that there is likely to be a God Who has created him and Who governs this universe. Likewise, if we did not come into this universe by ourselves and if there is someone who has created

us, then would there not be a purpose in the mind of the Creator? Though I do not imply that human nature also provides answers to these questions, what is certain is that it does bring them up in our minds and in such a way that we cannot dismiss them as irrelevant. One has the right to investigate and come to the conclusion that there is no God and that this world and all that exists has really come into existence from nothing and is running on its own, but after all these questions no one can deny the right to research this matter.

The same is true of human reason, which, even though it might eventually come to the conclusion that there is no God, poses these questions to us very forcefully. In fact, it presents these questions much more clearly and elaborately than human nature does. It warns us to reflect and consider lest there be a God Who has sent us to this world for a particular purpose and lest we should die without knowing Him and being unaware of the purpose of our creation. We must therefore wake up and try to find Him! We have not come to this world merely to eat and drink and fulfil our sensual desires, and to leave behind a progeny that plays the same role in the world as we have done! Let us open our eyes and reflect whether we have come into existence out of nothingness. Is the complex and comprehensive system of your body its own

creator? Is the cosmos, with its intelligently organised and balanced system operating throughout its length and breadth, merely a result of chance? If this is not the case, and this system is in fact the manifestation of the great power of a Supreme Being, then is it possible that He has produced this vast universe merely as a toy to please His eyes so that when He has had enough of it, He should destroy it with one stroke of His mighty hand and set about creating a new one?

Is it not likely that there is a purpose for man's life? Is it not likely that he shall be answerable for his deeds? These are the questions, which arise in every man's mind. Now, ask yourself honestly, are these questions so irrelevant and meaningless that we should not even bother to think about them? I do not ask you to answer these questions, as their answers can vary according to the investigative prowess of every individual, and no honest researcher can tell beforehand what the outcome of his investigation will be. But one thing I can say for certain: The manner in which these questions come up in our minds demands that we should not waste any time before trying to find out their answers. We should not rest for a moment until our independent and honest investigation has led us to a final conclusion.



Last, but not least, this question is also raised by religion. All religions in the world invariably raise the question of God Almighty before us. God and His attributes form the very core of the teachings of every religion and billions of their followers believe their religions to have originated from God and to be based upon the Divine Word which has been revealed throughout the ages and has kept the world illuminated. Though some teachings of these religions have been interpolated and corrupted, they were originally based on Divine Revelation. Hence, religions provide much more detailed, clear, and definite descriptions of the Being of God, than human nature or human reason. In other words, the brief message contained in human nature and reason has been elaborated by revelation. Human nature and reason only hint at the possibility of the existence of God, but religion tells us as a matter of absolute certainty that we do have a God, Who is our Creator and Master and Who has sent us to this world for a special purpose. The different religions may differ on many of their teachings, but they are in total agreement on the basic points. For example, they agree that the universe has a Creator and Master with complete control over our lives and that He has ordained some purpose for our lives and also taught us the ways and means to achieve it. Religions teach that

death is not the end of man's life, rather there is another life after death in which we shall get a reward for the deeds of our present existence. This unanimous testimony of all religions brings forth the question of Almighty God in such a way that we are compelled to investigate and find answers. If all the above claims made by different religions are true, then being unaware of God is the greatest loss we can possibly suffer in this world, for such ignorance would mean that we have lived our lives in vain. On the other hand, all religions claim that recognition of God and a strong relationship with Him is greater than all the gains which we can possibly acquire in this world. Establishing this relationship means that we have achieved the goal for which we were created, and that we have fulfilled the purpose of our lives. Hence we conclude that the search for God is so important that no sensible person can afford to ignore it for an instant.

After discussing the unanimous testimony of religions, I would like to say something in particular about the teachings of Islam. Islam tells us that we have One God, Who is our Creator and Master, and that He has brought us into existence from nothingness and it is He Who controls our lives. He wants us to achieve a higher status. He has made all kinds of provisions for our welfare.

Islam says that we have One God Who is Gracious—i.e., He takes care of all our needs and He provides us with our requirements without our asking or striving for them. Islam says that we have One God Who is Merciful—i.e., He produces the best reward for our efforts and does not let them go in vain. Islam says that we have One God Who is the 'Lord of the Day of Judgment'—i.e., He pronounces reward or punishment for our deeds. He warns us of the consequences of following the wrong path, so that we do not become heedless and forget the goal of our life that He has ordained for us. One day we will be held answerable before Him. Islam says that we have One God Who is Most Forgiving—i.e., when we strive in His path, He forgives our mistakes and shortcomings and protects us from their ill consequences. Islam says that we have One God Who is the Acceptor of repentance—i.e., when we feel true remorse for our sins and turn towards the right path with true sincerity and wholeheartedly pledge to get rid of consequences of sins and to do good deeds, God too comes to our help, accepts our repentance and covers our sins with His mercy. Islam says that we have One God Who is All-Powerful—i.e., nothing is beyond His power, no matter how difficult or impossible it may seem to us. Islam says that we have One God Who is All-Hearing—i.e., He hears

the call of everyone and there is no voice that does not reach Him. Islam says that we have a God Who is All-Knowing—i.e., no deed or thought, whether overt or covert, is beyond the sphere of His knowledge. Islam says that we have One God Who is the Helper—i.e., at times of crisis and difficulty, He comes to our aid, provided we have a true relationship with Him. Islam says that we have One God Who is Eternal—i.e., He has always been and shall always be; time does not have any effect on Him. Islam says that we have One God Who is the Most Majestic —i.e., He is the perfect blend of all that is perfect and all that is good, and He alone is worthy of our adoration. Islam says that we have One God Who is very Loving—i.e., He loves those who establish personal communion with Him, and He shows more love and loyalty towards them than any other lover. Islam says that we have One God Who Speaks—i.e., He bestows His speech upon those who have established communion with Him. Though He is the knows of all subtleties and invisible to our eyes, He sprinkles the pure water of his loving speech upon those whose hearts are ablaze with the fire of His love, lest it should burn them to ashes. How beautifully the Promised Messiah<sup>as</sup> (Founder of the Ahmadiyya Muslim Jamā‘at) has said:

میں تو مر کر خاک ہوتا گر نہ ہوتا تیرا لطف  
 پھر خدا جانے کہاں یہ پھینک دی جاتی غبار

*'But for Your grace, I would have perished and  
 turned to dust;*

*God knows where this dust might, then, have  
 been thrown.'*

This is the God presented by Islam. I do not ask you to believe in Him. All I say is that these are the attributes of our God as proclaimed by Islam. Islam goes further and proclaims that we can find this God if we seek and strive for Him. Do you now consider this search and investigation to be useless and irrelevant? If you have a mind that ponders and a sensitive heart, you will never consider this quest futile.

Awake my friends, and strive to find your God! Rush towards the fountain of life. Hasten towards that treasure which will set you free from the shackles of the world. I cannot describe in words what you will attain were you to find Him. Listen to these holy verses of the Promised Messiah<sup>as</sup>:

تجھے سب زور و قدرت ہے خدایا  
 تجھے پایا ہر اک مقصد کو پایا  
 ہر اک عاشق نے ہے اک بت بنایا  
 ہمارے دل میں یہ دلبر سمایا  
 وہی آرام جاں اور دل کو بھایا  
 وہی جس کو کہیں رب البرایا  
 ہوا ظاہر وہ مجھ پر بالایادی  
 فسبحان الذی اخزی الاعادی  
 مجھے اُس یار سے پیوندِ جاں ہے  
 وہی جنت وہی دارالاماں ہے  
 بیاں اس کا کروں طاقت کہاں ہے  
 محبت کا تو اک دریا رواں ہے  
 یہ کیا احساں ترے ہیں میرے ہادی  
 فسبحان الذی اخزی الاعادی  
 تری رحمت کی کچھ قلت نہیں ہے  
 تہی اس سے کوئی ساعت نہیں ہے  
 شمارِ فضل اور رحمت نہیں ہے  
 مجھے اب شکر کی طاقت نہیں ہے  
 یہ کیا احساں ہیں تیرے میرے ہادی  
 فسبحان الذی اخزی الاعادی

*'My Lord, You have all the might and power; If  
I find You, I find every desire.*

*Every lover has made an idol; In my heart the  
beloved has found a place!*

*He is the Comfort of my life, and the heart  
liked; He is the One Whom we call the  
Lord of the all creations.*

*He revealed Himself to me by Himself; Holy is  
the One who put my enemies to shame.*

*I am bound to the Friend with my very life; He  
is my Paradise, my abode of peace.*

*I have not the power to describe Him; His love  
is a river in full flow.*

*How great is Your Beneficence O my Guide;  
Holy is the One Who put my enemies to  
shame.*

*There is no limit to Your Beauty; Not a moment  
is devoid of Your Grace.*

*There is no counting Your Blessings and Your  
Mercy; I have no more power to thank You.*

*How great is Your Beneficence, O my Guide;  
Holy is the One who put my enemies to  
shame.'*

If you try to find your Lord and fail, then your failure itself proves that your life has no purpose because something that has come into existence by accident can have no real purpose. If such were the case, then your existence has been pointless. Would this defeat not be better than all the successes you achieve in your aimless life? But, let

me assure you, you will never fail in this search. Set off in this quest, therefore, with sincerity, love and true zeal, and you will soon find the pleasant winds of success welcoming you. Have you not heard these verses of the Promised Messiah<sup>as</sup>:

تجھے دنیا میں ہے کس نے پکارا  
 کہ پھر خالی گیا قسمت کا مارا  
 تو پھر ہے کس قدر اس کو سہارا  
 کہ جس کا تو ہی ہے سب سے پیارا

*'Who in the world ever beseeched You; And  
 returned empty-handed, the unfortunate  
 one!*

*How assured must he then be; whose greatest  
 Love are You.'*



## **Methods of Investigation into God's Existence**

**N**ow I want to discuss very briefly how we should proceed with our investigation about God. It is very hard to meet with success unless we adopt the right method of investigation. Otherwise we are likely to waste all our efforts. A man who wants to dig a well to find water can never reach it unless he selects a particular piece of land and starts digging vertically downwards. If he does not dig downwards and instead starts digging parallel to the surface, he will never catch sight of water even if he continues to dig for 200 miles. No sensible person would accept his lamentation that he worked so hard and yet found no water. Therefore, hard work and effort bear no fruit unless they are done in a proper way. The same is true in spiritual matters. There are particular paths and ways. Unless these are followed we cannot attain any purpose, regardless of how much energy and effort we expend. These laws and principles are wholly and solely for our own benefit. Man's intellectual and material progress would be impossible without them. Just imagine, if there were no laws in this world and if one could achieve anything just by wishing it. What would this world look like? Would not

ignorance, laziness, and indolence take the place of knowledge, hard work and experience? Would there be any difference between a scholar and a fool, a hard-worker and an idler, an experienced one and a novice? Would the progress of human intellect not be totally blocked? Would the edifice of human morals not come down before our eyes? Remember, the material, intellectual, practical, moral and spiritual progress that you witness today is entirely dependent on the fact that the world is governed by laws. Take away this law and the door of all progress would be instantly closed. Human brain would be turned into a motionless stone. Man—the best of creations—would find his status in an instant fall below the lowest creatures. Do not consider these laws to be barriers, for they act like wings which the Creator of the universe has bestowed upon us so that we may scale the heights of knowledge and virtue. These laws are the suns of guidance which your Gracious Lord has raised to show you the way to progress. They are the acid tests which distinguished a scholar from a fool, a worker from an idler, an expert from a novice, and the industrious from the indolent.

## The Role of Motive in Research

**F**irst of all, it should be understood that the intention with which a person undertakes a task, bears heavily on the result. The same thing done with one intention has quite a different result when it is done with some other purpose. Intention has a deep impact upon every action of man, and it always manifests itself in one way or the other. Imagine a man, for instance, who obeys his master only because he is his master, but beyond that he has neither any interest in his affairs, nor any personal attachment to him. In such a case his obedience would be robotic. His work, which he does out of a sense a duty, would be devoid of zeal or enthusiasm. But if the same person serves a man for whom he has personal regard and in whose affairs he takes the greatest interest, his obedience would immediately take on a different form. He would now carry out his duties with full zest and enthusiasm. Therefore, we conclude that although his duty is the same i.e., to obey his master's orders, his intention greatly determines how he carries out his duty.

Let us also consider the case of a philosopher and a seeker after truth, both of whom set out for the same goal—i.e., to find out about God's existence—but with completely different

intentions. The philosopher tries to use his knowledge and wisdom to ascertain whether or not the universe has a creator. Even if he comes to the conclusion that God does exist, he will not bother to find out His attributes or His relationship with His creatures, for this is not his aim. His aim is only to satisfy his intellectual thirst. He is not desirous of communion with God, nor anxious for His nearness, nor craving for His friendship. He does not have the desire to reach Him, nor does he care to know of His Will. A seeker, on the other hand, aims at reaching God. He wants to have communion with Him and desires His friendship and nearness. He is anxious to know of His Will, so that he can follow it. Can we put the philosopher and the seeker on the same plane? Of course not.

The first step, therefore, is that one should set one's intentions straight and seek God like a seeker, not like a philosopher. He should first evoke yearning and passion in his heart for these qualities are essential when seeking the truth. Consider this: If a child pulls a certain face and asks its mother if she could produce any milk for him so that he may feed upon it, would this bring the milk into the mother's breast? On the other hand, the child to cry and scream with hunger, would this not spontaneously bring the milk surging into her breasts? In the same way, God does not reveal His face to a philosopher,

rather He runs far from him because He does not want to become a toy of the philosopher's whims. But when a seeker seeks Him, He comes close to him, for He is more Compassionate and Loving than a mother and does not want His true seeker to remain in darkness and be ruined. This may seem strange indeed. A philosopher and a devotee both seek God, yet God stays aloof from the philosopher and draws nearer to the devotee.

In seeking God, you should never tread the path of the philosophers, for you can never reach Him that way and your quest will bear no fruit. Moreover, why should we bother to find God if, having found Him, we are not going to do anything about it. Should we spend our time, devotion, and energy merely to find out about the so-called existence of God? Such knowledge can even prove harmful because after having ascertained his existence, remaining unconcerned about God will make us double offenders. God will never reveal Himself to us through such efforts. He will only appear to us when He sees that we genuinely desire Him. Only then can we receive the blessings of His nearness and only then can the doors of our higher progress be opened for us to establish a personal relationship with Him, which is the real object of man's life. Therefore, evoke the true zeal and passion in your heart so that your efforts are successful and your

hard work yields fruit. The Promised Messiah<sup>as</sup> says:

کوئی راہ نزدیک تر راہِ محبت سے نہیں  
 طے کریں اس راہ سے سالک ہزاروں دشتِ خار  
 اس کے پانے کا یہی اے دوستو اک راز ہے  
 کیمیا ہے جس سے ہاتھ آجائے گا زر بے شمار  
 تیر تاثیرِ محبت کا خطا جاتا نہیں  
 تیر اندازو نہ ہونا سُست اس میں زینہار  
 ہے یہی اک آگ تا تم کو بچائے آگ سے  
 ہے یہی پانی کہ نکلیں جس سے صدہا آبشار  
 اس سے خود آکر ملے گا تم سے وہ یارِ ازل  
 اس سے تم عرفانِ حق سے پہنو گے پھولوں کے ہار

*'There is no path nearer than the path of love;  
 Following which the seekers cross  
 countless thorny deserts.*

*Love is the secret to reach Him; It is the  
 alchemy that will make you wealthy beyond  
 imagination.*

*The arrow of love never flies in vain; O my  
 archers, slacken not for a moment.*

*This is the fire that shall protect you from all  
 fire; This is the water from which flow  
 countless springs.*

*It is love that will make that Eternal Friend  
come to you by Himself; It is this that shall  
adorn you with garlands of true knowledge'*

The Promised Messiah<sup>as</sup> also says:

فلسفی کز عقل می جوید ترا دیوانه هست

دور تر هست از خرد با آل ره پنهان تو

*'Whoever wants to find God through mere  
intellect is certainly mad, because the  
hidden ways of His access are beyond the  
reach of mere comprehension.'*





## Two Different Levels of Belief in God

**G**od is far beyond the reach of physical eyes due to His being perfectly subtle and possessing incomprehensible infinite attributes. On the other hand, one's faith cannot reach perfection nor benefit anyone unless he is at least as convinced of the existence of God as he is of the material things of this world. Hence, God has ordained in His wise scheme of things that man, on his own, may only progress up to a certain point. After that, God Himself descends and lifts man upwards. In other words, God has divided belief into two levels. The first can be reached by man with the help of his reason alone. The second, however, is beyond the reach of unaided reason. In order to attain this level of faith, some other means have to descend from heaven to assist reason. Only then can man experience true faith in God, as He says in the Holy Quran:

لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ وَهُوَ اللَّطِيفُ الْخَبِيرُ.

*'Eyes cannot reach Him but He reaches the eyes.  
And He is the Incomprehensible, the All-Aware.'*

*(al-An'ām 6:104)*

This means that man can never see God with his eyes nor acquire understanding of Him on his own. God has, therefore, so arranged that He reveals

Himself to man. Although He is too subtle for human eyes to behold, he is also All-Knowing. Hence He knows that man cannot survive spiritually unless he acquires knowledge of his Creator. This is why God Himself makes arrangements to enable man to know Him despite being Subtle and Hidden from human eyes.

In the above verse, God's attribute of being لَا تُدْرِكُهُ الْأَبْصَارُ 'Invisible to the eyes' corresponds to His attribute of being لطيف 'Subtle', which shows that reason cannot reach God because He is لطيف subtle by nature. On the other hand, God's attribute of وَهُوَ يُدْرِكُ الْأَبْصَارَ 'Revealing Himself to the eyes' corresponds to His attribute of being خبير 'All-Knowing', which shows that God Himself makes provisions for Him to be recognised. Hence the two Divine attributes mentioned respectively in the former part of the verse لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ are a natural result of the two mentioned in the latter part.

In addition to the teaching mentioned above, the Holy Quran asks us to reflect over the universe time and again. It tells us to ponder over the heavens and the earth and all the other creations and then ask ourselves if this grand and well-ordered universe could have come into being by accident. On the contrary, the whole universe cries

out that there must be a Creator Who created it. In this manner, God keeps inviting us to ponder over the question of the existence of God and to find the Creator through His creation. This way of reasoning shows that human reason alone cannot be sufficient without Heavenly help. But it is interesting to note, that the verse quoted above tells us that the knowledge of God is beyond the reach of man. Therefore, God Himself makes arrangements to help man attain knowledge of God and insight into him. Actually, there is no conflict between the two statements. Man can reach God with the help of his reason, but mere reason cannot attain the perfect knowledge and comprehension of God. For this it is essential that God Himself helps man with His signs and grants him true understanding.

Belief in God has two levels. The first level of belief is confined to the understanding that there must be a Creator and a Lord of this universe, for it does not stand to reason that the heavens and the earth are the result of accident and have no Creator. The second level of belief is the complete and real recognition of the existence of our Creator, His attributes and the path to reach Him. Thus, the first level is the belief: 'There *should be* a God' and the second level is the firm faith: 'There *is* a God'.

Let us understand once and for all that reason can never take us to the level of absolute certainty: 'There *is* a God'; it only takes us up to the level where we can say that there *should be* a God. Hence, we come to the conclusion that though reason cannot produce true faith, it does prepare the ground for it. It will not show us the face of God, but will point to Him from a distance. It will not unite us with God, but will open up the way that leads to Him. It will not give us satisfaction but will give us the passion to achieve it. Also, it will not convince us of the existence of God, but will give us the conviction that there should be a God. Reason does not take us beyond this level, for there are cast iron gates guarded by angels. Until human reason gets the passport to enter God's court, it cannot pass through these gates. We cannot pass through these steel gates until God grants us special vision. But when we do get it, all the veils are torn apart and the sight which minutes ago was rebounding off the steel door, now starts falling straight upon the bright countenance of the Creator. The closer a man gets to his Lord the clearer his vision becomes, and so does his knowledge and understanding of God. There is no limit to this nearness and no end to this knowledge and understanding, for God Himself is Limitless and knowledge about Him cannot be limited. This

is why along with every common man, Muhammad<sup>sa</sup>, the Seal of the Prophets, also prays:

رَبِّ زِدْنِي عِلْمًا

'O my Lord, increase me in knowledge'. (Tā Hā 20:115) And yet he is the one whom God made to say:

أَنَا سَيِّدٌ وَلَدِ آدَمَ وَلَا فَخْرَ

'I am the best of all the children of Adam, but I do not take pride in it'; as God did say of His Prophet:

دَنِيَ اقْتَدَلِي - فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ -

'This servant of Ours came close to Us, and came so close that he lost himself in Us'. (al-Najm 53:9-10)

What is unfortunate, however, is that after attaining a preliminary level of faith, most people begin to think they have achieved their ultimate goal. It is even more regrettable that most people who turn towards God do not get past the point that there *should be* a God. But there is no doubt that this is a stepping stone to the next level, that of certainty. In the spiritual world, this is the point where one begins to possess awareness. But if one stops short at this point and thinks he has achieved the be all and end all, then this same state can even prove dangerous for him. Many a time, man retraces his steps backward from this point and falls into the dark pit of atheism. In his search for God, he ends

up a disbeliever and dies in the same state. When he realises that he has not been able to reach God despite all his efforts, and has merely succeeded in learning that there should be a God, he is overcome by disappointment and ultimately becomes an atheist. His is like a person who finds a room locked from inside and thus infers that there must be someone in it. He knocks and knocks and shouts for the door to be opened, but the door does not open, nor does he hear any sound from within. Doubt begins to assail his heart and he starts considering the possibility that perhaps the door got accidentally locked from inside, or that the person inside is dead. At long last he loses all hope and turns back convinced that there is no one in the room.

If the comprehension that there should be a God does not lead to the certainty that there *is* a God, then the result will be nothing but despair and denial. Alas, how unfortunate would be the one who travelled such a great distance under the light of the feeble and dim lamp of one's reason. When the opportunity came to recognise his God with the help of the magnificent light of the spiritual sun of God, and he got so close to Him that His Holy attributes may envelop him like a mother's lap, at that point, he should think that he had reached his final destination and left the track to spend the

remainder of his life there! How can one's heart be satisfied without achieving its goal, when God has placed in it the thirst for true knowledge which requires perfect conviction, and has endowed it with a burning fire of love that cannot be put out without the water of Divine love? Even if you do not deceive others, you are nonetheless deceiving yourselves. Remember, in certain situations being misled can also bring you to the fold of criminals. Therefore, fear God and do not just sit down on the fence and be the cause of your own spiritual death as well as that of others.





## Rational Arguments in Favour of the Existence of God

**N**ow I will briefly discuss some of the rational arguments, which give us an insight about the existence of God. As stated earlier, these arguments only lead us to the point where we realise that there *should be* a God. To go beyond this, we require some other arguments, to be discussed later on.

### PRECAUTIONARY ARGUMENT

Before embarking on rational arguments, I wish to present an argument as a precaution. In our day to day affairs, we often undertake chores, not because of their absolute necessity, but merely because it is safer to do them. For instance, when camping in a forest, we arrange for a guard—not because of any imminent danger of thieves or wild animals—but as a precaution. We argue that although there is no imminent danger, there is no harm in having a guard. We all understand that such precautions are indeed necessary and useful.

When we look at it in the light of this principle, we find that it is more prudent to believe in God than to deny Him. Even if there is no God and the universe is a result of chance, it can do us no harm to believe in God. If, on the other hand, God does

exist, then our belief would be most useful and beneficial for us. These are the only propositions. There is no third option. If we deny the existence of God altogether, then the possibility that He might exist lands us into a more problematic situation. But if we believe in God, the possibility of His non-existence does not pose any problems for us.

*'Think about it, who is closer to peace, the believer  
or the non-believer?' (al-An'ām 6:82)*

It is reported that someone asked Ḥaḍrat Ali<sup>ra</sup> as to what was the proof of the existence of God? Observing that the inquirer was a simple man, he replied, 'It should suffice for you to know that if there is no God then believers and non-believers are all equal and none would be at a loss. However, if there is a God, then the disbelievers will be in deep trouble indeed!' The man was satisfied with this reasoning and did not question any further. Where is the harm in believing in God even if He does not exist? Just reflect: The things we have to give up in accepting God are illicit sex, rape, murder, theft, robbery, lying, deceit, and everything which our nature, our intellect, and our governments already condemn and want to eliminate! So where is the disadvantage of belief in God, which does not stop us from fulfilling any of our legitimate needs? We can eat, drink, sleep, sit,

stand, play, read, perform our daily chores, earn money, make friends, keep wives and have children. The only things it forbids us are those which are harmful to ourselves and to other people.

If you say, 'Why should we believe in God without any evidence?', my answer would be that just as we take so many precautionary measures in our worldly affairs, why must we not adopt this as a precautionary measure as well? By admitting this, there is some benefit but there is no advantage in denial and only a possibility of loss. Think and decide for yourself, as to which option is more safe and prudent. Usually the disbelievers reject not because they have any proof of the non-existence of God, but because they do not have any proof of His existence. Hence, in view of the precautionary argument, every sensible person will decide that believing in God is the wiser and safer thing to do.

If someone doubts the validity of a belief that is not based on facts but dependent only on a precautionary argument, we would say that even though such faith cannot be termed a true faith, yet it is better than nothing. Moreover, a person having such faith will at least be attracted towards God. This could be a stepping stone for the achievement of true faith. Such faith can act as an incentive towards virtue because imperfect faith is better than no faith at all.

## ARGUMENT FROM HUMAN NATURE

While discussing the need for investigating the existence of God, I have explained how human nature raises this question in a manner that we cannot ignore.

But having raised this question, human nature goes further and answers it. People who are used to listening to their natural instincts can and actually listen to this answer.

Unless we understand what human nature is, it will be hard to understand the meaning of *Fiṭrat* or the voice of nature. *Fiṭra* is an Arabic word, which stems from the root *Fiṭr*. *Faṭara* is used to mean that someone has brought something into existence from nothing and has given it the ability to develop. Hence the lexicographers have described *Fiṭra* as the attribute which is implanted in every child from the moment of its creation.

According to its definition, *Fiṭra* (human nature) refers to the special attributes which do not come about due to external effects, but exist in man from his very birth. They are naturally inherent in him. Through them he can open the doors of progress for himself. Each person has some inherent characteristics, all collectively called *Fiṭra*. External influences either cause these characteristics to degenerate or to shine. Man's

development depends on it. Everyone can find out by self-analysis as to which direction his natural attributes are taking. For instance, saying what is truthful is a natural attribute of man. Every child initially possesses this characteristic. But sometimes the child observes that its parents are displeased by one of its actions. If the child particularly wants to do that thing, it tries to hide it from the parents for fear of their displeasure. This is the first veil that falls upon his nature. He gradually gets ready to do what pleases him. He not only hides it from his parents, but upon being questioned, tells a lie. Thus does the natural characteristic of truthfulness get covered by the veils of darkness until his nature is totally buried under it. At this stage, it can be said that his human nature is dead. Human nature never actually dies, but it can become dormant under the pressure of long lasting external influences. This is also true of other natural instincts. For instance, love, hatred, generosity, anger, forgiveness, revenge, bravery, fear, purity, lust, ambition, dislike of failure and other such urges are innate. External influences either suppress them or strengthen them and these natural qualities are sometimes inclined towards excess and sometimes towards absence as the case may be and sometimes they remain moderate.

Under these conditions, the question of the voice of human nature is very delicate and difficult. Except for those whose natural qualities are within the bound of moderation, most people are usually deluded about their own nature.

Human nature is a reality which no one can deny and its every characteristic demands a voice. For instance, speaking the truth is a natural quality. It demands that whenever something happens, one should report it exactly as it happened without adding anything to it. This demand is called the voice of human nature. In order to keep it alive, the Holy Quran says:

فَاقْمْ وَّجْهَكَ لِلدِّينِ حَنِيفًا ۖ فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا ۚ

*'So set your face to the service of religion with single-minded devotion. And follow the nature made by Allah, the nature in which He has fashioned mankind.'* (al-Rūm 30:31)

Now everyone should look into himself and ask if his nature tells him anything about God or not. We should sit down alone and ask ourselves whether our existence is the result of chance or is there someone who created us? Apart from inquiring into rational arguments in this respect do we hear any voice of nature? The Holy Quran says:

وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَى  
 أَنْفُسِهِمْ ۖ أَلَسْتُ بِرَبِّكُمْ ۖ قَالُوا بَلَى ۖ شَهِدْنَا ۚ أَنْ تَقُولُوا يَوْمَ الْقِيَامَةِ  
 إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ .

*'And remember when your Lord brought forth from Adam's children--out of their loins--their offspring and made them bear witness against their own selves saying: "Am I not your Lord?" they said, "Yea, we do bear witness." This He did lest you should say on the Day of Resurrection, "We were surely unaware of this." ' (al-A 'rāf 7:173)*

This holy verse implies that when God created man, He invested him with certain innate characteristics. One is reminded that he has a Creator of Whom he should not remain unaware. God did this so that on the Day of Judgment no one should render the excuse that had one not been totally unaware of God's existence, one would certainly have believed in Him. Another innate characteristic tells us that we have not come into existence by ourselves, and it is the creative power of a Supreme Being that has created us. Anyone, whose nature has not been buried under external influences, often hears the voice that he has a Creator. Even those who have buried their nature under the veils of darkness and ignorance sometimes have experiences which awaken their true nature and they hear its voice beckoning them to their Creator. At the time of sudden and extreme

distress many a time even an atheist exclaims 'O God! O Allah!' Someone may object that this is merely the result of habit, but I say habits are themselves a result of circumstances. The person who has been denying God's existence for years and whose speech and writings are full of vitriolic propaganda against the believers cannot call out to God just by habit. His habit is to defile and abuse God, not to call Him for help. Therefore, these utterances from the tongue of a hardened atheist cannot result from anything other than the voice of human nature.

Sometimes hardships come upon man and turn his world upside down. These sudden shocks also reveal man's innate nature and enable him to hear its voice.

Similarly we find that as one gets older, the voice of human nature becomes clearer. This also happens because thousands of veils of darkness beset a man in his youth. There is an abundance of worldly occupations and the intensity of youthful emotions often exceed the limits of modesty. But as one gets older, consuming passions cool down and one experiences relief from worldly affairs. Under these conditions, human nature once again finds an opportunity to bring its voice to our ears. Remember! Most atheists are young, and their views are transformed as they grow older. There



are many atheists who become convinced of the existence of God in old age. The voice of nature reaches them and forces them to stop denying His existence. Although there may be exceptions, this is the general pattern that comes before us. If someone is still confronted in his old age with circumstances that keep his human nature subdued, then he is likely to remain an atheist even in that age. But as the tendency to stray is often found only among the youth, it is they who mostly fall prey to atheism.

Someone could argue that this change in belief in old age has nothing to do with human nature, it is rather the fear of death that inclines one to God. But this argument too goes in our favour and not against us. The fact is that the fear of death is also a voice of human nature. Otherwise, why should an atheist be afraid of death? To one who believes that life started by accident, death should not mean anything. What started by accident would end by accident and there should be nothing of which one should be afraid! Actually the fear of death is a result of an internal change in man and this is what we call the voice of nature. When, due to old age or some other extraordinary circumstance, the veils of ignorance and darkness are removed from one's mind and human nature again takes hold of our

heart, we are irresistibly drawn towards God. The Promised Messiah<sup>as</sup> says:

آنکھ کے اندھوں کو حائل ہو گئے سو سو حجاب  
ورنہ قبلہ تھا ترا رُخ کافر و دیندار کا

*'But for the countless veils covering people's eyes; Your Countenance should indeed be the goal of every believer and non-believer.'*

Human nature is, therefore, a strong proof of the existence of God, and it is a great favour of the Almighty that, for our guidance, He has sown the seed of faith in our nature. The Holy Quran says:

وَفِي أَنْفُسِكُمْ أَفَلَا تُبْصِرُونَ-

*'And in your own selves (also have We created signs). Will you not then see?' (al-Dhāriyāt 51:22)*

A poet has stated most eloquently:

دل کے آئینہ میں ہے تصویرِ یار  
جب ذرا گردن جھکائی دیکھ لی

*'In my heart do I carry the portrait of my beloved; All I have to do is bow my head and see him.'*

Regardless of what this particular poet had in mind, the fact remains that God has engraved His image on the heart of every human being, but the arrogant are not ready to lower their heads to see it. The

flame of Divine love is hidden in every heart, but there are so few who keep it alive. Thus says the Promised Messiah<sup>as</sup>:

تو نے خود رُوحوں پہ اپنے ہاتھ سے چھڑکا نمک  
جس سے ہے شورِ محبت عاشقانِ زار کا  
ایک دم بھی کل نہیں پڑتی مجھے تیرے سوا  
جاں گھٹی جاتی ہے جیسے دل گھٹے بیمار کا  
شور کیسا ہے ترے کوچہ میں لے جلدی خبر  
تُوں نہ ہو جائے کسی دیوانہ مجنوں وار کا

*'With Your hand have You sprinkled the mineral of love; Which has aroused the anguish of Thy afflicted lovers.*

*Not for a moment can I rest without You; Life seems to ebb away like the sinking heart of an ailing one.*

*Find out quickly wherefore is this noise in your street? Lest one perishes at the hand of someone madly in love.'*

## **COSMOLOGICAL ARGUMENT AND THE ARGUMENT FROM DESIGN**

I present one of the most well-known rational arguments on which the belief of most people is based. It is not possible to think of a more convincing argument than this within the sphere of reason. I reiterate that I do not present some

heavenly arguments and signs which are especially sent by God to prove His existence beyond doubt. These signs not only lead us towards God, but also help us to recognise Him and reach Him. I wish to mention only such rational arguments as lead us to the knowledge that there *should be* a God. The argument I want to discuss now is a most outstanding and cogent one. Despite being in total darkness and far from the resplendent knowledge of God, the world is still spared the sin of total denial. It is thanks to this argument that this basic argument has been used in all heavenly scriptures and the Holy Quran has used it repeatedly to awaken slumbering mankind.

This argument leads us from effect to cause. When examined from an intellectual point of view, it can be divided into two separate arguments. The first is the well-known argument, from the very existence of creation, which deduces that there must also be a Creator, and because of its simplicity, it particularly appeals to the layman. The second argument proves from the study of our universe and its design that there is indeed a Creator Who governs and sustains it. This argument can in turn be divided into a number of arguments, but, for the sake of brevity and simplicity, I will discuss them collectively.

The first part of the argument, which leads from the existence of the creation to the Creator, is very simple. For instance, as I write this part of the treatise, I am staying as a guest in the house of a friend on Mansuri Hill. There are many things lying on the table before me and each of them tells me a story. I have paper in front of me. There is a pen in my hand and it has ink in it. I have a blotting paper to dry up the ink. There is a beautiful glass paperweight to stop the papers from flying away. There is a tablecloth on the table to keep it clean and there are some books for me to read. When I look at all these things before me, I feel sure that there is someone who created them. As I look further around me, I find myself in a room with four walls. There are doors and windows with curtains hanging over them. There is a carpet on the floor and various other things spread around the room. My heart is full of conviction that all these objects did not come into existence by themselves, but are the fruit of some craftsman's labour. If someone tries to convince me that none of these things was made by anyone and that they have always been there in their present form, I would never believe him. But, alas, there are millions in the world who believe—and would have us believe—that the earth, the sky, the animals, the plants, and insects, are not the work of an artist, but

have been in existence since eternity! Just think of the saying of a Bedouin who, when someone asked to give an argument to prove the existence of God, replied: “When someone walks through the jungle and finds the excrement of a camel, he understands that a camel has passed that way. And when he finds a man’s footprints in the desert sand, he infers that a traveller must have walked through there. Why then can’t you seeing this world with its great paths, and the sky with its sun, moon and stars, realise that there is a Creator Who made it all?”

How very truthful, pure and full of wisdom are the words of this illiterate son of the desert, whose depths, despite their great philosophy and wisdom, the philosophers of Europe and America could not fathom.

The Holy Quran speaks of the design of the universe thus:

أَفِي اللَّهِ شَكٌّ فَاطِرِ السَّمَوَاتِ وَالْأَرْضِ-

*‘Are you in doubt concerning Allah, Maker of the heavens and the earth?’* (Ibrāhīm 14:11)

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَّاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيْحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ-

*'Verily, in the creation of the heavens and the earth and in the alternation of night and day, and in the ships which sail in the sea with that which profits men, and in the water which Allah sends down from the sky and quickens therewith the earth after its death and scatters therein all kinds of beasts, and in the change of the winds and the clouds pressed into service between the heaven and the earth are indeed Signs for the people who use their understanding.'*  
(al-Baqarah 2:165)

وَفِي أَنْفُسِكُمْ أَفَلَا تُبْصِرُونَ-

*'And also in your own selves. Will you not then see?'*  
(al-Dhāriyāt 51:22)

أَفَلَمْ يَنْظُرُوا إِلَى السَّمَاءِ فَوْقَهُمْ كَيْفَ بَنَيْنَاهَا وَزَيَّنَّاهَا وَمَا لَهَا مِنْ فُرُوجٍ -  
وَالْأَرْضِ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ بَهِيجٍ - تَبْصِرَةٌ  
وَذِكْرٌ لِكُلِّ عَبْدٍ مُنِيبٍ -

*'Have they not looked at the sky above them, how We have made it and adorned it, and there are no flaws in it? And the earth - We have spread it out, and placed therein firm mountains; and We have made to grow therein every kind of beautiful species, as a means of enlightenment and as a reminder to every servant that turns to God'.  
(Qāf 50:7-9)*

وَلِلَّهِ يَسْجُدُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا

*'And to Allah submits whosoever is in the heavens and the earth willingly or unwillingly and likewise*

*do their shadows in the morning and the evenings'.  
(al-Ra'd 13:16)*

وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ-

*'All of them bloat in an orbit'. (Yā sīn 36:41)*

وَإِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً ۖ نُسْقِيكُمْ مِمَّا فِي بُطُونِهِ مِنْ بَيْنِ فَرْثٍ وَدَمٍ لَبَنًا خَالِصًا سَائِغًا لِلشَّارِبِينَ -

*'And surely in the cattle too there is a lesson for you. We give you to drink of what is in their bellies, from betwixt the faeces and the blood, milk pure and pleasant for those who drink it.' (al-Naḥl 16:67)*

وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ أَنْ تَحْذِي مِنَ الْجِبَالِ بُيُوتًا وَمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُونَ- ثُمَّ كُلِي مِنْ كُلِّ الثَّمَرَاتِ فَاسْلُكِي سُبُلَ رَبِّكِ ذُلُلًا ۖ يَخْرُجُ مِنْ بُطُونِهَا شَرَابٌ مُخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ لِلنَّاسِ ۚ إِنَّ فِي ذَٰلِكَ لَآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ-

*'And your Lord has inspired the bee, saying, 'Make your houses in the hills and in the trees and in the trellises which they build. Then eat of every kind of fruit, and follow the ways of your Lord that have been made easy for you.' There comes forth from their bellies a drink of varying hues. Therein is cure for men. Surely, in that is a Sign for a people who reflect'.  
(al-Naḥl 16:69,70)*



فَلْيَنْظُرِ الْإِنْسَانُ إِلَى طَعَامِهِ. أَنَا صَبَبْنَا الْمَاءَ صَبًّا. ثُمَّ شَقَقْنَا الْأَرْضَ شَقًّا. فَأَنْبَتْنَا فِيهَا حَبًّا. وَعِنَبًا وَقَضْبًا. وَزَيْتُونًا وَنَخْلًا. وَحَدَائِقَ غُلْبًا. وَفَاكِهَةً وَأَبًّا. مَتَاعًا لَّكُمْ وَلِأَنْعَامِكُمْ. ط

*'Now let man look at his food. How We pour down water in abundance, then We cleave the earth-a proper cleaving, then We cause to grow therein grain, and grapes and vegetables, and the olive and the date palm, and walled gardens thickly planted, and fruits and herbage, provision for you and your cattle'.  
(‘Abasa 80:25-33)*

تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا ط وَهُوَ الْعَزِيزُ الْغَفُورُ. الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طَبَاقًا ط مَا تَرَى فِي خَلْقِ الرَّحْمَنِ مِنْ تَفَوُّتٍ ط فَارْجِعِ الْبَصَرَ هَلْ تَرَى مِنْ فُطُورٍ. ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ يَنْقَلِبْ إِلَيْكَ الْبَصَرُ خَاسِنًا وَهُوَ حَسِيرٌ.

*'Blessed is He in Whose hand is the kingdom, and He has the power over all things; Who has created death and life that He might try you—which of you is best in deeds; and He is the Mighty, the Most Forgiving. Who has created seven heavens in harmony. No incongruity can you see in the creation of the Gracious God. Then look again: Do you see any flaw? Aye, look again, and yet again, your sight will only return unto you confused and fatigued'.  
(al-Mulk 67:2-5)*

وَأَنَّ إِلَىٰ رَبِّكَ الْمُنتَهَىٰ.

*'And that to your Lord do all things ultimately go'.*

*(al-Najm 53:43)*

قُتِلَ الْإِنْسَانُ مَا أَكْفَرَهُ۔

*'Ruin seize the man! How ungrateful he is!'*

(‘Abasa 80:18)

These verses taken from various chapters of the Holy Quran draw our attention so clearly towards the creation and design of the universe that it needs no elaboration. For a reflective mind, everything in the world points to God. As man progresses in the study of the design of the universe and of the properties of different things, this awareness becomes even more clear and distinct. Take the smallest object of the universe and ponder over it and you will discover a part of a grand and astonishing scheme. Even the smallest constituent of the universe presents an unfathomable puzzle for the human mind. The Promised Messiah<sup>as</sup> has said:

بنا سکتا نہیں اک پاؤں کیڑے کا بشر ہرگز  
تو پھر کیونکر بنانا نورِ حق کا اس پہ آساں ہے

*'Man cannot make even a foot of an insect; How  
then can it be easy for him to create the  
Divine Light?'*

Look at a housefly. This apparently insignificant insect is such a manifestation of God's creative wonder, that were a man to spend his entire life trying to discover its secrets, he would have left a vast field of unexplored knowledge before death

overtakes him. Look at your own bodies. Since the beginning of the world, millions of minds have carried out research about the make-up of the human body and the laws which govern its different organs. Little indeed have they been able to delve into this apparently small mine of knowledge. The world will surely come to an end before the treasures of this micro universe have been totally exhausted. Look then at the flower growing on the sidewalk which is trampled under the feet of unaware passers-by. Its tiny petals have thousands of veins spread like a net. Each of these comprises a whole universe with regard to its functions and properties. A thousand years would not suffice to discover them in their entirety. Look again at the seeds. They are so small that thousands of them can be held in a handful of space. Yet when they are sown, they grow into gigantic trees and people rest under their shade. Have you also not studied the process of human birth? There is a time when man is but a microscopic part of his father's body, and slowly he develops into a charming and attractive person possessing all the powers of heart and mind!

The study of the cosmic system under which billions of heavenly bodies are rotating throws one's mind in a spin. Every star revolves in its own orbit according to certain laws. It is impossible for

a star to leave its orbit and enter the orbit of another star. This rule does not merely apply only to the heavenly bodies alone, for everything in the universe is kept within its own limits. Nothing has the power to free itself from its own sphere and interfere in another. Fire is meant to burn. Water has to put out fire. A tree stands in one place. A bird will fly in the air. Man walks on earth. A fish swims. A cow has to eat grass. A tiger eats other animals. These are but a few crude examples. Everything is constrained within its own sphere which it is not allowed to leave. Everything fulfils a certain purpose.

Now think for yourself: Is this magnificent system which encompasses each and every particle of the universe subsisting on its own without the supervision of any Supreme Being? The question here is not if there is a God or Who and where He is. The question is, are you satisfied to believe that this universe with its wonderful design exists on its own without the help of a Creator? I do not here ask which God you believe in, rather, I want you to answer honestly if the world, the sky, animals, plants and heavenly bodies, are a result of mere chance? I cannot understand that any man, who possesses the faculties of mind and heart, can believe this universe exists by itself. The fact is that the whole universe with its highly intelligent

design is so wonderful a proof of the Existence of God that no sane person can deny it.

As we proceed to study the relationship between objects or the various parts of an object, this reasoning becomes even more clear and manifest. For example, if we were to assume that nature that endowed the camel with long legs is blind, how then would we explain that this same blind law has also given the camel a long neck so that it can reach the ground to graze? This intelligent design is not only found in camels, but in all animals. One could object that this is merely the result of circumstances extended over a long period of time, and that initially only the legs were long, and only later did the neck grow to help in grazing. This objection is invalid because there is no evidence to prove that long-legged animals ever had short necks. When examined closely, this simple example astonishes one's mind as to how with incredible symmetry and harmony different parts of every creature have been put together.

If we delve deeper, we observe another strange and fascinating scenario. Imagine that the productive cells of man were somehow produced in his loins by some accident of nature, which also produced in man and woman the desire to come together, moved the sperms in the man's loins to the womb of woman, and then selected one of the cells for

development and moulded it into a beautiful baby with an independent heart and mind. Now, would someone kindly explain as to how the blind law also produced in the breast of the mother nourishment for the baby in the form of milk just when it was to come out of her body? The mother's breasts are not part of an infant's body. How then did they come to exist for the sustenance of the newborn?

Let us suppose for the sake of the argument that the earth came to exist by itself as did all the living things on it, as well as man, and that his nose, ears and eyes all appeared by themselves. But how come that for these eyes to see a magnificent lamp was erected at a distance of 93 million miles from earth? Granted that trees somehow took root in the earth and their seeds were produced and sown, but who was it that thought of water as a necessity for them to sprout? Who was it that arranged for the sun's rays to fall on the seas and millions of tons of water to be borne by the winds to quench the thirst of the parched planes? If all this has been done by an accidental law, and this law is the Creator, Master and Sustainer, and All-Knowing and Wise, and it is this Being Who caters for the fulfilment of every need it creates, then if this is what this accidental law stands for, we need not quarrel over names. This then is our God and it is before Him

that we prostrate and Him that we worship out of love. Wherever we may go, there is no escape from the fact that this universe with its profound design points to a Being Who is the Creator, the Master, the All-Knowing and the All-Powerful—all the attributes which religion attributes to God.

Remember that in order to avoid intellectual jargon and complex details, I have presented this argument in a very simple manner. The intellectual argument states, in brief, that there are three things which can be associated with the countless different objects of this universe when they are analysed either individually or collectively.

Everything, taken individually or in relation to other objects, is part of a comprehensive, flawless and perfect system known as the Law of Nature. When this law is closely examined, we find it to be a wonderful and clear proof in favour of the Creator of this universe. But, due to lack of insight, some people have unfortunately made this law an obstacle for themselves.

When individually or collectively studied, everything has a fixed design or plan which cannot be attributed to chance.

Every object of this universe along with its design or plan points to an ultimate cause. This knowledge

is known as 'teleology'. This ultimate cause is a wonderful proof of the existence of God Almighty.

In short, the study of the universe strongly convinces us that this world did not come into existence by itself, and that it has been created by the mighty hands of a Conscious and All-Powerful Being.

### **WESTERN SCHOLARS AND THE EXISTENCE OF GOD**

Before concluding this discussion, I want to say something about Western scholars who deny the existence of God on the basis of science and modern philosophy. They claim that evolution is an attribute which is inherent in matter and as a result matter continues to progress from an inferior state to a superior one. They also claim that the material world in its present form is the result of countless changes under the law of evolution. For instance, they say that man did not always possess his present shape and form and that the prehistoric man was an inferior being who slowly evolved into what he is today. The same is true of everything else. Similarly, they claim that in its initial state, the world consisted of just a few simple things which slowly evolved into complex ones until this universal museum came into being. They say that the present universe with its delicate, comprehensive system cannot be adduced as a



proof of an external Architect, rather it all happened naturally under the laws of evolution.

The second claim made by the Western scholars is that this world has been governed by a fixed law since its inception. They also claim that the reason for every change, movement or lack of movement can be explained in the light of scientific research and each day brings us closer to understand the laws of nature, the characteristics of things and their mutual relationships. Different branches of science, Physics, Chemistry, Mechanics, Anthropology, Geology, Botany, Zoology, Anatomy, Physiology, Astronomy, and Psychology have already been considerably developed and are developing further everyday. Mysteries, which until recently remained insoluble, have now been cleared up. Hundreds of false ideas and misconceptions deeply embedded in us due to our ignorance or blind imitation of our ancestors, have disappeared in the light of modern sciences. The nature of the problem of life and the philosophy of the sustenance of the universe are also coming to light by the day. In other words, those phenomena which in the previous ages were considered beyond human comprehension and hence were attributed to some Higher Being can now be identified as natural laws. Thus, attributing this design of the universe to a God, Who is not physically seen or

felt by anyone, is considered an idea borne out of ignorance.

This objection raised by Western scholars against the existence of God does not stand to reason if carefully analysed. We need not go into the details of evolution, for it throws no light on the origin of the universe and does not, therefore, possess any argument against the existence of God. It only states that the world has not always existed in its present form, rather it has progressed from a simpler state to a more complex one. The question is, where did the initial simple world come from? The supporters of the theory of evolution do not throw any light on this question. Evolution cannot be accepted as a proof of the absence of God. Unless the dilemma of the creation of the universe is first solved, this argument offers no proof whatsoever against the existence of the Creator of the universe.

Secondly, the claim that this world was very simple in its initial state and then, due to the inherent properties of matter it acquired gradually, became more complex, contradicts the above reasoning of modern scholars. This is because the world in its present form, consisting of so many different things working under a very delicate and intelligent system, tells us that it is functioning under the absolute command of a Transcendent Being, Who

is All-Knowing and controls everything. The truth is that the very existence of such properties of matter, their progression from an inferior state to a superior and intricate one, and the presence of a highly intelligent system which governs these objects, is itself a wonder of the wonders. The above-mentioned initial state of the universe when carefully analysed (regardless of its truth or falsehood) appears to be more amazing and mind-boggling than the present state of the universe. The initial state was obviously like a sapling for the universe to come. Any sensible person would know that a sapling is more complex than a tree, for it contains all the properties which afterwards take the form of a tree. Hence the fact that this world in its initial stage was very simple makes it even more strange and wonderful. This further strengthens the argument in favour of a Creator. One is amazed at how He invested matter with hidden powers that would not only gradually transform it into a magnificent universe, but a comprehensive and wise law would also be born out of it under which all the different and mysterious objects of this world were to operate. It is, therefore, pointless to offer 'evolution' as a proof against the existence of God. On the contrary, evolution further confirms the wise plan and unique creativity of God.

The second objection is that everything and every transformation comes about through the laws of nature, about which we are learning more and more each day, and that it is these laws which control the universe and not God. This is another thin and spurious argument because we have neither said that our universe is not governed by any law or any system of cause and effect, nor have we said that it is under the direct control of God without any intermediary law or system. The fact is that we believe the universe functions under a highly intelligent law and a very delicate system of cause and effect. We have already presented this as a proof of the existence of God. Such a notion can, therefore, have no bearing on us. It is the atheists who should tell us from where this law originated. Some would say that this law is an inherent property of matter and that one law is born out of another and it is a chain which shall continue forever. But, we would like to know from where this intrinsic quality came in the first place. True, a law may at times originate from another, but however long this chain of cause and effect may stretch, it has to begin somewhere. For instance, scientists say that it is the law of nature that the earth revolves around the sun. This in turn is the result of another law of nature i.e. when two or more forces are applied on an object from different

directions, it starts to move in a third direction. Since the earth too has different forces acting on it from different directions, it is these forces which make it revolve around the sun. We agree. But our question remains unanswered: where did these forces come from? If they came about as a result of some other phenomenon; then where did that phenomenon come from? We have to posit some kind of initial seed for the present universe and its design which potentially contained all these powers, laws and properties.

The presentation of intermediate laws and transformations to disprove the existence of God is a deceptive technique of which western intellectuals have somehow convinced themselves. But as intellectual research progresses and hidden secrets of nature are revealed, we find ourselves more and more convinced that this universe functions under an All-Knowing, Wise and All-Powerful Being Who is the Creator and Lord of the universe. As we look at ordinary things in the world, we understand that someone must have created them. So, when we see something more complex and intricate, we should reach the same conclusion with an even higher degree of certainty. What we learn from modern science and research is that the universe is much more comprehensive and complex than was formerly thought and that

everything in the world not only follows its individual law, but is collectively linked to other things as part of a grand and wise scheme. It further proves that nothing in the world is useless or extraneous; rather, everything is working in its own sphere for a particular purpose. This discovery, if we may call it so, goes in our favour since it displays the wonderful and infinite power of God.

But this is not a new discovery at all. The Holy Quran had already revealed this secret 1300 years ago:

أَوَلَمْ يَرَوْا إِلَى مَا خَلَقَ اللَّهُ مِنْ شَيْءٍ يَتَفَيَّؤُ ظِلَالُهُ عَنِ الْيَمِينِ وَالشَّمَائِلِ  
سُجَّدًا لِلَّهِ وَهُمْ ذَاخِرُونَ - وَلِلَّهِ يَسْجُدُ مَا فِي السَّمُوتِ وَمَا فِي الْأَرْضِ مِنْ  
دَابَّةٍ وَالْمَلَائِكَةُ وَهُمْ لَا يَسْتَكْبِرُونَ.

*'Have they not observed, bowing in humility before Allah, that the shadows of everything which Allah has created shift from the right and from the left, and they are being humbled? And whatever is in the heavens and whatever creature is in the earth submits humbly to Allah, and the angels too, and they are not proud.'*  
(al-Nahl 16:49,50)

وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا لَا عِینَ.

*'And we created not the heaven and the earth and all that is between the two in sport'.*

(al-Anbiyā' 21:17)

This is what Western researchers are spending their entire lives to find, but since they are spiritually blind, some of them consider the outcome of this research to be contradictory to religion and the existence of God. But the truth is that as more and more secrets of this universe and the laws of nature are revealed, the evidence in favour of a Wise, All-Knowing, All-Powerful and All-Controlling Creator becomes stronger still. There are many researchers who do believe in God. Their research does not threaten their faith but they use them as a tool against atheism.

Do not therefore be afraid of new discoveries. They are but your servants. Their task is to show us the wonders of Divine creation in all its glory and splendour. It is becoming clear beyond a shadow of doubt that everything in the heavens and earth works, directly or indirectly, for the benefit of man. The Holy Quran had already proclaimed this some 1300 years ago:

هُوَ الَّذِي خَلَقَ لَكُمْ مَّا فِي الْأَرْضِ جَمِيعًا ۖ

*'He it is Who created for you all that is in the earth...'*  
(al-Baqarah 2:30)

وَسَخَّرَ لَكُمْ مَّا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ.....

*'And He has subjected to you whatsoever is in the heavens and whatsoever is in the earth...'*

*(al-Jāthiyah 45:14)*

It is a pity that things which God had created for man's guidance and progress, have become a cause of his downfall.

We should also bear in mind that the question of the existence of God is outside the realm of science. No scientist, working strictly within his field, has the right to enter this argument, because science is only concerned with determining the properties, characteristics and laws governing material things. Discussion of things transcendental, or, to be more precise, metaphysical, is outside its jurisdiction. Science does not usually set about proving the absence of a certain entity. Instead science concerns itself with existing things, their characteristics and the laws governing them. Therefore, the statement that God does not exist is outside the sphere of present day science. But it can raise the question of how the objects of this universe came into being and how life started. Such questions can be dealt with in the realm of science. At most, what scientists can claim is that their discoveries have proven that the world has not always existed, and that the universe is absolutely self-sustaining as is the law of nature, and that life started by itself. They can logically conclude from this research that there is no God,



but the actual question of the non-existence of God is not the business of science.

Another point to remember is that most people are gravely mistaken about science. They do not differentiate between theory and proven fact. We know that scientific statements may be primarily divided into three categories:

1. Hypotheses
2. Incomplete experiments
3. Established facts of science

It is a grave mistake to give each of them the same importance. But this is what ignorant people do when they consider everything said by scientists. They take for granted all their incomplete experiments and observations to be proven facts of science. Thus, instead of following the truth, they put the yoke of personal discipleship of scientists around their necks. Every person who possesses some knowledge, knows that proven facts of science are only those that have been observed over and over again by different scientists until their truth has been and continues to be established beyond doubt and accepted by principles of cause and effect. All other views and theories of scientists and their incomplete experiments cannot be termed 'proven facts' since they are prone to just as much error as that of ordinary and reasonably

sane people. In fact, a newly observed scientific phenomenon is considered a proven fact only when it has been repeatedly tested under different conditions by different people and all aspects of its investigation have been exhausted. Until this has been done, it cannot be called a proven fact even if it has been verified by a few scientific experiments and some scientists are convinced of it. Unfortunately, common people do not distinguish between the two and consider 'proven facts' as birds of the same flock. Thus science, which is meant to enlighten the mind of human race, sometimes becomes a source of darkness and ignorance.

When some new scientific discovery is made, it naturally generates excitement in the learned world. With each new discovery, scientists propose new ideas and form new theories. But ignorant people are so impressed by the word 'science' that they dub all half-baked theories as proven facts of science. It is a fallacy to confuse hypotheses and incomplete experiments of scientists with the established facts.

When we look at this question in light of the above principles, we do not find even a single proven fact of science that can be used to raise any objection against the existence of God. Let me first present a casual argument: Whenever a new research reaches

the level of certainty, all scientists agree on it and none denies it. This means that not only has it been proved theoretically, but it has also been practically observed so many times through different experiments and under varying conditions, that scientist cannot deny it. We also know that all the proven scientific facts are held to be authentic by all scientists and none differs about them. Their differences and discrepancies are only about things which have not yet been fully proven, or about theories which have been put forward by a few scientists on the basis of proven facts. There is absolutely no difference of opinion as far as scientific facts are concerned. With regard to belief in the existence of God, we find that many scientists are convinced of the existence of God. In fact, those who deny God's existence are in the minority whereas the majority believes in Him. Hence we conclude that there is no proven scientific fact whatsoever which definitely establishes that the universe is functioning without any Creator. Had this not been so, scientists would not have differed regarding this matter.

Let us understand that the credibility of scientific facts is accepted on the basis of two principles. First, they have to be intellectually and theoretically proven. Secondly, they have to be proven by observation. When intellectual

arguments are verified by experiments and observation, there is no chance of error left (unless our observation is faulty). This is by far the best method for carrying out a research as it renders scientific facts more authentic than any other.

The arguments which prove the existence of God are also based on scientific principles. As discussed above, the existence of God is not only proven by rational arguments but also, like any other scientific fact, it is also based on experience and observation. Moreover this experience and observation is far superior to scientific facts both in its quality and quantity. The reach of intellect is only up to the point where it can say: 'There *should be* a God'; but through experience and observation, we are raised to the level where we can say with full conviction that 'There is a God'. God Himself has provided us the means for this kind of experience and observation. The Quran says:

لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ

*'Eyes cannot reach Him but He reaches the eyes.'*

*(al-An'ām 6:104)*

God Himself provides means which allow man to experience communion with Him. How this is done is a long subject and is dealt adequately in the second half of this book. Suffice to say that this communion is gained through converse with God

which He grants to His pious people. This converse is full of Divine signs like a tree laden with fruit. Just as man cannot deny the existence of a tree having once tasted its fruit, in the same way he cannot doubt the existence of God after experiencing His communion and observing His signs.

The proof of the existence of God is based on experience and observation which is much more certain and convincing than the established facts of science.

The fact of the matter is and will always be that this world with its countless, strange and different wonders, the highly intelligent system governing each and every thing, the wonderful mechanism which binds so many different things together, the countless natural sources working day and night billions of miles away to cater for our smallest needs, are a great proof of the existence of a Wise, All-Knowing and All-Powerful Being who rules our world and whose dominion encompasses everything.

### **WHY PEOPLE ARE MISLED BY MODERN PHILOSOPHY ?**

Before concluding this discussion, I would like to briefly describe why modern Western philosophy and the views of some scientists, who are in no

position to refute the existence of God, are misleading so many people in this age. There are two reasons for this: First of all, Western researchers came up with the idea that matter has an inherent property by virtue of which it can acquire different forms and can progress from a simple state to a complex one. They also said that most things in the world, especially humans, are a result of the process of evolution. Devoid as they were of spiritual vision, these things created doubts in their minds about the existence of God and they finally reached the conclusion that our world is like a machine and all the changes in the universe are due to its internal mechanism. This doubt on the existence of God has already been clarified. But as we go deeper into the matter, we find that the process of production and evolution in the world itself requires a Supreme Being Who created and invested matter with this intelligent design. Matter in turn speaks of the necessity of a Creator and a Supreme Being in view of its existence and properties. As I have already explained, the study of nature reveals that the world does not only possess a mechanism, but also a special order and design, i.e., final cause or teleology. All this points to a Permanent, Conscious Creator and Supreme Being Who has the power to execute His Will. We shall revert to this subject later on.

The second reason—why modern European philosophy has led some people away from religion—is because evolution presents the scheme of creation, particularly of humans, in a way which seems to contradict the commonly received doctrine of most revealed religions. This is but natural. When the credibility of a religion is attacked, and one is unable to rise to the challenge, one is likely to be suspicious about the existence of God. When a man finds that everything that was attributed to God by the religion is false, he concludes that religion and God are nothing more than a figment of our imagination. Such is the case of the modern man. Christians, Muslims and people of all other faiths have always heard from their priests, their Imams, and their pundits that in the beginning there was only smoke and water, from which God created all the different kinds of things; that He created earth and heaven in 6 days comprising 24 hours each; that He made a figure of clay and breathed into it to create Adam, from whose rib He created Eve; that their progeny started to multiply and has continued to do so for the last 7,000 years. Some even believe that under Divine command, matter began in the form of an egg which was split into two, one of which became the earth and the other became the heavens; or that man and woman emerged from God; or that God

perspired and the whole universe was created from the drops of His sweat. People heard all these myths, until it reached their ears that science had given the lie to all such tales, and that all the wonders of nature had actually come into existence through the evolutionary properties of matter. Furthermore, in the course of billions of years, the universe evolved from a simple to a more developed state and man is but a product of the same evolution. What followed was that people altogether lost faith in religion and the new light of science blinded their spiritual insight. They rushed forward so senselessly that they left the belief in God far behind them.

Responsibility for this shameful defeat of religion mainly lies with Western Christian clergy for they were the first to hear the voice of modern philosophy and science. They reacted senselessly to these blows from science. People saw their clergy—the guardians of their faith—powerless before modern scientific research and gave in to atheism. When this voice reached other nations, they too lost courage and one after another they gave up having witnessed the defeat of one religious battalion. If only people had thought and reflected, modern philosophy and new scientific research were no big deal. First of all, many of the doctrines held by the followers of religions are



nowhere to be found in their original revealed form. So the disapproval of these doctrines should not have shaken them in such a way. Secondly, there are certain views about the origin of the universe that found their way into religious scriptures due to interpolation or incorrect translation, and were not part of the original. In such a case no objection can be raised against religion itself. Thirdly, some of these views are to be found in the original revealed books, but most people failed to understand their true meaning and import. It was due to such misinterpretations that Western researchers found it easy to launch an onslaught against the existence of God.

The Holy Quran says that God created the earth and heavens in 6 days or *Yaum*. But some people misunderstand the word *Yaum* and imagine that the earth and heavens were created in 6 days consisting of 24 hours each. The fact is that the word *Yaum* is widely used in Arabic to mean not just a day, but a period or an age. Pre-Islamic Arab poets often used it in the latter sense. What is more, the context in which the word is used signifies that *Yaum* does not mean a 24 hour day, for a day is related to the motion of the sun and the earth, while the Holy Quran is referring to time prior to the creation of the sun and earth. God says, 'We created the earth, the heavens, the sun, the moon and stars in six

*Yaum'*. Thus both the Arabic lexicon and the context of the verse, prove that *Yaum* here does not mean the solar day, rather it means time, age, or period. Hence the above verse would mean that We created the world in 6 different stages one after the other. Science can raise no objection against this as it admits itself that the universe underwent different stages before reaching its present form.

Similarly, it is reported in a Tradition of the Holy Prophet<sup>sa</sup> that the age of this world is 7,000 years and Adam was born 5,000 years before Muhammad<sup>sa</sup>. This, too, was misconstrued by people that the human race is only a few thousand years old. It provided the evolutionists with another opportunity to attack religion. The fact is that Islam never claimed that the universe is only a few thousand years old and that there was nothing before. It is simply foolish to attribute this notion to Islam. According to Islam, no attribute of God is permanently suspended in any age. The attributes and they always manifest themselves in one form or another. Creation is also one of the attributes of God. Therefore, it would be wrong to attribute to Islam the belief that the process of creation started only six to seven thousand years ago and that nothing existed before that time. Many an eminent Muslim scholars and of course, the Promised Messiah<sup>as</sup> and Founder of the Ahmadiyya Muslim

Jamā'at, have explained this Tradition in greater detail (see *al-Hakam*, 30<sup>th</sup> May 1908 and *Chashma-i-Ma'rifat* p.160). What it means is that the world has gone through different ages, but the current human race is only a few thousand years old and no one knows how many races have preceded ours. A renowned Islamic scholar and Sufi Muḥyuddīn Ibn-e-‘Arabī writes that once he was shown in a vision that the world has seen hundreds of thousands of Adams and when the race of one Adam ended, there began the age of a new Adam (*Futūḥāt-i-Makkiyyah*, Bābo Ḥudūthid-Dunyā, Vol. 3). Considering these meanings of the Tradition, no objection whatsoever can be raised against Islam. The idea that this world is only a few thousand years old and God was sitting idle before that, is totally false and absurd.

Similarly, it is stated in the Holy Quran that We made Adam from clay and then put life into him with Our command. This led some people to believe that when God literally made an image out of clay and breathed life into it and then the human race started. What the verse actually means is that worldly elements were involved in the very birth of Adam. That is why he and his progeny are attracted towards the material. Hence, God introduced spiritual elements in his formation so that material causes do not block his spiritual growth. This is a

very interesting topic indeed, which has been described in the Holy Quran in the form of a metaphor, but unfortunately it was taken too literally and consequently made the object of criticism. However, even if we take the literal meaning of this verse, there would be no room for any objection, because the Holy Quran was not revealed to give a detailed description of the birth of the universe, rather, its purpose was moral and spiritual reformation of man. It touches other topics only insofar as they are necessary for man's moral reformation and leaves out the rest. The Holy Quran is not a book of medicine and the description of medical sciences is not its principal aim, but since the general health of man has an impact on his morals and his spirituality, the Holy Quran occasionally draws our attention to basic hygiene, and limits its explanation to the extent necessary for its purpose. In this context, there can be no objection against the Holy Quran when it says that God created Adam from clay and then brought it to life with His command (Surah al-Hijr: 34). This would only mean that man is a rational being and has the capacity to progress through his intellect, in contrast to other animals. Both his body and spirit are creations of God brought into existence through a special procedure. The Holy Quran does not elaborate on the kind of clay that

was used to make man, but it is important to note that all salts are components of clay. Nor does it tell us how long it took God to create man out of clay or how many stages he went through before reaching his present state. Similarly, when God put life into man, where did He get the clay from, and how exactly did He do it? The Quran considers all this irrelevant to its purpose and, therefore, does not give these details. The brief but true picture of the birth of man it portrays is not in conflict with any proven scientific fact. In fact, it serves as a source of principal guidance for science. If any one adds something to the description given by the Holy Quran and presents it as being contrary to scientific facts, he himself is to blame, but no objection can be justifiably raised against Islam.

Similarly, a Tradition has it that Eve was born out of Adam's rib. Now people begin to imagine that Adam's body was physically torn open and Eve was created out of his rib bone, in keeping with the same incident repeated in all revealed books; the fact is that these statements are metaphors used in all revealed books. What this tradition means is that woman was created to live close to man. She is an integral part of his life. Man should always keep in mind that just as the rib bone is not straight, so some frailties found in women are for good reasons. Therefore, when dealing with a woman,

man should exercise kindness and forbearance, keeping in mind her natural weaknesses. In another Tradition, the Holy Prophet<sup>sa</sup> has used the same words for women and has likened them to a curved rib; and this curve is the beauty of the female sex. So man should keep in mind this weakness and should not try to straighten it lest it should break and lose its beauty.

In short, when we ponder over the words used with regard to the birth of the universe or of mankind in the Holy Quran or the authentic Traditions, we find that no objection whatsoever holds water against them. Most of the teachings of other revealed books are also considered objectionable because of misinterpretations. Genuine objections, if any, can only be made against later interpolations which have not spared any of the scriptures, with the sole exception of the Holy Quran which itself has only been protected by God's special grace. Even the worst enemies of Islam are forced to testify that the Holy Quran is free from all interpolation. This is why we find that there is nothing in the Quran, which goes against the established facts of science. Even the possibility of such a thing is out of the question, because the Holy Quran is the word of God and the nature which science serves to clarify is His work. God's Word and Work cannot contradict one another.

To conclude, I would like to say something about the infamous Darwinian theory which is still considered a theory and not a proven fact of science. As a matter of fact, many scientists have strongly rejected it. On the death of a famous scientist, Sir John Ambrose Fleming (1849-1945), the following account was printed in a newspaper:

'Though Sir John was a renowned scientist, but he was not a disbeliever of miracles..... and considered the Darwinian theory of evolution to be mere conjecture.' (*Civil and Military Gazette*, Lahore, 22<sup>nd</sup> April 1945)

It is, therefore, not wise to raise any objection about the existence of God based on this theory.

### **GOD IS ETERNAL AND UNCREATED**

Before proceeding to the next argument, I consider it necessary to remove another suspicion that often lingers in the minds of the youth; i.e., if this world has been created by God, then who created God? If the question of a creator does arise with regard to the world, why can it not be raised about God as well?

Let us assume, for the sake of argument, that the Being Who is regarded as the Creator and the Lord of this universe has actually been created by another higher being. This would not pose any problem for us, for in this case we would call the

Higher Being 'God' and the lower being a creation among creations and a cause in the chain of causes. If someone poses the same question about the creator and the lord of this Higher Being, then my answer would be that if the Higher Being is also a creation of a still Higher Being, then that Higher Being will be called 'God' and everything created by Him would be considered His creation. In fact, we will use the word 'God' only for the Being Who is the Supreme and the First, there being none above Him and everything else being His creation.

Someone may argue that since the question of the creator can be asked about every being, therefore, there can be no Prime Being. This statement is logically untenable, because if the existence of the first being cannot be proved then *ipso facto*, we would have to deny the existence of all its creations. Since our world is also one of the creations, we would have to deny its existence and everything within it. This would imply that everything we see in this world is a mere illusion, and in fact there is no world, no sky, no moon, no sun, no stars, no man, no animals, no trees, no water, no air and indeed nothing else.

For instance, if we say that this world is 'A' and its creator is 'B'; and assume that 'B' is created by 'C' and 'C' by 'D', if we keep extending this chain, it will never end. If we fail to prove the first link, we



cannot deduce the next link that necessarily follows the first. By failing to prove the first link, all the subsequent links are automatically negated. Citing the above example, we can say that if 'D' does not exist then obviously 'C' does not exist. If 'C' does not exist then 'B' and 'A' also do not exist. In other words, disproving 'D' also disproves 'A'. Remember, we called this world 'A' and its existence is self-evident. No sane person can ever deny the existence of this world. Therefore, we find that all such reasoning which allegedly disproves the existence of the first link of this chain is incorrect, because it would involve the denial of the very existence of this world. So we have to posit the first link of this chain, which in other words implies that we believe in a Being above Whom there is no other. Only such a Being can be worthy of being called 'God' Who is not a creation. It does not matter how long we may stretch this chain. One thing is certain that it cannot be infinite and at some point we will have to accept a Being as its first link and it is Him we call God. He is uncreated and all other beings without exception are His creation and under His absolute control, irrespective of their superiority over one another.

Let me point out that the question about the Creator and Master of God is a contradiction in terms. Godhead and creation are two opposite concepts

and they cannot be combined in one being. If we consider Him to be a creation, then we are forced to admit someone above him who is his Master and Creator. The moment you do this, the meaning of Godhead disappears from the lesser being and is transferred to the higher one. Hence the concept of Godhead and that of creation are mutually exclusive and can never combine in one being. Having accepted a being as God the question of His being a creation simply does not arise.

Let me take up this question from another dimension. Let us assume for a moment that God is a creation and see what follows from it. Everything has certain characteristics and qualities which distinguish it from others. For instance, water has certain properties which air or stone does not have and it is due to these properties that we can distinguish it from the latter. If these properties were taken away from water, it would cease to be water. Likewise, when we use the word 'God' for a being, then our intellect suggests some attributes for Him, by virtue of which He has the right to be called God and which set Him apart from everything else and serve as pillars for Godhood. For instance, our reason tells us that God should be Eternal and Everlasting; that He should be Self-Existing, i.e., He should exist without the support of any other being; that He should be All-Powerful

and Independent, i.e., His powers should be perfect and no one would have the power to interfere in His affairs; that He should be One, i.e., He should be Unique and there should be no other being who could claim to be His equal; that He should be Free and Independent in the exercise of all His attributes, i.e., all His attributes should always be present in Him and that the exercise of these attributes must not depend on any other being.

These are but a few of the attributes which must necessarily be found in the Being Whom we call God, because it is impossible to sustain such a vast system of the universe without these attributes. On the other hand, if we accept God as a created being we have to deny all His attributes. If we believe Him to be a created being none of these attributes can be attributed to God. It is obvious that if God is a created being, He cannot be eternal. If God is a creation He cannot be self-existing, rather he will be dependent on the being that created him. Similarly if God is a created being, He is neither All-Powerful nor Independent, and his powers will be finite. Furthermore, it would follow from the foregoing premises that the being which has created God and controls him can interfere in His affairs as and when he desires. If God is a created being, then He is not one, rather we will have to admit that there are many gods besides Him, for the

being who can produce one God can produce many more to demonstrate His boundless creative powers and absolute supremacy. If God is a created being, then he is not free or independent in exercising His attributes, rather, His attributes will be subject to the permission and grace of the supreme being who created Him. In short, supposing God was a creation, it would result in the total negation of all His attributes. He shall be deprived of his Godhood and shall be relegated to the category of creatures who look to their creator and lord for their sustenance and are not self-sufficient. Godhood and creation are two contradictory concepts and they can never be present in one being.

#### **WHY DO WE NOT ACCEPT THE WORLD TO BE SELF EXISTING?**

Another misunderstanding that often besets people is that if we have to accept God as Self-Existing, why can we not likewise consider the world to be Self-Existing and self-sustaining? It is based on the notion that if God can be accepted self-existing, then anything else can also be considered self-existing and uncreated; and that there is no reason to call this world a creation and to believe in a God Who transcends it.

The fact is that we do not consider the world to be a creation simply because everything has to be a

creation, rather we consider it so because the world itself proves that it has been created by someone. The objection—that since we have to accept God as being uncreated, there is no harm in accepting that this world is also uncreated—is wrong. Everything has its own attributes and characteristics and an opinion about it can only be formed in their perspective. Water, air and rocks all have their own individual properties. It would be foolish to gauge them with the same measures. Similarly, we cannot form an opinion about God based on the criteria for worldly things, nor for that matter can we judge the world in terms of Divine criteria. Everything should therefore be assessed according to its relevant yardstick.

It is also important to note that there is nothing in the world whose attributes would be nullified if it were proven to be a creation. We would have to negate all the principal attributes of God if we were to accept Him as a creation. For instance, when we take water as a creation, we do not negate any of its attributes. If we take air as a creation, all its attributes will be intact. If we consider man as a creation, he still remains a man. Considering the earth, moon and sun as creations does not pose any problem for their natural attributes. Similarly if we consider the elements to be a creation, it would not necessitate change in their attributes. There is

nothing in this world, whether simple or complex, whose attributes would be negated if it were to be considered a creation. But if we consider God to be creation, all His attributes, which serve as pillars for His Godhood, stand negated and God ceases to be God. Thus it is naive and illogical to consider this world as uncreated because we consider God to be so. Take a moment to ponder: When water is poured in a vessel it assumes the shape of that vessel, but which sensible person would demand that a stone should also acquire the shape of the container in which it is placed? God is uncreated because He cannot be a creation. If He were to be a creation He would not be God, just as a stone would not be a stone if it could assume the shape of its container.

So far I have explained that there is nothing in this world whose attributes we would have to deny if we looked at it as a creation. The basic principle is that if nothing stands in the way of our calling something a creation, then we should do so. Now I would like to briefly explain that not only is there no harm in calling this world a creation, but that its very nature leaves us little choice otherwise.

First, there is a plurality of objects in the world, which means that our world is not a single entity, but a collection of countless things, which man has never been able to encompass. This plurality

demands that there should be a Creator and Master, Who must have brought all these things together. In contrast, the person of God, from the standpoint of both reason and faith, is One. Hence He does not stand in need of any organising force above Him.

Second, there is diversity in the world. It consists of countless things of every shape and size, and each one bears different characteristics. Each one is designed to function differently. This diversity requires the need of an All-Powerful Creator and Master to bring everything together in a system. God, on the other hand, is One, and the question of diversity does not arise about Him.

Third, everything in this world is in a state of flux and is ultimately going to perish. Nothing is eternal or permanent. This further demonstrates that the world does not exist by itself, but under the absolute control of a Higher Being. God, on the other hand, is Eternal and neither time nor age affects Him.

Fourth, everything operates within the limits of its own properties and there is nothing that has reached perfection. This is also an argument for a Higher Being Who has put these limits on all His creations. All these facts lead to a Being Who has constrained all the countless things in a system and He Himself is free from any limitations.

Fifth, nothing in this world is necessarily self-existent. Everything is dependent on others for its subsistence. The latest scientific researches have also revealed that in order to sustain itself each and every thing in the world is exerting an influence on everything else and vice versa. This dependence is a strong proof that the world is not self-sustaining. Rather it is dependent on a Higher Being, Who has put everything in its right place and order.

Sixth, the world exhibits a special design, which requires a conscious organiser. This question cannot be raised with reference to God.

Seventh, everything in this world appears to fulfil a particular purpose and goal. This teleology, found in everything, requires someone behind the scenes who holds the invisible reigns of this universe in His hands and leads it to a particular goal. In contrast, there can be no such question about God. He is acknowledged as the One, the First, the Last, the Eternal, the Unchangeable and the Perfect One.

In essence, the nature of the world demands that it must be considered a creation and under the control of a higher being. The nature of God does not demand any such thing. Godhood and creation negate each other and can never co-exist in one being. So it is naïve to say that if God is uncreated, then this world can also be uncreated. The fact is



that everything is a creation except God. Everything is ruled but God does not have any ruler above Him. Everything is possessed by someone, but God does not have any master above Him. God is the focal point on which all lives converge and there is nothing beyond Him. Blessed is he who recognises this pivotal point and saves himself from the pit of annihilation.

The Holy Prophet Muhammad<sup>sa</sup> has said that you can ask about the creator of everything, but you must not ask such questions relating to God. Some ignorant person might think that the Holy Prophet Muhammad<sup>sa</sup> has stopped his followers from independent research lest they begin to harbour doubts. The Holy Prophet's<sup>sa</sup> in fact meant only that the question of having been created can be raised about everything but not about God. So the Holy Prophet<sup>sa</sup> did not close the door to knowledge, rather he closed the door to ignorance and superstition.

This vast universe with a highly intelligent and complicated system, working within every single object, as well as groups, and the ever changing needs of things and their dependence on each other for their existence, clearly testify that our universe did not come into existence by itself. It came into being through the creative power of a Supreme Being and is being run by Him. That Supreme

Being is Himself Uncreated and Eternal, because He is the last point in which the entire chain of cause and effect terminates. I finish the discussion on this argument with a beautiful poem by the Promised Messiah<sup>as</sup>:

کس قدر ظاہر ہے نُورِ اس مبدء الانوار کا  
 بن رہا ہے سارا عالم آئینہ البصار کا  
 چاند کو کل دیکھ کر میں سخت بیکل ہو گیا  
 کیونکہ کچھ کچھ تھا نشان اس میں جمالِ یار کا  
 اس بہارِ حسن کا دل میں ہمارے جوش ہے  
 مت کرو کچھ ذکر ہم سے ترک یا تاتار کا  
 ہے عجب جلوہ تری قدرت کا پیارے ہر طرف  
 جس طرف دیکھیں وہی راہ ہے ترے دیدار کا  
 چشمہٴ خورشید میں موجیں تری مشہود ہیں  
 ہرستارے میں تماشہ ہے تری چمکار کا  
 تُو نے خود رُوحوں پہ اپنے ہاتھ سے چھڑکا نمک  
 اِس سے ہے شورِ محبت عاشقانِ زار کا

کیا عجب تُو نے ہر اک ذرہ میں رکھے ہیں خواص  
 کون پڑھ سکتا ہے سارا دفتر ان اسرار کا  
 تیری قدرت کا کوئی بھی انتہا پاتا نہیں  
 کس سے کُھل سکتا ہے پیچ اس عقدہ دشوار کا  
 خوب رُویوں میں ملاحظت ہے ترے اس حُسن کی  
 ہر گل و گلشن میں ہے رنگ اس تری گلزار کا  
 چشمِ مست ہر حسین ہر دم دکھاتی ہے تجھے  
 ہاتھ ہے تیری طرف ہر گیسوئے خمدار کا  
 آنکھ کے اندھوں کو حائل ہو گئے سو سو حجاب  
 ورنہ قبلہ تھا ترا رُخ کافر و دیں دار کا  
 ہیں تری پیاری نگاہیں دلبرا اک تیغ تیز  
 جس سے کٹ جاتا ہے سب جھگڑا غمِ اغیار کا  
 تیرے ملنے کے لئے ہم مل گئے ہیں خاک میں  
 تا مگر درماں ہو کچھ اس ہجر کے آزار کا  
 ایک دم بھی کل نہیں پڑتی مجھے تیرے سوا  
 جاں گھٹی جاتی ہے جیسے دل گھٹے بیمار کا  
 شور کیسا ہے ترے کوچہ میں لے جلدی خبر  
 خوں نہ ہو جائے کسی دیوانہ مجنوں وار کا

*'Lo! How manifest is the light of God, Who is  
 the ultimate source of all light; The whole*

*universe is turning into a mirror for the eyes to perceive Him.*

*While watching the moon last night, I became greatly agitated; Because in it I found some traces of the beauty of my Beloved*

*Under the influence of that consummate Beauty, my heart is in a state of turmoil; Speak not to me of the comeliness of the Turk or the Tartar.*

*O my Beloved!, How wonderful is Your creative power manifested everywhere; Whichever way I look I find a road leading to You!.*

*In the fountain of the sun, the tides of Your power are witnessed; Every star is twinkling with Your glory.*

*With Your own hand You have sprinkled salt over smarting hearts; Which results in agonised cries of pining lovers.*

*No one can comprehend the consummate design of Your creation; Who can disentangle the web of this baffling riddle?*

*It is Your charm which is the essence of every beauty; Every flower that blossoms forth borrows its colour from the splendour of Your attributes.*

*The mellow intoxicating eyes of all who are endowed with beauty remind one of You every moment; To You is turned the pointing finger of every curly lock.*

*With what mysterious qualities You have endowed every particle; Who can read*

*through the voluminous accounts of these mysteries!'*

### THE MORAL ARGUMENT

The last argument dealt with the physical design of the universe, while this one is based on the moral system inherent in human nature. External influences can of course weaken and distort a man's true nature so much so that it may disappear altogether. Yet from time to time it makes its presence felt. However evil man may have become, his natural inclination is towards good as opposed to evil. Even a hardened thief whose true human nature is buried under the weight of sin, sometimes get tired of people reproaching him and tries to ward off the criticism of his own conscience that beckons: 'There is nothing wrong with stealing; it is a profession like any other. I work hard like everyone else and even put my life in danger to earn a living for my family'. But such moments do come in his life when his nature curses him for his wrong deeds. This is why when many thieves progress from adolescence to maturity, and become conscious of the proximity of death, they repent for their sins and follow the voice of their conscience.

When a man's conscience has been completely silenced and he becomes proud of his misdeeds, one feels that he has no sense of good and evil. A

watchful eye, however, will find that he is not totally deprived of this innate sense of good and evil. His conscience might seem to be dead when dealing with others, but when it comes to the way people deal with him, his subdued nature breaks through veils of darkness and never allows anyone to take away his right to discriminate between good and evil. For example, a seasoned thief who has virtually stifled his nature by stealing again and again might try to justify his actions, but the moment someone else lays his hands on his possessions, his conscience wakes up and he zealously defends his rights. Similarly, an adulterer who fools around with other people's daughters, sisters, and wives, gets so absorbed in his sinfulness that if someone tries to stop him he stubbornly responds that there is nothing wrong with what he is doing and it is no one's business. But if some other ill-fated person were to do the same to this man's family, his eyes would spit fire. He would forget that if he is entitled to satisfy his desires as he chooses, so are others. Similarly, a liar or a forger gets pleasure by deceiving others, but when someone tries to deceive him, he storms into a fit of rage and even tries to avenge himself.

This sense of good and evil inherent in every man serves as a wonderful proof that man has not come into existence by chance, rather he has been made

for a particular purpose by a Conscious, All-knowing, Wise Being. The purpose of man's creation is that he should open the doors of progress for himself by nourishing the conscience which has been implanted in him like a seed, and try to mould himself according to the source of perfect beauty, benevolence and the sole fountain of life, i.e. God Almighty. In order to attain eternal life, he should march towards the highest peaks of beauty and benevolence. Consider, for a moment whether this sense of good and evil rooted in every man's nature, and this hidden fountain of light which has its source in the breast of every son of Adam, can ever be the result of a blind chance or mere evolution? It clearly shows that the Creator of this consciousness of good and bad is a highly conscious Being Who has created man to enhance this natural faculty and to receive great rewards from his Lord.

Some people would have us believe that this world is like a machine so designed that its different components work together in their own spheres; and that no God is required to govern it. Do such people honestly think that the consciousness of man is also a result of a blind mechanism? Is there any machine in the world, or can there possibly be such a machine that is so designed that it should distinguish between the rich and the poor, the lucky

and the unlucky, young and old, weak and healthy? Can you imagine a flour grinding machine which grinds quicker and better for the poor people and orphans, but less so for the rich and healthy? If such a machine does not, and cannot, exist, then the presence of this sense of good and evil in the heart of every man, his natural inclination towards being good, merciful, loving, forgiving and kind are all proofs that man is not like a machine. It proves that some rational and conscious Being has infused all these natural sentiments into man to achieve a certain objective.

Someone might yet argue that man's conscience is only due to his circumstances, his environment and the traditions of his family and country, and that the realisation of good and bad is not the voice of human nature, but rather it is because people have learned from past experiences what is good for them and what is harmful. This consciousness has so long been ingrained in society that it has now turned into what is called conscience.

When we reflect on this objection, we find that the consciousness of good and evil can only come about in two ways i.e. either from experience or as a natural gift from a Higher Being. There is no third possibility. The first thing we notice in this consciousness of good and evil is that it has been equally present in man throughout history. It has



appeared in the same form and pattern in every nation and in every age. This clearly shows that it is not a result of experience or environment; rather it has been implanted in human nature by some Transcendental and Superior Power. The habits which take root in different nations are due to the experiences they acquired from age to age. This was especially true in the earlier ages when nations were unaware of other nations and there were no means of mutual communication. If the above hypotheses were true, then moral consciousness should have appeared in different forms in different nations, as the circumstances of each nation was different. But we do not find this to be the case, for moral consciousness has been equally present in every nation and in every age. Let us take, for instance, two nations of the world, whose circumstances are totally different: one cultured, educated, and civilized, and the other totally ignorant and uncivilized. We find that despite all these differences, their consciousness is exactly the same. The only difference is in the way this consciousness has developed. But the essence of this consciousness remains the same. This shows that the consciousness of good and evil is not based on people's experiences, but it is a natural gift and none of the progeny of Adam has been deprived of it.

The second argument to prove that this consciousness has been naturally gifted to man is the evidence of natural phenomena. These phenomena have nothing to do with prior experience or learning. We do find consciousness operating in a manner that it can be attributed to prior experiences. It undoubtedly comes from a Higher Being, Who has some special purpose in putting this consciousness in man. For instance, we find that respect for the dead is universal and found among every people and in every age, but it is not something that can be shown to have originated from experience, and therefore cannot be attributed to anything other than the voice of human nature.

The third argument is that in some cases this consciousness of good and evil is against the very norms and traditions of a people. For instance, austerity arises in a nation due to the circumstances stretching over a long period of time. People inclined towards cruelty become callous, hard-hearted and unforgiving. Despite this, if we closely study their psyche and carefully analyse their lives, we find in them a sense of sympathy. Similarly we find people over whom kindness, forgiveness, and meekness hold sway and their national traditions are characterised by these sentiments. However, on closer examination, we find that they are still aware of the fact that strictness and severity is at times

necessary for reformation while forgiveness and kindness could be counterproductive. Therefore, they, too, adopt punishment and accountability as a means of bringing about reformation. This proves that sometimes the consciousness of good and evil is juxtaposed to the traditions and psyche of a people.

Human nature may be subdued by external influences, but it does not vanish completely. At times, national or family traditions mould the attitudes of people and develop a new nature also called second nature. But whenever the true nature finds an opportunity, it breaks through the second nature and gushes forth like lava from a volcano.

Though second nature is born out of experience and tradition, it is not the human nature, for the latter is free from all external influences and is an inherent part of man. It is the nature which has been so wisely granted the consciousness of good and evil, and this fact proves unmistakably that it is the Mighty Hand of a Conscious and All-Powerful Creator Who has endowed man with this treasure for some noble purpose. The Holy Quran says:

فَالْهَمَّهَا فَجُورَهَا وَتَقْوَاهَا

*'And He revealed to it what is wrong for it and what is right for it...'* (al-Shams 91:9)

This means that God has vouchsafed the consciousness of good and evil to man and has revealed to him the knowledge of right and wrong.

Again, the Holy Quran says:

وَهَدَيْنَاهُ النَّجْدَيْنِ

*'And We have pointed out to him the two highways  
of good and evil.'* (al-Balad 90:11)

### ARGUMENT OF UNIVERSAL ACCEPTANCE

The argument of universal acceptance is based on the principle that a belief or an idea that has been accepted all over the world and throughout the ages, has to be based on the truth. The Holy Quran says:

أَمَّا الزَّبَدُ فَيَذْهَبُ جُفَاءً وَأَمَّا مَا يَنْفَعُ النَّاسَ فَيَمْكُثُ فِي الْأَرْضِ ط

*'Now as to the foam, it goes away as rubbish, but  
as to that which benefits men, it stays in the earth.'*

(al-Ra'd 13:18)

This is also what is meant by the scientific principle of 'the survival of the fittest...', which means that in the struggle for existence only such things survive which are useful and deserve to live, while the weaker and useless objects gradually disappear. This is also what we observe. But it does not mean that nothing false or useless exists in the

world. It only implies that the existence of such things is neither universal nor lasting.

We find that all peoples of the world, whether great or small, weak or powerful, civilised or savage, equally believe in a Supreme Being, Who is the Creator and Lord of the world. Nor is this belief limited to the present age, for we find it prevalent throughout history. People only differ about the attributes of God: for instance, some believe in one God while others believe in a number of gods, but their focal point remains the same: that the world does not exist by itself, rather it is a wonderful manifestation of Divine Power. Jews, Christians, Hindus, Muslims, Sikhs, Jains, Buddhists whether American Indians, Hottentots and Zulus of South Africa, Aborigines of Australia, Eskimos of Iceland or Taos of China, all believe in the existence of a Creator of the universe. The universal agreement of all the nations throughout the ages on the existence of God, despite all their differences, is a most powerful and convincing argument, which no sane person can possibly deny. I do not say that these nations have truly recognised God, or have observed His attributes. What I contend is that, in spite of their countless differences, all the people of the world have always believed in God. This is an argument in favour of His existence.

It is true that false beliefs too at times become prevalent in the world and their influence can be widespread, but no such false belief has ever held sway in the whole world nor has it been accepted by every nation in every age. If such were the case, one would find it hard to distinguish the truth from falsehood.

The fact that belief in God has been universally affirmed, and has been remarkably present in every age, proves that belief in the existence of a Higher Being is not a false idea.

It is true that throughout history there have been people who were not convinced of the existence of God, but such people have never lived as a nation. No nation has ever proclaimed atheism as its state religion. In point of fact atheism has never been established as a permanent way of life. It only kept a temporary hold over the minds and hearts of some individuals. When viewed in the context of world history, atheists are like a bunch of rebels in an organised and established society, who raise the flag of rebellion from time to time, but are never able to put up resistance against the government for long. They have never had permanent or stable control over a sizeable part of the land. In view of such rebels, can we possibly entertain any doubts as to who is the legitimate ruler of the country?

## FAITH OR SUPERSTITION?

Some Western scholars would be quick to point some nations in the past which, according to them, did not believe in God. This is a misconception, and it arises from the fact that they attribute the polytheistic beliefs of some of these nations to fear, ignorance, and superstitions and thus wrongly conclude that belief in One God never existed in them. The fact is that though polytheism is born out of ignorance, it is still an offshoot and a distortion of belief in One God and it can never arise without being preceded by the latter. There been many nations in history which believed in one God to begin with, but this belief slowly degenerated into polytheism which at times became so dominant that belief in one God virtually disappeared. In view of this, we would be justified to assume that the nations cited by the Western scholars initially believed in one God and only later did polytheism creep into them. Moreover, the examples they give us are derived from nations whose early history has not been preserved, and there is nothing to prove that these people were always polytheists.

When we further delve into the matter, we find that polytheism can never be born out of mere ignorance, fear, or superstition, unless there first exists belief in One God. It is true that when someone sees something powerful and awe-

inspiring, he may submit to it, but, if he has previously been unaware of the concept of worship, it is impossible for him to just start worshipping something. He cannot just take something for his God because it inspires him with awe. He can only worship it if he already knows the concept of worship.

Let us remember that human imagination cannot create; it can only imitate. If one has seen, heard, or experienced something, only then can his mind make an imaginative sketch of it, and expand it. But if he has never seen or heard about a thing, and has no concept of it whatsoever, his mind can never create an imaginary sketch of it. Therefore, when we find the concept of divinity and worship present in every nation in one form or another, we are left with no choice but to acknowledge that every nation believes in principle in the existence of God.

It might have struck some people that in the beginning of this book I said that most people nowadays do not believe in God and all nations have become victims of atheism, why then am I saying now that all nations believe in God and atheism has never achieved universal acceptance? The fact is that whenever we say that all nations have become victims of atheism, we only mean that they have lost true faith. But in the context of the present discussion, we are only talking of the



customary profession of faith. Therefore, my two statements are not contradictory; both of them are true in their own context. It is true that most people of this age do not truly believe in God and their faith is not a living truth guiding their lives, and it is also true that all nations of the world have always believed in God, no matter how weak, dying and polytheistic their faith has been.

The universal belief in God in every age, therefore, proves that this belief is based upon the truth. Conversely, it also proves that atheism is based on falsehood and misconception.

### THREE LEVELS OF CERTAINTY

The next argument is also an intellectual one and leads us to the point where we can say that 'There should be a God'. But with a little bit of understanding, the same argument can also lead us to certainty regarding the existence of God.

There are different levels of certainty, and one of these can be reached through intellectual arguments, whereby we learn about the existence of something by observing its effects. For instance, if we see smoke rising from a distance, we conclude that there must be a fire. Such certainty is termed by Holy Quran as '*Ilmul Yaqīn*', or 'Certainty through inference'. Such certainty is the result of reason and not of direct observation. This

is the sort of certainty when we say 'There should be a God', for it tells us of the existence of God by observing the effects of His existence.

The second level of certainty is '*Ainul Yaqīn* or 'Certainty through Sight', whereby we do not need the help of reason. For instance, if we walk towards the smoke that we see rising from a distance and reach a point from where we can see the fire, then we possess not only intellectual certainty of the existence of fire but also certainty by sight. We now believe in the fire on the authority of direct observation and not just through inference or reasoning.

The third level of certainty is what the Holy Quran calls '*Haqqul Yaqīn* or 'Perfect Certainty'. This is when the man gets so close to the fire that he can actually feel the heat, which is a distinctive attribute of fire. Now he does not only see the fire, but can also receive warmth from it and find his way by its light. This is the ultimate and the highest level of certainty which man can achieve. There are many subcategories within this final level, and everyone attains certainty according to his own effort and ability.

Thus the level where we can say that 'There should be a God', is the level of 'Certainty through Inference'. At this stage we prove the existence of

God with the help of arguments, but at the stage of certainty when we learn that there *is* a God, we do not need the support of argument, for we can see our object with our own eyes.

### ARGUMENT OF THE SUPREMACY OF PROPHETS

The next argument for the existence of God is based on the historical fact that whenever there has been a struggle between believers and non-believers, the believers have always emerged victorious. I, of course, do not imply that believers are invariably successful in each and every confrontation with non-believers, for, in normal circumstances, victory or defeat is governed by the laws of nature and whichever side adopts better tactics succeeds at the cost of the other. But I do not refer to these. I say that whenever a righteous person claims to have been commissioned by God to establish His faith in the world, he always succeeds in his mission, and no power of the world has ever been able to stand between him and success. The Holy Quran says:

كَتَبَ اللَّهُ لَا غَلِبَنَّا أَنَا وَرُسُلُنَا

*"Allah has decreed: 'Most surely I will prevail, I and My Messengers.' "* (al-Mujādalah 58:22)

We see that a Prophet stands up all alone in the world without any material means or resources,

while his opponents are so overwhelming in numbers and provisions that they might well crush him under their feet. But it is the Prophet who ultimately wins the hearts of his people and the crown of victory is placed on his head. The Prophet's opponents are always disgraced and humiliated. Such scenes have not been witnessed once or twice; we have seen them repeated time and again. What is more, we cannot find a single example in history where a disbeliever of that Prophet has been successful in such a confrontation.

It is a war that has been fought countless times in every part of the world, in every nation, in every age and under all sorts of conditions. On the one side we find a helpless man, standing in the name of God and without any material strength, and on the other side is a great army of disbelievers fully equipped with all the means and armed to the teeth. But when the war begins, it is the man of God who always wins, and the host of disbelievers is always defeated and subdued. Is all this a result of accident? You will not be able to furnish one example, where the army of disbelievers has been ultimately successful and the man of God has been humiliated. Does it not prove that the Hands of a Powerful Being are working in support of the one who stands in His name, and all the material might

of this world is as worthless as a dead insect before Him?

Look at the exploits of Krishna<sup>as</sup> and Ramchander<sup>as</sup> in the Aryan religion. What was the claim with which these people came to the world? What was the treatment they got from the faithful sons of India? What was the final result? Do not the Āryas bow before them in submission?

Look at the life of Abraham<sup>as</sup>, the Patriarch Prophet. In the dark valleys of Syria, he alone stood in the name of God, and the ruthless atheists threw him into the burning fire. But this seemingly lonely and helpless man remained unperturbed, and kept glorifying the Unity of God so lovingly as if he were lying on a bed of roses. This was because the voice of some Higher Being was echoing in his ears, 'O Abraham, look towards the sky. Can you count those stars?' Abraham said, 'O my Lord, who can count your army?' God said, 'Abraham, you have taken the oath of love and devotion to Me, now I also take this pledge upon Myself that your progeny shall shine in the sky like guiding stars and no one will be able to count them.' Witness now, no other Prophet has a greater number of followers than Abraham, but those who threw him into the fire were consigned to oblivion!

Moses<sup>as</sup> was born in a poor family. His mother put him in a box and cast the box into the river for fear of the Pharaoh. But Pharaoh's servants picked him up and brought him forth and it was decided out of compassion or some other reason to raise the child in the Pharaoh's own house. When this child grew up, he ran away to avoid being punished for a crime under the laws of that country. He travelled through the wilderness and reached a dwelling where he started working for a farmer and got married ten years later. Then, after being blessed and strengthened by the heavenly light, he returned to the court of Pharaoh and standing face to face with Pharaoh said, 'I am a Messenger from God, Who is our Creator. Send the Israelites with me, or be prepared for Divine chastisement.' Pharaoh, intoxicated as he was with his power, said, 'Moses, how dare you speak to me like that, you who grew up on bread from my table.' Moses realised that the Pharaoh would not come out of his stupor easily. So he conceived a plan to lead the Israelites out of the country secretly. When Pharaoh learnt of this he was enraged and followed the Israelites with his army and caught up with them in no time. The Israelites, who were devoid of courage due to years of slavery, were terribly frightened, for they were caught between the great army of Pharaoh and the

sea. They said to Moses<sup>as</sup>, 'What will become of us now?' Moses<sup>as</sup> stood firm as a rock and said,

كَلَّا إِنَّ مَعِيَ رَبِّي سَيَهْدِينِ-

*'Nay, (speak not thus)! My Lord is with me. He will direct me aright' (al-Shu'arā' 26:63).*

Can you believe that this is the same Moses who but a few years ago had fled the country for the fear of the Egyptian law enforcers? Look at him now, the army of Pharaoh is close by and he is not in the least perturbed! What followed then? The sea parted in front of Moses<sup>as</sup> and dry land appeared. He led the Israelites across the sea, but the Pharaoh along with his host fell victim to the giant waves. Today, the followers of Moses are countless, but no one professes to follow Pharaoh.

Jesus<sup>as</sup>, the Messiah, was born to a poor Israelite virgin. The Jews made scandalous remarks about the boy's father and forgot that his birth was in accordance with a past prophecy (Isaiah 7:14). They also forgot that Jesus<sup>as</sup> at least had a mother, whereas Adam had neither a father nor a mother. This fatherless child grew up and after receiving the blessings of the Holy Spirit, raised the same voice which had been raised before by Krishna<sup>as</sup> in India, Abraham<sup>as</sup> in Syria, and Moses<sup>as</sup> in Egypt. But the Jews, who already looked down upon him with disdain, were filled with rage. Finally Jesus<sup>as</sup>

was hung on the cross and the Jews were jubilant over their victory. But there was another Hand secretly working in support of Jesus<sup>as</sup>, which answered his supplications and saved him from the accursed death. God comforted him with sweet and loving words: 'Today I have given the Jews a temporary victory over you, but I, your Lord shall never leave you and the Jews shall be subjugated to your servants till the Day of Judgment and the world shall see that you were victorious and not the Jews.' Is this not what we see today, that the followers of Jesus<sup>as</sup> rule the entire world? As for the Jews who put the crown of thorns on Jesus' head and mocked him saying: 'Look at him, this is our King?', today the followers of Jesus<sup>as</sup> want to place the crown of the Holy Land on the their head out of mercy on them, but no one lets them do so. The whole Israelite nation has been hanging in suspense for the last 1900 years just because they put Jesus<sup>as</sup> on the cross for a few hours! How awesome is the reckoning of our God!

Now we come to Muhammad<sup>sa</sup>. His father came from a respectable but poor family. He took a modest girl as his wife and had lived with her only a short while when he passed away. The wife at that time was carrying the deceased husband's child. She gave birth to a boy and when she looked at him her heart bled afresh with the memory of her



husband. But she was also happy that the boy would keep his name alive. According to Arab tradition, she wanted to give the child in the care of a wet nurse, but none was prepared to take an orphan. At last, a wet nurse was found who agreed to take care of the baby. Thus this boy spent his early childhood in an ordinary tent in the wilderness. When he grew up, he was returned to his mother. But it was not long before the mother, too, left him to join her husband in the next world. The boy attained adulthood under the care of a relative and, like many of the Quraish, took up the profession of a tradesman. He was totally illiterate, but due to his lofty morals was held in high esteem by his fellow tribesmen and he was called '*Amīn*' (the trustworthy). When he reached the age of 40, he was drawn towards solitude. His pure nature found the ways and traditions of the Arabs detestable. He remained absorbed in meditation seeking a faith that would provide true satisfaction to his heart. A few miles from Makkah by the mountainside there was a deserted cave. It suited his desire for solitude and therein he would spend success days and nights absorbed in contemplation of an unknown being that could bring peace to his heart. There was only his wife, who was fifteen years older than him, to share his secret and was worried on his account. At long last, the dazzling

rays of that Divine Being fell on his heart and brought before his eyes a whole new world of spirituality.

It was not long before Muhammad<sup>sa</sup> came out of solitude and proclaimed his mission to the Quraish. He called them towards the only True God Who was the Creator and Master of the world. The chiefs of his tribe ridiculed him and would not take him seriously, but he continued with his mission, and a few pious and faithful people started gathering around him. They believed in him and offered their services to his cause. Finally, people's eyes were opened and they realised that this voice could not be stopped by mere ridicule. They also realised that if he were not stopped, their hold on the whole nation would disintegrate. Then started a series of battles, which have no parallel in the history of the world. For twenty years the country of Arabia witnessed great turmoil until the whole country had gathered under the flag of one God.

First of all, the Quraish of Makkah tried to force the Muslims to recant their new faith, and when they refused they were subjected to unthinkable atrocities. Bilal<sup>ra</sup> was an African slave. When he heard the voice of Islam, his pure nature immediately accepted its message. His master, Umayya bin Khalf, meted out inhuman punishment to him. He would throw Bilal naked on the burning

sand under the scorching heat of the sun and put big hot stones on his chest. He would sit on the stone and say, 'Disassociate yourself from Muhammad, stop worshipping Allah and worship the idols instead, otherwise you will die under this stone'. Bilal<sup>ra</sup>, who could not speak Arabic fluently, would look up at the sky and say '*Aḥad, Aḥad*' meaning 'God is one, God is one'. Then the cruel master would tie him with a rope and hand him over to the urchins of the streets, who would drag him in the stony pathways of Makkah until he was soaked in blood. Umayya would ask him again, 'Bilal, now tell me, what do you say?' Bilal's<sup>ra</sup> only reply was, '*Aḥad, Aḥad*' meaning 'God is one, God is one', and the heartless urchins, at a signal from Umayya, would repeat the same exercise over and over again.

Khabbāb<sup>ra</sup> was another Companion of Muhammad<sup>sa</sup>. He was a free man and worked as a blacksmith in Makkah. Mischievous youth laid him over the burning coals of his own furnace and sat down on his chest so that he could not move until his back was burnt black, but the faithful servant of God did not turn away from Him.

Sumayyah<sup>ra</sup> was a poor Muslim woman. Abū Jahl threatened to kill her if she did not repent of Islam. But she remained steadfast. At last the accursed

Abū Jahl thrust a spear in her private part and martyred her.

These are but a few examples of the initial onslaughts of the religious wars which were forced upon poor and helpless Muslims.

The Holy Prophet<sup>sa</sup> himself was pelted with stones by the mischievous people of Taif until his shoes were soaked in blood. The Makkans tried to destroy him by confining him in a valley and completely boycotting him. Finally, these atrocities exceeded all limits and the Quraish decided to annihilate Islam once and for all by killing the Holy Prophet<sup>sa</sup>. Upon this, the Holy Prophet<sup>sa</sup> migrated to Madinah along with some of his Companions, hoping that the fury of the Quraish would abate with time and the Muslims would be left to propagate their faith in peace, but this was not to be. On the contrary, the rage of the Quraish knew no bounds and their leaders toured the whole country inciting people against the Muslims, until the Muslims were besieged on all sides. It is recorded in history that:

When Muhammad<sup>sa</sup> and his Companions arrived in Madinah and a few people of Madinah gave them refuge, the whole of Arabia rose against them like a single body. The Muslims slept at night with whatever arms they could muster, and would

also carry them with them in the day time for fear of a sudden attack. They were greatly perturbed and would wonder if they would ever see the days when they would be able to live in peace and in fear of none other than God.' (*Lubābun-Nuqūl fī Asbābin-Nuzūl*)

At that time, the Muslims were no more than a handful of devotees and most of them were poor and destitute. Their enemy, on the other hand, possessed the united might of the whole country. It charged upon them like a roaring storm, intending to wipe out once and for all this handful of people who had stood up in the name of God.

The sacrifices made by Muhammad<sup>sa</sup> and his Companions in this unique struggle and the hardships they faced have been detailed in history and we need not repeat them here. Only nine years before, this solitary dweller of the cave of Hira had taken refuge in Madinah. Just nine years later, the vast country of Arabia was reverberating with the slogans of the unity of God!

If someone objects that all this was brought about with the sword, let them show us how such a things could be done. Let them demonstrate to us how a lonely, helpless person can stand up and bring about such a revolution within a few years that a whole country is prepared to fight with him. Is this

the work of sword or is it the power of an All-Powerful God? Can anyone prove that the Muslims were the first to draw the sword or, having once taken up the sword in self-defence, they converted everyone to Islam by force? How will you believe that it was the Arabs who themselves raised the sword against the Muslims, and that they put it back in its sheath only when they realised that the hand of a Greater Being was working in support of Muhammad<sup>sa</sup>, against which their swords were as worthless as a speck of dust. There is no doubt that they accepted Islam out of fear, but it was the fear of God rather than the fear of sword. They broke their idols with their own hands because they found them powerless. History tells us that when these idols were broken, one of the Makkan chiefs eyed them with disdain and said, 'If these idols had any power, the proud heads of the Arabs would not have bowed before Muhammad<sup>sa</sup>' (*Tārīkh al-Khamīs*). The people of Arabia realised this and accepted Islam. However, but those who came 1300 years afterwards, and are thousands of miles away from Arabia, are ignorant of the history of Arabs. They claim the Arabs accepted Islam for fear of the sword of Muhammad<sup>sa</sup>. Is there no end to their bigotry?

The phenomenal success of the Holy Prophet<sup>sa</sup> itself is a clear proof that a Powerful Being—

Whom we call God—stood by him. Today, 1300 years after his demise, 400 million Muslims pride themselves on being his servants, and this circle is expanding by the day.<sup>3</sup> The day is not far off when this king of the spiritual world will rule the hearts and minds of the entire world with the help of his God-given excellences. And the heads of all, Arab and non-Arab, will bow down in submission before God.

After the Holy Prophet<sup>sa</sup>, his most humble servant and perfect reflection, Ḥaḍrat Mirza Ghulam Ahmad<sup>as</sup> of Qadian, also forms part of the same holy chain. He was born in a remote village inaccessible by train or postal services. From his very youth he loved solitude and shunned even the limited society of his village. His father tried to set him up in a profitable job and sent him a message, 'A high English official, who is a good friend of mine, is in charge these days. I will ask him to arrange a reasonable job for you.' The reply was, 'Do not worry about me. I am already in the service of the One Whom I have to serve.' This meant that he had already been blessed with the honour of serving God and did not need any worldly jobs. Thus began the story of his holy mission which

---

<sup>3</sup> In 2006, this number exceeded 1 billion Muslims throughout the world – Ed.

brought a revolution in the religious world of religion.

In 1884 Ḥaḍrat Mirza Ghulam Ahmad<sup>as</sup> claimed to be the *Mujaddid* (Reformer). There was nothing astonishing in this claim. So the Muslims either tacitly accepted him or at least did not reject him outright. He continued to serve Islam according to his God-given office. Renowned Muslim scholars applauded his services and regarded him as the only one who could successfully counter the opponents of Islam in this age. But these services of Mirza Ghulam Ahmad<sup>as</sup> inflamed a fire of hostility and animosity among the opponents of Islam and they were bent upon destroying him at all costs. A little time later, however, the Promised Messiah<sup>as</sup> was commanded by the Almighty to proclaim that all the prophecies about the coming of the Messiah and the Mahdi had been fulfilled in his person. He also declared that Jesus<sup>as</sup>, whose second coming was still being awaited, had died a natural death. He also claimed that all the prophecies found in different religions, regarding the coming of a great Reformer who would fight evil and defeat it and secure the final victory of truth and righteousness, had been fulfilled in his person.

The hostile opposition which resulted from this claim, and the way all religions joined forces to



counter it, has no precedent in history. Muslims, Christians, Hindus, Aryans, Jains, Sikhs, Brahmans, Deosamajs, all came out against one helpless man. The Muslim clergy unanimously declared him to be an infidel and the Antichrist (*Dajjāl*), and propagated all over the Muslim world a verdict declaring him to be a heretic and the worst enemy of Islam. They also announced that anyone who had anything to do with him would also be expelled from Islam. It was also announced that not only was it lawful to harm him, but that such a deed would be worthy of reward. Some went so far as to declare that he ought to be put to death and the murderer would be highly rewarded on account of this 'pious' act. In addition to this verbal opposition, which did not remain verbal in its effects, a dangerous fire was already raging in the whole country. Attempts were made to humiliate and disgrace the Promised Messiah<sup>as</sup> by hook or by crook.

The early history of the Ahmadiyya Muslim Community is an amazing study. On the one hand there was one man who could boast of neither party nor wealth nor fame. He was up against a whole world which had all the means at its disposal. But this man was neither scared nor perturbed. He stood steadfast as a rock. Curiously enough he neither wielded a sword, nor gave away wealth, nor

did he possess worldly knowledge or power to subjugate people. All he had was a spiritual flag with these words writ large on it: '***A Warner came to the world, but the world accepted him not, yet God will accept him and demonstrate his truth with mighty onslaughts.***' (Barāhīn-i-Ahmadiyya, Part 4 written in 1884) Just as the opposition got more and more fierce so did he fly his flag higher and higher aloft. Such was its magical effect that some of the opponents left their positions and ran to embrace him. The enemy harassed his followers in every possible way. They were subjected to social boycott and deprived of their possessions. Their families were taken away from them. They were beaten to death. But they preferred servitude to this unknown dweller of the country.

The attitude of the opponents towards the Promised Messiah<sup>as</sup> was so cavalier and disdainful that they thought they could crush him under their feet. But today the followers of this insignificant prophet are engaged in spiritual Jihad everywhere in the world. Even the opponents are forced to admit that there is no dynamic religious force in the world today. This is not the work of man, for that would require material means that the enemy possessed, whereas the Promised Messiah<sup>as</sup> had nothing. Despite the all-out efforts of the opponents, the world was irresistibly drawn towards him. When the time

came for him to return to his Lord, more than four hundred thousands faithful and devoted servants had come under his flag. Now, only 17 years after his demise,<sup>4</sup> his followers are to be found in every part of the world, and they continue to astonish the world with their unprecedented sacrifices in the way of God.

This, my dear ones, is no fiction but the manifest truth, which even the sworn enemies cannot hide under the veil of hostility and bias. Could all this have taken place without the succour and help of a Hidden and Mighty Hand?

Ahmadis today have their missions all over the world and these missions are not weak or dying. On the contrary they are a force to be reckoned and the entire world recognises them as such. Anyone, who looks askance at the Jamā'at Ahmadiyya and is enraged by its wonderful progress, should lend an ear to this verse:

ابتدائے عشق ہے روتا ہے کیا  
آگے آگے دیکھو ہوتا ہے کیا

*'Why cry, sir, it is but the beginning of love;  
Wait and see what is yet to come!'*

All this is a clear proof that some Hidden and Powerful force is working in support of the

---

<sup>4</sup> This treatise was published in 1927.

Promised Messiah<sup>as</sup>. We give this Force the name of God.

### **TESTIMONY OF THE RIGHTEOUS**

The final rationale I wish to present is the testimony of the righteous people. Countless people, whose truthfulness and honesty is beyond question, have given their testimony about the existence of God. They claim to have experienced and felt the presence of God just as they feel and experience many other invisible things.

Testimony is one of the major sources of information. When we look at the vast ocean of knowledge available to us today, we realise that the greater part of it has been transferred to us through testimonies and evidence of eye-witnesses. We learn by hearing from others, we study books written by reliable people and we get news from news reporters. It is virtually impossible for us to directly observe or experience all the information which we acquire from other sources. But this does not take anything away from the conviction we have about such things. This is because we consider our own experiences and observations to be reliable and we see no reason to doubt the observations and experiences of others. We get news about the whole world from newspapers and consider it to be factual. All the ongoing research

on the properties of matter which has opened up whole new vistas of progress for mankind is trusted and accepted by everyone although very few have actually studied and observed it. All the decisions of civil and criminal courts are based on verbal and written testimonies, and no one objects to them. History is mainly based on verbal and written testimonies of people and everyone accepts them. So is the case with geography. Less than one percent of the population of India has seen London, but everyone in India knows that it is the capital of England. This is because everybody accepts the testimony of other people.

On the other hand, if we refuse to recognise all knowledge based on mere testimony, most of the knowledge we have would be rendered false and useless for the majority of people. They would only accept things which have come under their direct experience and observation. For example, if Tom and Dick's observations and experiences are not acceptable, despite the fact that we know them to be reliable and they have not been known to tell a lie, then there would be no reason why Harry's observations and experiences should be accepted. By denying testimony, we *ipso facto* open the doors to all sorts of confusion and mayhem.

It could be argued, however, that testimonies are not always reliable, not only because the witness

could be lying, but also because his testimony could be a result of misunderstanding. However much it may sound true, we cannot reject all testimony out of hand because of such possibilities. In the presence of the possibility that the use of expired or unsuitable medicine can cause infection, would we ever conclude that all medicine is harmful? Likewise, testimony cannot be rejected on the basis that a witness could be a liar or an idiot. The only reasonable conclusion that can be drawn from all this is that just as it is essential to avoid the wrong medicine, so it is necessary to beware of accepting the testimony of a slanderer or a fool. The Holy Quran says:

إِنْ جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا -

*'...If an unrighteous person brings you any news, ascertain the correctness of the report fully...'*  
(al-Hujurāt 49:7)

When we study the existence of God in the light of the above principle, we find that it is supported by the world's most reliable testimonies. Each and every Prophet that ever appeared in any country or age gave his testimony about the existence of God. They did not base their claim on theory or imagination, instead they claimed to have observed and experienced God in the same way as they had observed and experienced so many invisible things

in the world. They also claimed to have a personal relationship with God and believed in His existence just as they believed in the existence of their fathers, their mothers and their dwellings. They further claimed that God talked to them, listened to them, answered their prayers, and helped them in their hour of need. This is the testimony of Prophets which they have presented clearly and honestly, and which is based on their personal experiences and observations. Nor are these Prophets limited to any one country, or age. Adam<sup>as</sup>, Noah<sup>as</sup>, Jonah<sup>as</sup>, Ayyub<sup>as</sup>, Abraham<sup>as</sup>, Lot<sup>as</sup>, Ishmael<sup>as</sup>, Isaac<sup>as</sup>, Jacob<sup>as</sup>, Joseph<sup>as</sup>, Moses<sup>as</sup>, Aaron<sup>as</sup>, David<sup>as</sup>, Solomon<sup>as</sup>, Zechariah<sup>as</sup>, John<sup>as</sup>, Jesus<sup>as</sup>, Zoroaster<sup>as</sup>, Confucius<sup>as</sup>, Krishna<sup>as</sup>, Ramchander<sup>as</sup>, Muhammad<sup>sa</sup> and then the Promised Messiah<sup>as</sup> are but a few of the thousands of Prophets who have given personal testimonies to the existence of God, the Creator and Master of the world. They were considered righteous and truthful even by those who did not believe in them. They were not considered foolish or insane; rather they were thought to possess the best faculties of mind and heart. Their testimony has greater weight in the eyes of discerning ones than any other. If we were to reject their testimonies, no other testimony would be worth accepting.

There can be only two reasons for doubting a testimony. First, if the witness is not truthful or reliable, secondly, if he lacks understanding. In the present case, neither of these conditions exists. As for the possibility of conspiracy, it is ruled out by the fact that these Prophets appeared in different ages and in different countries, far apart from one another.

Suppose you are asked to decide a dispute. On one side are thousands of people whose truthfulness and sanity is acknowledged by friend and foe alike and each of them individually testifies that he has seen a particular person in such and such a place. On the other side is a hotchpotch of all sorts of people, good and bad, who testify that they did not see that person in that place. How would you decide? Any man with a smattering of legal matters would tell you that if the testimonies of those who have seen the person is sound, then the case would be decided in their favour, regardless of the number of their opponents. This is because it is quite possible that something may exist and yet escape the notice of some people, while it is impossible that something that does not exist should be witnessed by a host of wise and intelligent people.

The testimony presented by Prophets and the Messengers is, therefore, a wonderful proof of God's existence. If we were to add to this the



testimonies of all the sages and saints, the evidence would become so much more convincing that only a person who is out of his mind would ever doubt it. There have lived millions of righteous people and saints, who have ruled the hearts of people with their piety and wisdom, and have set excellent examples of truthfulness and honesty. Like Prophets, these people too testify to the existence of God and their testimony too is based on personal experiences. Unless it is proven that these millions of Prophets and saints, who lived in all countries and all ages were—God forbid—liars or insane, their personal testimony regarding the existence of God and their relationship with Him forms a mighty rock which no atheist can move from its place. Can the atheists prove that Abraham<sup>as</sup>, Moses<sup>as</sup>, Jesus<sup>as</sup>, Krishna<sup>as</sup>, Zoroaster<sup>as</sup>, Muhammad<sup>sa</sup>, the Promised Messiah<sup>as</sup>, and the countless other Prophets and saints who appeared in the world were all liars or out of their minds? If not, then is it not deplorable that they believe in the existence of London without ever having seen it, merely on the testimony of other people, but do not believe in the existence of God witnessed by so many righteous people? They accept the existence of the North and South poles without seeing them; they trust the news given to them by Reuters or Havas and accept the validity of modern sciences,

but they do not accept the existence of God despite the personal testimony of millions of righteous and wise people!

تِلْكَ إِذَا قِسْمَةٌ ضِيزَىٰ

*'That indeed is an unfair division' (al-Najm 53:23)*

People might say that they do not doubt the testimonies in worldly matters because they can always be verified. Let me tell them that the way to reach God is likewise open to everyone. People who claim to have reached God also claim that anyone who follows their path will also reach Him. Countless people have gained knowledge about God by following their footsteps. You can do the same.

We know that you have to follow clearly defined procedures to attain a certain goal, and this also requires patience and hard work. It is such a pity, therefore, that when it comes to spiritual goals, people want to achieve them just by wishing for them. But this cannot be. If you desire to achieve something, you have to follow the proper path to do so, regardless of whether it is a material object or a spiritual one. The higher the goal, the more time, effort, hard work and sacrifice are necessary to attain it. If you adopt the right way towards God with true passion and hard work, yet do not reach Him, it is only then that you would have the right

to say that you sought Him but failed to find Him. But, if you seek Him following the conditions of attaining nearness to the Lord, you can never fail in your pursuit. Millions of people have sought God and found Him and their testimonies have been explicitly recorded. They were neither liars nor out of their minds, and there can be no question of conspiracy. We find no reason to dismiss their testimonies on the basis of assumptions.

Someone might yet argue that these people are not intentionally deceiving others but they are disillusioned. We admit that every man, however wise or intelligent, can be mistaken, but this mere possibility does not mean that everyone *is* mistaken. Nor does it serve the purpose of the critics unless they can prove that each and every one of those who have testified to the existence of God was hallucinating. The onus of proof lies with those who do not believe in God. The witnesses, who have given their testimony in very clear and definite words in the light of personal experiences, are righteous and sane, are in their millions, and are to be found in every country and in every age. The mere possibility of all of them being self-deceived, cannot falsify their testimonies.

The second answer to this objection is that there are only certain conditions under which we can admit the possibility of misunderstanding, and not

otherwise. A sane and intelligent person can only be deceived in matters which involve arguments and hypotheses. For instance, two equally sane and intelligent men might differ over an intellectual point. It is possible that one of them might be mistaken in his opinion. But in the field of observation, there is no possibility of delusion, especially when it is a matter in which they are deeply involved and upon which their minds dwell all the time. If we accept the possibility of delusion in such cases, we would be opening the door to utter confusion and no observation whatever would remain valid anymore. Is it possible for a sane person to be so deceived that he starts imagining a stranger to be his bosom friend, or his father or brother? Only an insane person can be the victim of such delusion. When we consider the testimony of Prophets and righteous people under this principle, we have to accept that their testimony admits no possibility of illusion, because they do not base their claim on intellectual arguments. Instead, they claim to have actually witnessed God and established personal communion with Him. They claim that He listens to them, answers them, and helps them with His magnificent powers in their hour of need. They do not associate their experiences with some particular time or phase of their lives but claim that they have experienced

Him throughout their lives. If these people were mistaken, then none of our observations can be considered authentic and thus all our knowledge would become a figment of imagination.

The third answer to this objection is that this testimony is not given by one man, nor is it confined to the people of one country or age. Would you consider all of them to be mistaken? One or two people could be deceived or the people of a certain country or of a particular age may be deceived, but is it possible that millions of people, who lived in different countries and ages, unaware even of each other's existence, should be mistaken about the same one thing?

In short, all the Prophets, saints and pious people say—and say it with full conviction—that they have witnessed God, and have recognised Him, and everyone accepts that these people are neither liars nor insane. Every one of them has independently given this testimony, which is not something they have learnt from others but is based on their life-long personal first hand experience. Just as we base so many of our decisions on the testimonies of others, in this case too we are bound to accept their testimony that this world is controlled by One All-Knowing and All-Powerful God.

This universal law of testimony has also been put forward by the Holy Quran which confers on the Prophets the title of 'Witnesses'. It says:

إِنَّا أَرْسَلْنَا إِلَيْكُمْ رَسُولًا شَاهِدًا عَلَيْكُمْ كَمَا أَرْسَلْنَا إِلَىٰ فِرْعَوْنَ رَسُولًا۔

*'Verily, We have sent to you a Messenger, who is a witness over you, even as We sent a Messenger to Pharaoh'.  
(al-Muzzammil 73:16)*

Now, by the grace of the Almighty, I have concluded the intellectual arguments for the Existence of God, and have also briefly cleared up some doubts raised about them. I have tried, as far as possible, to steer clear of complicated and lengthy discussions and have stuck to the main theme. I hope that every reasonable and intelligent person, who is not overly fond of complexities, will derive satisfaction from my discussion as can be possible through intellectual arguments. Real satisfaction and perfect conviction can only be achieved through personal experience and observation. How this can come about, I shall discuss later.

## **The Great Advantages of Belief in God**

**I** want to present some arguments based on the fact that belief in God brings extraordinary benefits with it, which cannot be attained otherwise. We always adopt things depending on how useful and beneficial they are. Were it proved that belief in God is very useful and beneficial for mankind, it would be reason enough to adopt.

Of course we cannot conclude from these arguments that God does, or should, exist, but if we find that this belief is beneficial for the progress of mankind—and since we adopt things that are beneficial to us—we should also hold this belief as well. In this way, these arguments can also be presented to prove the existence of God. At the start of the intellectual arguments, I discussed a precautionary argument, based on the principle that there is no harm in believing in God and that there could be adverse consequences if we deny Him. Now, at the end of the intellectual arguments, I want to present some other pragmatic arguments based on the principle that belief in God is positively beneficial for mankind. For this reason—if for none else—we would do well to believe in Him.

Here we are not going to discuss the great spiritual benefits which usually follow the belief in God,

such as enjoying a personal relationship with Him, receiving His Succour, increase in spiritual insight, and salvation, etc. We shall only discuss the benefits which mankind at large can receive by an enlightened belief in God.

### **BELIEF IN GOD BRINGS ABOUT UNITY**

The first benefit of the belief in God is that it is the greatest source of universal unity and brotherhood. It is essential for world peace and the progress of nations that they live together in peace and harmony, and not let prejudice take root in their hearts. In the absence of this spirit of love, brotherhood, sympathy, and cooperation which is mandatory for the progress of the individuals as well as nations—it is impossible for mankind to make any substantial progress. Therefore, it is the bounden duty of every well-wisher of mankind to adopt all such means as bring about unity and brotherhood, and put an end to the negative sentiments of jealousy, useless rivalry, and hatred. Belief in God is the greatest and most effective source to achieve all this.

Belief in God makes us feel united despite all our differences. The thought that we are the creation of an All-Powerful God, produces in us sentiments of pure love, unity, and brotherhood. Being a citizen of the same country and under the same system of



government also produces in us not only a sense of unity and brotherhood, but faith—whereby we consider ourselves to be the creations of the same Creator, originating from the same Benevolent Source, and believing our Lord to be Eternal and Ever-Present. Such a belief at once makes the whole of mankind our brothers and sisters. The result of this faith is that all bias, discrimination, mutual prejudice and antagonism disappears, giving way to love, affection, harmony, sympathy, and brotherhood.

Of course, as I mentioned earlier, the sense of nationhood can also produce such sentiments, but its effect is neither powerful nor lasting enough. Moreover it acts in a limited sphere and cannot evoke these sentiments in the whole of mankind. Indeed, many a time these very sentiments result in rivalry and hatred. Belief in God is the only resource that can bring about universal unity and brotherhood among mankind. Eliminate the thought of God from the hearts of people and the sentiments of unity and brotherhood will immediately disappear. If there is no God, and every human being exists by himself, and is a permanent and independent entity, then there can be neither fraternity nor unity. Only rivalry and hatred will prevail and ultimately bring the world to disaster. It is impossible to remove the belief in

the existence of God from mankind and still keep human brotherhood alive.

Granted that someone may claim to believe in God and yet lack feelings of love and goodwill for his fellow creatures. This is because there are millions of other factors which are also influencing man's mind and heart, and any of these factors could render a believer's heart devoid of pure sentiments. It is also possible that one's faith in God may not be strong enough to give rise to such sentiments. But there is no denying the fact that belief in God is the king pin for producing the sentiments of love and brotherhood in mankind. If all other opposing factors were somehow held in abeyance, a believer in God would be the greater well-wisher of mankind than a disbeliever. Belief in God does not only produce these sentiments but also affects one's actions. Anyone who firmly believes in God would testify that if he lost his belief in God—heaven forbid—he would be the worse for it. Belief in God not only produces sentiments of love and kindness for fellow creatures, but also makes man more loving and caring towards animals, plants, etc.

'Love me, love my dog' is a proverb that accurately portrays this aspect of human nature. If we believe in God and have communion with Him, then it is impossible for us not to love His creatures. It may

be that one who claims to believe in God is deceived, but it is impossible for someone who really believes in God not to love His creatures. Such a thing is contrary to human nature. History too demonstrates that those with the strongest faith in God were also the greatest sympathisers of mankind.

It can perhaps be objected that there are people who do not believe in God and yet they have true love and sympathy for mankind; does this not show that belief in God is not essential for these sentiments? The answer is that we do not claim that nothing else can produce these sentiments. Indeed there can be many other factors. But belief in God is the only source which produces these sentiments in their perfect and pristine form. Our claim can only be disproved if it is demonstrated that belief in God cannot bring about unity and brotherhood of mankind, or if it is shown through experience and observation that those who deny God are greater well-wishers and sympathisers of mankind than the believers. Nor can anyone claim that atheism can produce these sentiments. The existence of God is the focal point that brings the whole of creation together as one. Rejecting it, on the other hand amounts to denying a centre or a single source to this world and this alone is enough to drive out all thought of unity and accord from people's hearts.

Can someone say that unity and brotherhood are not to be found among children of the same father, but are found among children with different fathers? Of course this is not possible. Though children of different fathers may have feelings of love and friendship towards one another due to some other factors, we can never conclude from this that being sons of the same father does not bring about these sentiments. In fact if these people had been born of the same father and mother, their unity and brotherhood would have been much stronger and deeper.

Likewise, those who do not believe in God also at times show love and sympathy for mankind, but this does not mean that we can dispense with God. These sentiments can become even more perfect and complete if, in addition to other factors, people have a firm belief in God and believe themselves as having originated from the same source.

True belief in One God produces in the human heart such a vast ocean of love and sympathy for mankind, that it is totally unique. All other sources seem insignificant in comparison.

If atheists happen to possess these sentiments, there are usually two causes for it. First, an atheist may be affected by the teachings of different religions around him and come to believe that sympathy and

love for mankind is a good thing. Secondly, he understands that if he does not show these feelings he will lose his status in society and, apart from blaming his personal character, people will also blame his atheistic beliefs for his lack of human sympathy. But, under the influence of these motivations, he cannot display the sentiments of love and kindness in their perfect, pure and selfless form, as they are to be found in believers. His love and sympathy would rather be like that of a step-mother who shows love for her step-children merely to please the husband, and to avoid the scorn of society. But everyone understands the difference between the love of a natural mother that gushes out of her like a bubbling stream, and the superficial love of a step-mother.

Moreover, an atheist also understands that it is necessary for the progress of mankind and the maintenance of social order that people live together in peace and harmony, and work together for the moral, intellectual, and economic progress of mankind. But his material interests fail to develop that natural and emotional relationship with other people which is the hallmark of true faith (in God).

All other factors which produce the sentiments of love for mankind are common to believers and non-believers. But the sentiments which result

from belief in God are only to be found in the believers, and no atheist can ever benefit from them. And the more means we have for achieving an objective, the more complete and perfect the result shall be. Hence the necessity for belief in God.

Although all the other causes of unity may produce a certain spirit of cooperation, sympathy, and sacrifice, they cannot produce the sentiment of universal brotherhood. This sentiment can only spring from the belief that we are creatures of one Creator and Master, and brotherhood reinforces the feeling of belonging to the same Origin. Thus the necessity for belief in God is evident. Unless the sentiments of brotherhood naturally spring from the depths of one's heart the superficial show of unity and cooperation cannot be depended upon, and there will always be the risk that if something happens against a person's desire, his egoistic self would reassert itself and prevail over his ideals of love and fraternity. There can be no guarantee for world peace until belief in God takes a permanent hold in people's hearts and they come to realise that there is one God above us Who is our Creator and Master, and we are all brothers, and that even if we disagree on something, we should not abandon justice and fairness; rather we should be generous towards one another.

### IS RELIGION THE CAUSE OF WARS AND STRIFE?

Before I discuss the second advantage of belief in God, it is necessary to remove the misconception that religion is the cause of wars, conflicts, and division, and that it makes people narrow-minded and intolerant, thus proving detrimental and a handicap to peace and progress of mankind. For this reason, it is suggested that we should try to get rid of the bondage of religion, so that we can become broad-minded, and live in mutual love and harmony; and, since religion is based on the belief in God, we should also bid farewell to it. This objection is usually raised by those who have newly acquired modern education, for it is much emphasised by Western scholars. Even if we accept the above objection, it does not in any way entail the negation of God, nor does it prove that this world has no Creator. Even if we assume this objection to be valid, the most we can infer from it is that belief in God produces narrow-mindedness and conflict. But the point is that if God does exist, then we have no choice but to accept Him regardless of the consequences.

We have already seen that belief in God automatically produces sentiments of love and brotherhood, and removes all kinds of national and racial discrimination, replacing them with the bonds of universal brotherhood. We have also

shown that true brotherhood cannot exist without the idea of One God. How is it possible then that belief in God causes narrow-mindedness and division? We do not see any logical connection between the two. If religion really does bring about narrow-mindedness, racial discrimination and conflict, then the cause must lie somewhere else and not in the belief itself. Instead of finding fault with the belief in God we should identify to locate this cause where it is actually located.

It is tragic indeed that religion today is in such a pathetic state. Followers of all the religions have drifted far away from their true teachings. Not a single religion is to be found today, whose followers adhere to the true teaching of their religion. The teachings themselves have been badly distorted by human interpolation, thus giving the critics cause for criticism.

Religion is in fact the single most important source for bringing peace to the world and enlightenment to the mind. Whenever people have followed the true teachings of religion, conflicts and wars have disappeared, to be replaced by broad-mindedness and tolerance. Look at any religion at its beginning. You will find that its followers were tolerant, broad-minded, sympathetic and peaceful. In contrast, when you look at any religion when its followers have deviated from the truth and paid no



more than lip-service to their religion, you will find that they became narrow-minded, intolerant and biased. This holds true for all religions.

By the grace of Allah, I am a Muslim, and consider it my highest privilege to be among the humblest servants of the Holy Prophet Muhammad<sup>sa</sup>. Yet I regret to say that, like all other religions, the Muslims too are suffering from the deadly and fatal disease of intolerance. Their lofty and distinctive ideals have been overshadowed by futile nationalist bias, bickering over petty matters and frivolous conflicts. But we cannot blame Islam for this. When Muslims were firm in their faith and the true spirit of Islam was alive in them, they never suffered from these ills. They used to be tolerant, courageous, well-wishers of mankind, peace-loving, friendly and selfless people who enlightened the world with their universal light. Today we stand amidst the ruins of the magnificent castles of morality built by them.

The same is true of other religions. When Christianity was born, its followers showed an excellent example of sacrifice, selflessness, sympathy for mankind, love for peace, and friendliness. But as they deviated from the original teachings, and the true Christian spirit ebbed away, they committed all kinds of atrocities and cruelties. There is probably no instance of such intolerance,

hatred, and internecine feuds in the history of any other nation as we find in the so-called followers of Jesus<sup>as</sup> at that time of the Reformation.

The history of Hinduism and Sikhism reveals more or less the same pattern. All this proves that the actual blame does not lie with true religion but its corrupted form. Since all the religions of the world today have lost touch with their nascent origin, zealous and short-sighted opponents see it as a welcome opportunity to attack religion.

But God does not want this world to languish in the dark pit of ignorance. He, therefore, has out of His infinite grace, commissioned His pious devotee, Ḥaḍrat Mirza Ghulam Ahmad<sup>as</sup> of Qadian, as the Promised Messiah and Reformer of the age. His mission is to absolve all faiths from all the charges levelled against them due to the misdeeds of their followers. The Promised Messiah's<sup>as</sup> mission is to lead people back to God and make them brothers. But people have adopted the same biased and antagonistic attitude towards the followers of this Divine Reformer as they have done in the past. Some Ahmadis were publicly stoned to death in Kabul because of their belief. Thus so-called Muslims have provided the opponents with another opportunity to attack Islam and to claim that it teaches narrow-mindedness, discrimination, and cruelty. What a shame!

من از بیگانگان هرگز نه نالم  
که بامن هرچه کرد آں آشنا کرد

I complain not about others.

Whatever has been done to me is the act of those within.

When we examine the teachings of different religions, we do not find a single faith which does not preach peace, fraternity, and tolerance. Narrow-mindedness and disharmony only result from man's deviation from the original teachings and not because of them.

Secondly, no one who understands the reality and purpose of religion can say that it is the cause of strife and conflict. Religion is not a country or a nation which can be confined to one land or race. Religion is a doctrine, thought, and code of conduct which a person adopts to fulfil his obligations to God and man. This he considers to be the truth and tries to convey it to others. Religion is like a building with open doors; anyone belonging to any nation or country can enter it, and every religious person considers it his duty to call others towards it. Anyone who is the true well-wisher of religion can never harbour intolerance, or be the cause of strife. On the contrary, he would try his best to convince others of the truth of his religion through his exemplary conduct and peaceful preaching and

persuasion. He can never do anything to mar the image of his religion.

Thirdly, if religion does sometimes cause war or conflict, we should not forget that there are countless other factors that also give rise to them. Shall we abandon them as well? Political disagreements, international disputes, trade and economic issues, to mention but a few, can, and do, lead to wars between nations. Shall we discard them also because they sometimes threaten world peace? If we do so, we will have to bid farewell to life as it is and adopt the life of ascetics, so that we may not come into contact with other people and conflict or disagreement should never arise.

The last war in Europe<sup>5</sup> had nothing to do with religion. All the blood was shed merely for political reasons. It was the most murderous and destructive war that man has ever seen. If we were to accept the above principle, we would have to give up politics altogether as it sometimes leads to wars.

Be done with ignorance. Religion has nothing to do with intolerance or conflict, though, like so many other factors, it does at times engender them—to a much lesser degree. But what is peculiar about religion is that it only results in conflict and turmoil

---

<sup>5</sup> The First World War. [Translator]

when people have abandoned its true teachings. The disbelievers of Arabia in their overconfident arrogance, imposed war upon innocent Muslims, and forced them to take up arms in self-defence. But the total responsibility for these wars lies with the idolaters of Makkah and the Jews who lacked true understanding of religion and not with the Muslims who only drew their swords to re-establish peace.

Religion, far from being the cause of war and disorder, is actually the only power on earth that has the potential to abolish war from this world.

If, for the sake of argument, we assume that religion is the cause of war and conflict, even then the critics have no right to say that religion should be abandoned. Domestic and international disputes and economic and financial disagreements can be exploited to start wars. Similarly, exploitation of religious disputes can also bring about wars. The difference is that even when other factors are properly employed, they do not particularly help in the establishment of peace and brotherhood. The proper use of religion, on the other hand, produces love and harmony among individuals as well as nations.

Fourthly, the critics do not truly understand the meaning of religion. They probably think that

religion is all about belief in God, and when someone stops believing in God, he bids farewell to religion as well. They imagine that religion is something from which man can just walk away whenever he wants, and it is generally thought that he who does not believe in God has no religion. However, the fact is that religion is an integral part of our lives and it is not possible for someone to free himself from it. Religion stands for the views, doctrines, and ethical code which we adopt with regard to the matters of life and death, and in view of this signification no man can be said to be without a religion. One might not like some religion or the other, but it is impossible for man to become totally independent of religion, for our views and doctrines about the philosophy of life and death are our religion. At the very most, one can reject major world religions and create some faith of his own, but he would still not be without religion. If someone believes in God, that is his religion, and if someone denies God, that is his faith. One can reject Islam or Christianity or Hinduism or Buddhism or any other revealed religion, but he cannot possibly repudiate religion per se. If we believe in God, we must have some ideas about His attributes, and if we deny Him, we must have some other ideas about the creation of the universe and the beginning of life. We would

have to adopt some principles for dealing with friends and foes, relatives and strangers, servants and masters. These principles would form our religion. Therefore, whenever it is said that someone does not have a religion, it only means that he does not follow any of the mainstream religions, and follows a religion of his or her own. In view of this, it is meaningless to say that one should get rid of religion because it causes war and conflict. If, on the other hand, someone were to say that this objection relates only to the major religions, this would make no sense because the question is not whether a particular religion creates disorder, but whether religion as such is the cause of conflicts and disorder in the world. Some particular religion might produce disorder and disturbance, but we are not arguing for or against any particular religion. We only say that it is wrong to toss wars and chaos into the lap of religion as a whole.

Even if all people disowned religions, they would still continue to differ in their principles, doctrines, and codes of conduct, and the number of religions would multiply beyond conception. If, at present there are 15 or 20 mainstream religions in the world, in that case they would go up to millions because everyone would be free to have his own religion. It is also obvious that with the multiplicity

of religions, differences among people would also increase. If today religion occasionally becomes the cause of war and conflict, in that situation it would do so on a daily basis.

Some people come up with yet another objection. They say that only the mainstream religions cause disorder, disturbances, and narrow-mindedness because their focal point is the belief in God and the afterlife, and every sect thinks that it alone will receive salvation and all others are hell-bound, whereas non-revealed religions, made by man himself, do not cause antagonism as they do not entertain the concept of God, or reward and punishment.

This objection does not stand to reason, because when man sees someone in danger, he naturally feels sympathy for him and tries to save him. One never feels hatred for someone who is in danger. If people of a sect consider themselves deserving of salvation, and all others to be hell-bound, they have to feel sympathy for the damned sect and strive to save them from it. I cannot see any room for hatred, antipathy and animosity in this situation. If you see someone drowning in water, would you begin to hate him, or would you rather jump in to save him? No one in such a situation would stand on the shore and gladly watch the person drown. We would consider anyone who did such a thing to



be unscrupulous and altogether bereft of consciousness. Only those who are unaware of the true spirit of religion can be guilty of such low acts. While people who truly know the essence of religion, feel sympathy for those on the wrong track and try to save them from the path of destruction. The thought of hatred and animosity never ever crosses their minds.

Moreover, the rewards of piety and righteousness are not such as would decrease if shared with others, quite to the contrary. Therefore, a truly religious person, who has tasted the blessings of faith, is always anxious to call others towards his faith, so that they too should partake of these rewards and blessings.

If someone claims to be religious, but exhibits narrow-mindedness, and causes disorder, and, instead of feeling sympathy and love for mankind, feels hatred and animosity, he cannot be called a truly religious person. His body is like an empty house, abandoned by the true spirit of religion, and his claim to belief is an empty boast. But what is most unfortunate is that such people abound in every religion, and Islam is no exception. It is they who give the opponents a reason to attack religion.

There is no doubt that a religious person does at times take part in wars and people are even killed

at his hands, but this act is like that of a compassionate surgeon who has to amputate a man's limb to save his life. A sympathetic man does at times have to sacrifice something less valuable for a more precious one. Such acts are thought commendable by everyone.

I do not know how I can convince you that whenever Prophets and pious people raise their hands against anyone, they have nothing in their pure hearts but true sympathy. Their hearts are like fountains ever flowing with love and compassion for mankind. This is the living and eternal truth, testified to by God's pious men in every age. I only wish you could understand.

#### **A PERSONAL NOTE**

Before proceeding with the rest of the subject I want to add an interim personal note here. I started writing this book in June 1925 in Qadian, and finished the first part in the summer 1925 at Mansuri, where I had to proceed under medical advice. When I returned to Qadian, I continued to work on the second part until 1926, but due to some additional responsibilities, I could not continue the work and it has remained unfinished until now, that is, early October 1927. I have now decided, as some of my friends have also suggested

to me, that I should immediately publish the part of the book that has been completed.

I will, therefore, try to conclude the current discussion in the next few pages, and hand over the manuscript to the publisher. I pray to God that He may make this book an instrument of guidance and reformation for the people, and grant me the power to complete the remaining part as well. Amen.

I had initially intended to discuss all the questions relating to God Almighty, including the intellectual arguments, testimonies for His existence, His attributes, the advantages of having a communion with Him and how this communion could be established, but, as the readers might have noticed, I have so far been unable to complete even the first part of the first question regarding intellectual arguments. Of the five questions I intended to discuss, not even half of the first has yet been dealt. I regret that the most important and essential discussion has not yet even begun. I am now going to present what I have written and pray to God Almighty for the completion of the remaining part. If God so wills, even this much can suffice for people's guidance.

#### **BELIEF IN GOD DISSUADES MAN FROM EVIL**

There are only three major factors that help man to keep away from transgression and sin.

1. If a person believes that he will get some reward or benefit as a result.
2. If he fears punishment.
3. If he has progressed so far in knowledge and spiritual insight that he detests sin for its own sake.

The last is reserved for the elect few, and is usually beyond the bounds of ordinary folk. As for the first two factors, only true believers can benefit from them. Whosoever believes in God, knows that God dislikes sin; therefore, if he is guilty of sin, he will have to suffer for it. If he abstains from sin, he will win the pleasure of God and this will make him worthy of Divine reward. Anyone who holds this belief will be protected against sin as compared to those who do not believe in God.

Belief in God stops man from sin also because a believer knows that God is Omnipotent, and All-Knowing. He knows that God always watches over him and this thought alone will keep him away from crime and transgression.

The police cannot watch a person all the time. Therefore no matter how good a country's police force may be, it cannot eradicate crime. Belief in God, on the other hand, is the only force that can keep an eye on every man at all times. If a person commits sin in ignorance, his faith will make him feel ashamed of it and he will not repeat it in

future. Belief in God is, therefore, the perfect means by which sin and crime can be prevented.

It is true that some people who believe in God are at times guilty of sin and crime, but such people are in fact lacking in true faith. Their faith is something they have inherited from their forefathers. The true believers, on the other hand, by and large guard themselves against sin. Even if they happen to stumble, they can easily overcome their weakness and fight against sin. If all other factors are eliminated, we find that the more one advances in one's faith, the freer one becomes of sin. I would love to elaborate this point, but I will be content with this much for the present.

### **BELIEF IN GOD ENCOURAGES MAN TO DO GOOD**

The third major advantage of belief in God is that it inclines people towards good and charitable deeds. This is something which anyone can understand in light of the arguments given above. For the sake of brevity, I shall not elaborate this argument.

### **BELIEF IN GOD HELPS UNDERSTAND THE NATURE OF THINGS**

One who thinks of this world as being without a Creator and Master, and considers it to be a result of mere chance, or having evolved into its present state by itself, can never be truly interested in the

reality of things or in the laws of nature. A believer believes that everything in this world has been created by God for some particular purpose. This conviction induces him to investigate the nature of things, which in turn leads to intellectual progress. In contrast, the one who believes that this world has come into existence by some chance, can never be deeply interested in finding the reality of things. Even if he does sometimes discover things for the sake of knowledge, he cannot do his work with the perseverance and commitment of a believer. Whenever he reaches a dead end, he will be inclined to give up and imagine that there is nothing more to find. On the other hand, it is an article of faith with a believer that there is a special wisdom and purpose behind everything and that God did not create anything just for fun. A believer will, therefore, never give up.

It may occur to someone that believers and non-believers take the same interest in the study of nature. Most modern research is carried out in the West where people tend to be more atheistic. This argument is quite baseless, for the people of the West are not atheists; but believe in God, no matter how weak their faith is, and they do believe that everything has been created by God. As for the claim that atheists form the majority in the West, it remains to be proved through facts and figures. It is

possible that there may be more atheists in the West than in the East, but without the actual figures, it is not something on which one can base an argument.

We should also consider that because people of the West are more advanced in knowledge, their personal and collective thoughts are easily expressed, while the personal views of the people of the East are not so easily conveyed. It is also possible that due to their lack of knowledge and inability to scrutinise their own thoughts, the people of the East may not be able to understand their own views. In the West people are accustomed to self-examination and are, therefore, more familiar with their own reasoning. In view of this fact, it is quite probable that there may appear to be more atheists in the West though that may not actually be the case. Even if we assume for a moment that there are more atheists in the West, there would still be no room for objection, for history tells us that atheistic views originated in the West only after the beginning of intellectual progress. The most we can infer from this is that intellectual progress has been the cause of atheism, and not vice versa. Either way the objection stands invalidated.

Why, one may ask, does intellectual progress cause atheism? The fact is that intellectual progress

brings about awareness, and replaces the stagnation which results from ignorance. Sometimes this causes people, who are weak of reasoning or are misguided by others, to stumble, while those who still languish in ignorance and inactivity, are less likely to go stray. A poet has put it thus:

گرتے ہیں شہسوار ہی میدانِ جنگ میں  
وہ طفل کیا گرے گا جو گھٹنوں کے بل چلے

*'Only great horsemen fall in battle;*

*The fall off a toddler that crawls on its knees is no fall '*

This does not mean that the cavalry horse causes the rider to fall. What it signifies is that because a rider puts himself in constant danger, there is the possibility that he may fall. Likewise, people of the West are more prone towards atheism, because in their case intellectual stagnation has been replaced by intellectual movement and activity, and, as they progress, some of them are likely to stumble and fall. But we cannot lay the blame altogether on modern knowledge. It is the misuse of knowledge that adversely affects some people. People who do not make use of knowledge, are deprived of its blessings, but admittedly, at the same time, they are not in danger of misusing knowledge.

We do not say that belief in God is the only factor that encourages man to find out about the world



around him, for there are many other factors which can lead him to do the same. We would not be surprised, therefore, if we found an atheist engrossed in scientific research. Our claim is that belief in God provides man with a unique motivation to discover the laws of nature. If all other factors remain the same, a believer in God will certainly have much more enthusiasm and perseverance in finding out about the nature of things, than the atheist.

### **BELIEF IN GOD BRINGS ABOUT TRUE SATISFACTION**

The fact is that man cannot do justice to anything unless he is at peace with himself. An atheist is always discontented and beset by doubts and keeps wondering what would become of him if his findings are proved wrong and the world actually had a Creator and Lord. Atheism is not something based on certainty. An atheist cannot, and does not claim that he is convinced of the non-existence of God. The most he can say is that he does not have enough proof to believe in His existence. This state of uncertainty keeps him worried and discontented and he cannot truly focus his mind on his work. Belief in God, on the other hand, is based on solid reason and one finds true satisfaction in it. The possibility of the non-existence of God does not pose any problem for a believer, because there is

no harm in accepting a God Who may not exist. So, from whatever angle we may see it, the doctrine of belief in God always carries with it a deep satisfaction and His denial always results in discontent, worry and uncertainty. The Holy Quran says:

أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

*'Aye! it is in the remembrance of Allah that hearts  
can find comfort'. (al-Ra'd 13:29)*

Thus we can say that belief in God plays a major role in the progress and advancement of the world by bringing about peace and contentment.

### **BELIEF IN GOD PROVIDES THE HIGH STANDARD FOR MORALITY**

The sixth benefit that accrues as a result of belief in God is that it is a source of high moral values that cannot be attained in its absence. This is known as ethics. People who know something of morality and ethics, understand how difficult it is to establish a standard and a criterion for morality. One is amazed at the many and varied definitions of morality with which scholars come up after lengthy debates. Everyone has his own opinion on the subject. But when we consider the issue from the standpoint of the belief in God, we realise that man does not need to lay down the moral standards

for himself at all. Having been created by a Higher Being, it stands to reason that he has no other example to follow but that of his Creator. Islam teaches us to model our morals after the morals of Allah. The Holy Prophet<sup>sa</sup> says, O people, make your morals in accord with that of God. God has created man in His own image, and man, in a miniature, adumbrates His attributes (except those which are reserved for Godhead). From time to time, God sends His Messengers with a code of conduct through which the seeds of morality in human nature can be watered and nourished. This code of conduct is called the 'Shariah', and it has the potential to bring about real reformation and progress in the world. To seek another teaching in the presence of this perfect code is a sheer waste of time.

Man cannot adopt true morals unless he imbues himself with the colours of the attributes of his Creator and Master. Man should try to model himself on Divine attributes, by bringing his natural impulses which are themselves a proof of His existence and adumbrate His attributes into proper use under the Shariah. Love, for instance, is a natural emotion, but it can become a great moral quality if used properly, i.e., in conformity with the attributes of God. Faithfulness, mercy, anger, honour, etc., are also natural emotions that can

become excellent morals if manifested and put into use at the appropriate time and place. All these faculties have been vouchsafed to man because he has been created in the image of his Creator. In themselves, these faculties are neither good nor bad, it is only their use that makes them one or the other. In man these qualities should be exercised in conformity with God's Act (Nature), and Word (the Shariah). There is no other solution to such a complex and entangled problem.

I could go further and point out many other benefits one can derive from belief in God, but this much should suffice for now. I wish to make it clear, however, that I have only discussed the benefits which are normally obtained through belief in God, and have not gone into much greater spiritual, moral, intellectual, and even material benefits a true believer derives as he advances further and further towards God.

I wish to reiterate that I have not presented these general benefits as a direct proof of the existence of God, for if God does not exist then the argument that we should believe in Him simply because it is beneficial to do so, would be meaningless. This discussion was only meant to prove that not only do we have a Creator and Lord, but that believing in Him has great benefits for mankind.

## Refutation of Atheistic Arguments

**M**ost of the arguments and objections raised by the atheists have already been dealt. I shall now briefly discuss only those objections raised in support of atheism which have not been discussed earlier, and shall only mention those that have already been discussed because wherever I have listed their objections, I have set out the counterarguments.

### THREE KINDS OF ATHEISTS

Firstly, it should be remembered that those who hold atheistic views can be categorised into three kinds:

1. Those who do not believe in God because they do not find any convincing evidence to prove His existence. This is the majority group among the atheists and represents over 90% of them.
2. Those who believe that the question of the existence or non-existence of God cannot be proved through reason. For all practical purposes, these people too do not believe in God.
3. Those who positively deny the existence of God and claim that they can prove His non-existence through arguments. But this claim also largely rests on the assertion that there is no proof of the existence of God. These people form a very small

minority, and probably account for less than one percent of all the atheists.

Western atheists have chosen for themselves the name 'agnostics', which literally means that they do not have the knowledge. They say that though they do not have positive proof of the existence of God, they cannot deny it either. These people form the largest group among atheists.

### **REFUTATION OF THE FIRST ARGUMENT**

The first argument presented by atheists in support of their position is based on the fact that there are only two possibilities: Either this universe has been created by a Higher Being, or it exists and runs by itself due to some inherent mechanisms. There is no third possibility. Both these scenarios are beyond human comprehension, since we cannot understand how God or the universe can exist by themselves without any external support. As we have to accept one of these two scenarios, it is by far easier, simpler, and safer to accept that the world has existed independently instead of believing that a Higher Being has existed by itself.

We have already refuted this doctrine by proving the existence of God on the basis of the teleological argument. We have also made it clear that the universe and God cannot be judged by the same standards, because of their disparate attributes.

God, with His very attributes of Godhead, demands that He be accepted as the Supreme and Eternal Being, while the characteristics of the universe clearly demonstrate that it could not have existed forever. There is no sound reason why we should not postulate a Being above and beyond it. The idea that it is easier, simpler and safer to accept that this world has existed forever, is completely erroneous. The fact is that believing this world to have existed forever involves countless complications and we find no way of resolving them. On the other hand, accepting that this world is a creation and there is a Creator behind it, is the easiest, wisest and safest course to follow. Moreover, we have already listed arguments which positively prove the existence of God.

#### **REFUTATION OF THE SECOND ARGUMENT**

The second argument presented by atheists is that the laws of nature and the system of cause and effect which we find in the universe are so complete and perfect, that no room whatsoever is left for any God or Higher Being, and that the idea of Higher Being is no more than a needless conjecture. We have already refuted this argument when we proved that despite a universal law of nature, the existence of a Higher Being is a must. It has also been explained that, in spite of the system of cause and effect, the fact that there is a particular

goal and purpose laid down for everything necessitates the existence of an Architect and a Controller. Readers can refer back to this discussion listed earlier.

People generally do not understand that the system of cause and effect itself requires an Architect and a Controller. Cause and effect are like tools which prove the existence of the craftsman. The system of cause and effect cannot, therefore, disprove the existence of God. On the contrary the very existence of cause and effect, and how they result in the progress of the universe in a particular direction is a clear proof of the existence of a Higher Being.

### **REFUTATION OF THE THIRD ARGUMENT**

The third argument presented by atheists is based on the theory of evolution which, they claim, proves that our world has not always been as it is and that in the past it was in an inferior state and only gradually evolved into its present and more developed state. Thus everything in the universe has so evolved as to suit its environment, and the species that failed to adapt to their environment disappeared gradually. From this they conclude that there is no inherent plan or design in the universe and that it is all a result of chance.



We have already refuted this argument in principle, but it should also be kept in mind that the extinction of some species due to their inadaptability to their environment, and the slow adaptation of others, does not prove that the world is without a plan. On closer examination, we find that the extinction of some species and the preservation of others shows that everything has a purpose for which it has been created to serve. The Creator of the universe is constantly maintaining and trimming His garden. He cuts down the branches and trees that are weak and cannot survive the changing climates and hence do not fulfil the purpose of their creation. By so doing, He gives the more profitable plants room and resources for their proper upbringing.

One might argue that if God knew that a particular branch or tree would not fulfil the purpose of its creation, why did He create it in the first place? God has created everything for a particular purpose, but when, due to some law of nature, it acquires a defect and cannot augment the others, and fails to fulfil the purpose of its creation, it is destroyed under some other law of nature. God has created two laws: (1) everything has been created for a specific purpose, and (2) when something is adversely affected by its environment and fails to fulfil its purpose, it is destroyed. For instance, God

created every man to progress spiritually and physically, but some people do not fulfil this purpose due to their misdeeds, and are cut off from the spiritual world like dry branches.

It should also be born in mind that some species are created to help and support others in their growth. Once this object is achieved, the supporting specie is rendered extinct. Farmers sometimes grow fillers around some plant to protect it and enhance its growth. When this plant grows strong enough to protect and sustain itself, the fillers are destroyed for they have fulfilled their purpose. Sustaining these plants any further could even prove harmful for the primary plant.

Science further shows that the death of certain organisms provides life and sustenance for others. The purpose of such organisms, therefore, would be to die and be of use to others. There are countless other examples to demonstrate that the extinction of some species after a time, and the sustenance and growth of others does not disprove the existence of God. What it does prove is that there is a Conscious and Intelligent Being Who is wisely running the universe towards a particular goal.

Someone may yet say that if the weaker species are destroyed and the stronger ones survive and all this

is done under the laws of nature, then where is the Hand of God in it? Again I would insist that the existence of the law of nature does not exclude God from the scheme of things. Rather, the very principal of cause and effect points towards a Higher Being. The end product of all these causes and effects, which reveals itself in the sustenance of life, provides yet another argument for the existence of God.

I wish to reiterate that the theory of evolution, as presented by Darwin, is not a proven scientific fact. Many an eminent scientist has disagreed with it and it has been totally rejected in its present form.

#### **REFUTATION OF THE FOURTH ARGUMENT**

The fourth argument presented by atheists is also based on the theory of evolution, which, they say, has given the lie to the teachings of all the religions concerning cosmology and the birth of Adam and this proves that their doctrine of God is also false. This question has already been addressed in detail.

#### **REFUTATION OF THE FIFTH ARGUMENT**

The fifth argument advanced by atheists is that the law of nature cannot be the creation of a Highly Conscious and Wise Being, because it sometimes acts blindly and with great cruelty. They say that all of it seems to be running under an inherent

system of cause and effect. For example, accidents which result in innocent people being killed or injured, the spread of epidemics and diseases, or the downfall of a person after a long successful career, etc., things prove that there is no God, otherwise such blind and cruel destruction would never take place. This is an objection that I shall answer in some detail.

#### **THE IMPORTANCE OF DISTINGUISHING BETWEEN THE LAWS OF NATURE AND OF SHARIAH**

The above objection is raised because people think that the whole world is functioning under the same laws. The truth is that God has ordained two laws for the running of the world. One of these being the law of nature, which is responsible for the working of the universe and follows the system of cause and effect and the properties of different objects, whose effects we observe all around us. The second law is the law of Shariah, which pertains to the moral and spiritual condition of man and is brought to the world by Prophets and Messengers. The consequences of this law, in the form of reward and punishment, shall be experienced in the next world. Those who raise the above objection, erroneously mix up these two laws.

What is the law of nature? The law of nature is that everything, every action, each simple or compound

object in this world has a specific natural characteristic which manifests itself as a result of natural causes. For example, arsenic has the characteristic that it kills living things. Whenever a sufficient amount of it is introduced into the body of a living organism, it produces its natural effect, unless some other law of nature comes into play and negates it. Likewise, it is but natural that if the roof of a house becomes weak to a certain degree, it collapses. If someone is standing under that roof, he will be killed or injured, unless some other law comes into operation and supersedes it. It is also in keeping with the law of nature, that if someone goes into deep water without knowing how to swim, he will drown, unless some other law of nature intervenes to counteract this law. It is under such laws of nature that the great wheels of the world are perpetually set in motion. These laws know no friends or foes. Anything which comes within their sphere of action will be affected one way or the other. (There are, of course, exceptions, which transpire under a separate law in the form of miracles and answered prayers and pertain to God's special decree.)

As opposed to this what is the law of *Shariah*? The law of *Shariah*, on the other hand, is a code of life claimed by different religions as having been sent by God for people to follow, so that they can

improve their morals, get closer to God and receive the blessings and rewards which are reserved for the righteous. This law leaves everyone free whether to follow it or not. Under this law, the reward or punishment of the deeds performed in this world is reserved for the hereafter.

The law of *Shariah* urges people to pray to God in a prescribed way in order to gain His nearness and pleasure, but it does not force them to do so. If someone chooses to go against this law, there is nothing to stop him. Apart from some minor effects that appear in this very world, the real and final punishment is deferred till the hereafter. The sages have said that this world is the place of deeds, and the next world is the place for reward and punishment. In this sense, the law of nature differs from the law of *Shariah*, for under the law of nature this world is both the place of deeds and the place of reward and punishment. These two laws never interfere with each other—save in exceptional negligible circumstances. Anyone who violates the law of nature is usually not spared punishment on the grounds that he did not violate the law of *Shariah*. Consider, for example, two people sitting under a ramshackle roof which is about to collapse. One of them happens to be pious while the other is wicked. In normal circumstances, were the roof to collapse, both would die. If the law

of nature has some provision for saving them, they would both be saved. Similarly, if some pious and God-fearing person, who does not know how to swim, jumps into water, his piety will not save him from drowning. His piety belongs to the law of *Shariah*, but now he is under the law of nature, which does not normally yield to the law of *Shariah*.

The general rule is that any good deed done under the law of *Shariah* contributes towards the reward of *Shariah*, but has no bearing on the laws of nature, and vice-a-versa. Atheists sometimes base their arguments on certain incidents: for instance, that a pious person went to the river and got drowned, while an evil person, who was bathing in the same river at the same time, did not drown and returned home safely. They also tell us of some chaste and dutiful girl who died on the second day of her marriage, while another girl of bad character got married on the same day and lived happily ever after. From many other such instances the atheists try to prove that there is no God.

But when we carefully consider the above objections, we find them weak and baseless, because even though the person who drowned or died was obedient to the law of *Shariah*, he or she somehow violated the law of nature and was duly punished. Nature takes its own course and is the

same for everyone. The laws of this world are not cruel and we are not living in a blind world. It would be blind if no laws of nature had been broken yet someone was punished by nature; or if the laws of nature were broken, but the punishment came from the law of *Shariah*.

I wonder how people who boast of wisdom and intelligence can raise such objections. The above-mentioned instances do not break any laws.

The two laws, as I have explained, do not interfere with each other; and this is exactly what justice demands. Unfortunately, when something transpires under the law of nature, people look for its cause in the law of *Shariah*. When they fail to find it, they declare the world a blind game of chance. Explanation for an act of nature must be sought in the laws of nature. The effects of *Shariah* should be referred to the laws of *Shariah*. It is not a blind world. But it is you who are blind because when someone drowns or is burnt to death for going against the laws of nature, you allege that he or she was unjustly treated as he or she did not violate any law of *Shariah*. It is you who are unjust in conferring the rights of the law of nature on the law of *Shariah*, and vice-a-versa, and then putting the blame on God.



Remember, nature and *Shariah* are like two separate states. Like all civilised and sovereign states, they do not interfere in the affairs of one another. However, under special circumstances, the central government of God might order the army of one country to help the other. For instance, when Prophets and Messengers are sent to the world and heaven is commanded to reform the world, the forces of nature are at times employed to serve under the *Shariah*. Miracles and Signs fall into the category of these exceptional manifestations of Divine power. In everyday life, however, the law of nature and the law of *Shariah* act independently of one another, and are bound to their respective spheres. The argument of the atheists stems from their failure to distinguish between the two laws.

### TRANSMIGRATION OF SOULS

The doctrine of the transmigration of souls or reincarnation is based on similar misunderstanding, for those who believe in this doctrine also point out that children come into this world in different circumstances: they can be weak or healthy, blind or sighted, whole or handicapped, dull or intelligent, rich or poor based on their morals in the earlier life. According to them, this proves that there has been another life before this one and the deeds done in that life determine in what state a child will come into this world. If this were not so,

then what is the reason for all the disparity? Could we say that God is cruel or unjust in bringing children of the same species into the world under such diverse circumstances?

The fact is that people who believe in the continuous recycling of life in different form have also failed to see the differences between the laws of nature and the laws of *Shariah*. They try to understand everything under the same law, and fail to realise that the differences at the time of birth are not due to the law of *Shariah*, but are due to the laws of nature. Every child inherits the physical, economic, and moral conditions of its own parents and forefathers.

Medical science, which is based on the law of nature, shows us that if parents are healthy, the children are likely to be healthy, but if the parents are weak, so shall be the children. In some cases, children also inherit the physical features of their parents. It has also been proved that thoughts and feelings of the parents when they mate, also affect the child which is born as a result. In view of this, Islamic *Shariah* has wisely advised men and women to purify their heart and minds when they cohabit, so that the child should inherit their purity of mind. In short, the immediate parents as well as the forefathers have an influence on the child, and it is because of this that some children are born

healthy while others are weak, some are normal while others are born with defects.

There is also another law of nature at which the Holy Quran hints: *'that the shadows of everything which Allah has created shift from the right and from the left, prostrating themselves to Allah, while they are being humbled'* (al-Nahl 16:49). This shows that everything is dependent upon the support of something(s) else and each thing is deriving the maximum benefit from others and yielding the best to others. It is under this law that a child is influenced by its parents being its closest associate. It is under this law that a child inherits good or bad habits of its parents.

Thus there is no reason to believe that the differences in the conditions and circumstances of children are a result of their previous lives. This misunderstanding arises because people try to find the causes of the actions of nature in the Shariah.

Sometimes, pious and God-fearing people are also afflicted by diseases and other calamities. This happens because the law of nature is different from the law of *Shariah*. A good deed under the laws of *Shariah* cannot save one from the punishment of nature unless one takes the precautions nature provides. Drowning is an act of nature and the piety of anyone cannot save one from it unless one

learns to swim, or comes under the protection of nature through some other natural means. Similarly, the birth of a sick child is also an act of nature and it is in vain that one should try to find its cause in *Shariah*. We should turn instead to the law of nature for its cure and so should parents try to find cure for their own diseases, weaknesses, and deficiencies.

#### **WHY IT IS IMPORTANT TO DISTINGUISH BETWEEN THE LAW OF NATURE AND THE LAW OF SHARIAH**

One may ask why the law of nature does not submit to the law of *Shariah*, and why a person is not protected from accidents and misfortunes if he adopts piety and fears God.

The first answer, as already given above, is that the two laws are different and work independently, while the scenario presented by the objector requires that the two laws work together as one. The very existence of two separate laws also shows that they were meant to be separate.

The second answer is that God established these two separate laws for the progress of man; the law of nature is meant for his material progress, and the law of *Shariah* is meant for his moral and spiritual progress. God wants us to develop our abilities in both fields. If someone were to disobey the laws of nature and his obedience to the laws of *Shariah*

were to save him from its punishment, this would completely shut the door to his material progress. For instance, if the piety of a man could save him from drowning in water, or from burning by fire or electricity, why should he study and research the characteristics of these objects, and why would he try to control them? The doors to comfort, progress, and advancement can only be opened through the study of the laws of nature. We have heard it said often enough that 'Necessity is the mother of invention'. Thus if the law of *Shariah* starts fulfilling all our material needs, it would certainly do away with all kinds of material and intellectual progress. This mutual non-interference of the two laws, therefore, is a blessing. Accidents are wont to happen now and then. They are also a result of this blessing. When a person falls victim to such an accident, the attention of the whole world is drawn towards the circumstance, and it tries to find means to prevent them in future, which in turn benefit millions of people. The initial loss of a few lives eventually saves millions from accidents.

Each of these laws is meant to bring about different kinds of progress for mankind. Their merger or deviation from their particular paths would be very harmful for mankind and detrimental to its progress.

Sometimes pious and good people die before their time and leave their relatives to cope with unbearable loss. According to the teaching of Islam, God provides for such people out of His mercy. God does not break his laws for anyone under normal circumstances, but He is, at the same time, very kind to His good people and is most loyal to them. Therefore, at such a time, He compensates their losses by some other means. For example, if someone is the victim of worldly calamities, God gives him special reward in the Hereafter, or provides for his progeny.

As for people who are born with handicaps which hinder their spiritual progress, Islam teaches us that God will keep their disability in view at the time of Reckoning. He will not hold them responsible for such defects, nor will He lessen the rewards of their deeds because of any physical disability. God says in the Holy Quran that His scale is a scale of truth and justice, and it reckons everything that carries any weight accurately and does not disregard any allowances that should have been taken into account.

### **WHAT IS THE CAUSE OF SIN?**

Some people say that if God did exist, there would be no sin or injustice in the world. These people do not understand the wisdom and purpose of the laws

of *Shariah*. The *Shariah* presents people with a code of life and tells them that their moral and spiritual progress depends on it. It then leaves them to follow it or leave it. Those who choose to follow it, receive Divine blessings and rewards and win the pleasure of God. Those who do not do so are deprived of these rewards, and this is called sin and transgression. Sin, therefore, has not been created by God, rather it is the result of human misdeeds. To blame God for sin or to argue against His existence on the basis of it is quite ridiculous.

God has sown the seed of good in human nature and has in addition given us a code of conduct—the *Shariah*—which helps the seed to grow and progress. He has also made it clear through His revelations and signs, that a person's salvation and success depends on his obedience to the *Shariah*. If someone still does not act on the *Shariah*, it is his own fault and his deprivation will be the result of his own doing and not an act of God.

Sin is born when man refuses to follow God's commands and goes against His will. Should God not teach us the ways of success and salvation just because a few people will not follow them? Does a father stop advising his son because his son may not listen to him, and might even become rebellious?

One may ask: why did God not make the law of *Shariah* such that no one could break it? If everyone was made to act on it, there would be no sin, and everyone would be pure and righteous. The fact is that such a thing would have falsified the purpose of man's creation, which is to open the doors of progress for himself through his own efforts and endeavours, and try to win nearness to God. If everyone had been forced to lead his life according to the *Shariah*, all the doors to progress would have been closed for mankind. No one would deserve any reward, and effort and endeavour would be of no use.

In order to become deserving of reward or punishment, a person has to be free either to do good or evil. If he has no choice but to do good then there will be no distinction between those who love good and those who do not; those who follow the right path and those who do not; those who control their desires and those who do not; those who exhibit steadfastness and patience and those who do not; and, those who work hard and those who do not. Furthermore, the progress we achieve through competition by trying to excel one another will stop, and there will be no motivation to achieve anything. Man would become inert and inactive, or like angels whose good deeds do not deserve to be called virtue because they do not



have the choice to go against God's will. Some wise person has rightly said that the status of man is much higher than an angel, because man adopts goodness out of his choice, but an angel is bound to goodness like a prisoner. The Holy Quran says:

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ-

*'Surely, We have created man in the best make.'*

*(al-Tīn 95:5)*

Thus the power man has over his deeds is the cause of his perfection, and sin is the result of the misuse of this power. Sin, therefore, is not the creation of God and cannot be presented as an argument against His existence.

## REFUTATION OF THE SIXTH ARGUMENT

The sixth argument, like the fifth, is also based on an assumed injustice attributed to the laws of nature. The atheists say there are many things in the world that do not serve any useful purpose but are even harmful. According to them, this proves there is no God. The fact is that there is nothing in this world that does not serve a purpose. If we sometimes fail to understand the purpose of somethings it is only because we lack enough knowledge about them. Those who are used to seeking the depths of truth, however, understand that everything has some purpose associated with it

and that the more a thing is studied, the more its purposes and benefits become apparent. They have ascertained through repeated experiences that things which are apparently harmful, when studied carefully and in depth reveal a lot of benefits. The objectors do not seem to realise that in the past, when the knowledge about the nature of things was limited and people were far less inclined towards science, more things seemed harmful and purposeless as compared to today. At times it has also been proved that the apparent hazards associated with different things are in fact useful for mankind. Is this not enough to convince a wise person that the useful aspects of things which to them are useless might be discovered to be useful in the future? It is written in the Holy Quran and *Aḥādīth* that in the latter days the earth would disclose its secrets and the heavens shall be revealed, and new knowledge will flourish.

But for the fear of prolonging this book, I could have listed numerous plants and animals which were thought to be useless in the past, but are serving mankind today. Snakes, bats, all sorts of poisons and viruses are all benefiting man in one way or the other. No new day dawns when the following saying of the Holy Quran is not once again fulfilled: *‘And We have not created the heaven and the earth and all that is between them*

*in vain. That is the view of the disbelievers' (Ṣād 38:28).*

### **WHY HAVE INJURIOUS AND HARMFUL THINGS BEEN CREATED?**

It may well be asked that if God has not created anything without purpose, and everything has been made for the benefit of man, then why do some things cause harm, and why were things not created without their harmful aspects. For example, the benefit which man derives from snakes should have been provided without any harmful sides to it. The first answer is that the One who created everything did what He considered appropriate. We neither have the right nor the power to criticise the acts of nature. Our job is to find out whether or not whatever is happening in the world is primarily based on truth, justice, and mercy. When it has been proved that nothing in this world is totally harmful, and everything has a definite and positive purpose, then it is most inappropriate to find faults with nature and to ask why something was created this way or that way. No wise person can expect that man, who is himself one of the creations, could have such deep insight into the principles of creation and the balances of nature, that he should be able to tell with full conviction the reason behind the creation of each and every thing.

Secondly, if we only accept things after all their intricacies have been resolved, then such questions would continue to be raised indefinitely. The decent way is that when a thing has been understood in principle, even though some details have yet to be resolved, we should accept it and leave the rest to God.

For example, the poison obtained from a snake is used as a medicine for the cure of some deadly diseases; apart from the fact that some of the harmful things benefit man in other ways, they are also useful in the sense that they indirectly help in the moral reformation and material progress of mankind. Facing hardships and difficulties sometimes helps to perfect man's morals. Anyone who has never faced tragedy or hardship cannot possess perfect morals. There are countless aspects in the moral progress of man which cannot develop and mature unless man faces hardship and difficulties. Therefore, this is another way in which the existence of harmful things is indirectly beneficial to mankind.

If some dangerous animals are actually beneficial for man, then why does God destroy them, and why does religion itself sometimes order us to kill them? The fact is that nature requires balance in everything. The increase beyond a reasonable degree of an animal which has obvious harmful

aspects, could be detrimental. Their benefit can only remain dominant if their number do not increase beyond a certain limit. Hence, with His ultimate wisdom, God has created these things and at the same time put it in man's mind, or has explicitly ordered man, to stop the increase in the population of certain living things beyond a certain degree. In this way the balance of nature is established.

#### **REFUTATION OF THE SEVENTH ARGUMENT — FREUD'S THEORY**

The seventh argument presented by some atheists is based on the theories of some European philosophers that the concept of God is no more than a product of the human mind. These people say that whereas a child has great love for its father and sees him as a source of protection, it also fears him and considers him to be a danger. But a child does not harbour any such feelings in relation to its mother for it gets food directly from her. Its emotions towards her, therefore, are very warm and dominate over every other thing. A child never considers its mother a source of fear or danger and is always attracted to her. There is no question of rivalry existing between the child and the mother, but a clever and progressive child may—unconsciously—develop feelings of rivalry towards its father. Western scholars have given it the name

of 'Oedipus Complex' on the basis of an ancient Greek tale which tells of a young man, Oedipus, who unknowingly killed his father and married his mother unknowingly. These scholars think that having developed feelings of rivalry and fear for his father, while at the same time loving him at heart and considering him to be a source of security, when the boy grows up and becomes free from his influence, there is left a vacuum in his mind which is ultimately replaced by that of an imaginary higher being.

This theory is for the most part the product of Sigmund Freud, who was born to a Jewish family in Austria in 1856 and later migrated to England and died in 1954. He is the author of many books and is considered an expert in the field of human psychology. He has raised similar objections regarding the concept of God and the philosophy of dreams. Regarding the argument under discussion, he says:

'The mother, who satisfies the child's hunger, becomes its first love-object and certainly also its first protection against all the undefined dangers which threaten it in the external world its first protection against anxiety, we may say. In this function [of protection] the mother is soon replaced by the stronger father, who retains that position for the rest of childhood. But the child's attitude to its father is coloured by a peculiar

ambivalence. The father himself constitutes a danger for the child, perhaps because of its earlier relation to its mother. Thus it fears him no less than it longs for him and admires him. The indications of this ambivalence in the attitude to the father are deeply imprinted in every religion, as was shown in Totem and Taboo. When the growing individual finds that he is destined to remain a child forever, that he can never do without protection against strange superior powers, he lends those powers the features belonging to the figure of his father. He creates for himself the gods whom he dreads, whom he seeks to propitiate, and whom he nevertheless entrusts with his own protection. Thus his longing for a father is a motive identical with his need for protection against the consequences of his human weakness. The defense against childish helplessness is what lends its characteristic features to the adult's reaction to the helplessness which he has to acknowledge—a reaction which is precisely the formation of religion.' (*The Future of an Illusion*, pp.41-42, Sigmund Freud)

Freud has illustrated his theory at other places also, and has written a great deal about the Oedipus Complex. Though many European philosophers have rejected Freud's theory, it is necessary, due to its popularity, that we should analyse it briefly.

First of all, this theory is part of the 'Argument of General Acceptance' which we discussed in the beginning and is based on the sentiment which is

generally known as the Inferiority Complex, i.e., feeling weak and inferior before a superior and more powerful being. We have already dealt with this in the aforementioned discussion and there is no need to repeat it. I would however like to point out one thing of which Freud may not have been aware: That though Freud was himself a Jew, he seems to have derived this idea from Christians, having spent his life in a Christian environment. Jesus<sup>as</sup>, in contrast to the dry teachings of Judaism, presented God in the image of a Father, and people afterwards started considering Jesus<sup>as</sup> to be God's real son and Jesus<sup>as</sup> the real Father (God forbid). In spite of being a Jew and an able-minded scientist and expert in the field of human psychology, Freud was still influenced by this idea. As he was not a Christian, it would not be too surprising if he considered Jesus<sup>as</sup> to be a victim of Inferiority Complex as well!

The problem is that sometimes even sensible people do not distinguish between the possibility of an event and its actual occurrence. They try to find out if something could possibly happen and when they are convinced that it can, they close their eyes and jump to the conclusion that it did happen. In fact, these are two entirely different things. There are millions of things that can happen in the world, but how many of them do actually happen? It is



foolish to conclude that something must have happened just because it is in the realm of possibility. Let us assume that a son can, at times unwittingly feel rivalry towards his father and that when he grows up, these feelings can leave a vacuum in his mind, and that he may even try to look for a father in some imagined being. Let us also accept that the mental vacuum can sometimes lead him to the idea of a Higher Being. In spite of all of these far-fetched possibilities, how can it be proved that the same psychology pertains to all people in all the world's civilizations and in all ages, who were initially unaware even of each other's existence?

Another interesting thing is that if all these possibilities are considered true, they are very vague and far-fetched compared to other possibilities. For example, if we accept that under certain circumstances, it is possible for a son to develop rivalry against his father, then it is also obvious—as our practical experience shows—that it happens very rarely. Most often what happens is that the son remains loving and faithful to his father throughout his life. Even if he excels his father in the field of life and intellect, he still feels humble before his father from feelings of love and fidelity. Therefore, under normal conditions, the theories of rivalry and the mental vacuum are

nothing more than imagination and conjecture. People who present these arguments have first denied the existence of God and then devised these arguments.

The truth is that the Inferiority Complex which has been presented by Western researchers as an argument against the existence of God is, in fact, a weighty argument in favour of the existence of God and Muslim scholars have always presented it as such. Ḥaḍrat Ali, the fourth Caliph of the Holy Prophet<sup>sa</sup> said:

عَرَفْتُ رَبِّي بِفَسْخِ الْعَزَائِمِ

'I have recognised my God from the failure of many a firm resolve.'

This means that in order to achieve a certain purpose, man sometimes makes solid and ingenious plans and acquires all the resources necessary to achieve it. He leaves no stone unturned, but all of a sudden something happens out of blue, which completely destroys his plans and shatters his resolve. It is then that man realizes that his resolve and his schemes cannot be totally relied upon. There is a Being above all human plans and intentions. Compared to Him man, with all his intelligence, wisdom, and extensive material resources, is no more than an insect. This is the kind of 'Inferiority Complex' that leads wise people

to God, but sadly it is the very thing the Western scholars have chosen to stumble upon.

Leaving aside Freud's theory, when we look upon the theories propounded by other scholars, we find that the central point of their theories is that man has an innate quest for a Higher and more Powerful Being, Whom he may adopt as a model, from Whose Superior Knowledge and Powers he may be overawed, and Whom he might consider a source of protection. This being the central point of their argument, goes in our favour. As we have discussed in the beginning of this book, the Holy Quran also presents this as a logical argument in favour of the existence of God. The claim, that when a child grows up, a vacuum develops in his mind because of his father, and to fill this vacuum he slowly develops an imaginative picture of God, all this is merely speculative, and is contrary to human nature and our observation of the world. It is, of course, true that without belief in God there will be a vacuum in human nature, and it is this vacuum which attracts people towards Him. Hence, from whichever angle we may see it, this argument as presented by Freud and others in favour of atheism, is no more than a philosophical speculation. The truth is that this argument is more in favour of God's existence than otherwise, and

this is also the reason why many Western scholars have rejected Freud's theory.

These were the seven basic arguments commonly presented by atheists in support of their doctrine.

The fact is that the atheists really do not have any arguments, and the basis of their denial is only that they think they have not come across any proof of the existence of God strong enough to convince and satisfy them. Some of them, who are more sensible than others, never claim on this basis that there is no God, because such a claim would place the onus on them to prove it, and this they can never possibly do. Anyone who has studied this book with a pure and an unbiased heart must have understood clearly that the intellectual arguments in favour of the existence of God are so strong that it is not possible to deny the existence of God once one has understood them.

As I said in the beginning, intellectual arguments can only provide us with initial certainty about the existence of God. But in order to attain absolute certainty, we need other arguments, which pertain to experience and observation; these will be discussed in the next part of this book—God willing.

## Communism and God

**S**ome people consider communism to be a branch of atheism and a proof of the non-existence of God. While the fact is that communism is only an economic system, that has nothing to do with the existence or non-existence of God. Just as some hasty people declared the theory of evolution to be against the existence of God, similarly some such people have declared communism to be against God. Communism, irrespective of whether it is right or wrong, has nothing to do with the issue of the existence of God. It is merely an economic system which the Russian Government has used to bring into its own control all the resources in order to distribute the wealth equally in the country. Though they have failed miserably in this effort, its terrible effects will appear after a while. Communism is only a system which made its way by disarraying all other systems, including religious systems, and this is why it apparently seems to be against religion.

The conflict between communism and religion worsened when, in order to fully control the minds of the youth, the communist leaders did away with all religious education in schools and other institutions. It resulted in a wide-spread growth of atheism in the country, but this atheism was not a

product of communism, but a result of the laws enforced in the country. There is nothing in communism itself which could be taken as an argument against the existence of God.

In the past few centuries, European economies have caused the wealth of the nations to accumulate in the hands of a few entrepreneurs, while the rest of the population is left in poverty. Things came to such a pass that, if some bold steps were not taken, the lives of the people would have become worse than animals. This situation was most serious in Russia, where the tyrannical government of the Tsars and the extravagant spending of the rich had strangled the poor. Long periods of injustice always produce a reaction which usually takes the form of rebellion against the established system. A similar reaction appeared in the form of communism, which laid down the foundation of a new system through a bloody revolution. The reign of the Tsars ended, barons lost their ranks, the rich lost their wealth, and the communist system was enforced for the just distribution of wealth. Like every revolution against an established system, communism turned to the other extreme. Very briefly, its dangers are:

1. By taking over all the wealth and resources of the country, the state deprived the individual of the greatest incentive for hard work and industry.

There can be many more incentives for work, but the most effective one, and the one which is equally to be found among all people of all classes, is the fruit of one's own labour. The desire and motivation to earn the reward of labour was totally trampled by communism. Every decent person has the desire to lend a hand to others, and to spend a portion of his wealth for their needs—and Islam has laid great stress on it—but it remains the greatest incentive for man to know that he will get the greater part of the product of his effort.

2. The second biggest problem in Communism is that all the resources are in the hands of the government and this slowly weakens competition and industry. Competition plays a big role in the progress of mankind. A change from individual or corporate ownership to state ownership is bound to result in decline. No industry can prosper unless there are several companies competing with each other. No industry can prosper in a country where there is no competition. Such a country will slowly move towards decline in the fields of knowledge and industry. Some particular industries can, of course, be kept in the hands of the government; but taking over all industries is tantamount to sowing the seed of destruction of the country.

3. Another definite result of the above two points is that in a communist system, the pace of

development of the mind and intellect will slowly decline and the human mind will become like a machine instead of a mind inclined towards progress and improvement.

4. The sentiments of individual sympathy and brotherhood have also been suppressed by communism. As no one else has any money to help the deserving ones or even one's relatives all help for the poor and the deserving people is left in the hands of the government. All the high moral values which bring about love, compassion, brotherhood, sympathy, sacrifice, hospitality, helping of the poor, and caring for the neighbour, slowly die out, and human society eventually becomes mechanised like everything else in the West.

5. Another problem of communism is that it does not attribute any special value to the higher intelligence treating such a person equal to a manual worker. The result of such a system will make the nation intellectually bankrupt.

In any event, the communist system of Russia is a natural reaction to the ancient unjust system of its former rule, but this reaction has appeared in an extreme form. The practical result is that after rescuing the nation from one pit it has pushed it into another.



## JUST DISTRIBUTION OF WEALTH IN ISLAM

In contrast to communism, Islam—which is the true natural religion—teaches perfect moderation by telling us to stay away from all extremes, and adopting the central course. Islam does not deprive man of the biggest natural incentive, to eat the fruit of one's own labour. It also does not open the door to let the wealth of the country accumulate in the hands of a few, or to the monopoly of a particular group. To enforce this, Islam has laid down some very intelligent basic commandments, which are briefly given below:

1. Islam has laid down a system of inheritance for the fair distribution of wealth. Islam does not declare that only the eldest son (Primogeniture) or only the male children have the right to inherit, but everyone, whether son or daughter, has a share in inheritance. Moreover, the wife, husband, mother, father, sister, brother and other close relatives also have a share in the inheritance. This system is such that if it is acted upon, the wealth of the nation will be justly distributed, and will never accumulate in a few hands.

2. Islam has forbidden the giving or taking of interest. In addition to its numerous other ills, interest is also a major source of unjust distribution of wealth. By forbidding it, Islam has closed the door of accumulation of wealth in a few hands.

Due to the extensive use of usury in this age, it appears as if life would be impossible without it. But this is merely an illusion. When Muslims ruled more than half of the world, all trade was done without interest, and it will be done without interest in the future too—God willing.

3. Islam has also declared gambling unlawful, because it also opens the door of unjust distribution of wealth. Instead of earning one's living by hard work, effort, and skill, it promotes the tendency to waste time, and to base one's income on chance.

4. Islam has also forbidden amassing personal wealth. Wealth should instead be invested in trade and industry to provide means of livelihood for the unemployed.

5. Islam levies a tax on the wealth of all rich people in the form of Zakat, which is distributed among the poor and deserving people. It is also spent to help those who have some skill but do not have the resources to use them. Islam has described the purpose of the system of Zakat as follows:

تُؤْخَذُ مِنْ أَغْنِيَاءِ هِمَّ وَتُرَدُّ إِلَى فَقَرَاءِ هِمَّ-

*'The real purpose of Zakat is to take a part from the wealth of rich people and to distribute it among the poor and needy.'* (Bukhārī, Kitābuz Zakāt)

Similarly treasures or gems unearthed from someone's private land, are also levied with a 20% tax.

6. In addition to the fixed tax of Zakat, Islam has also given mandatory commandments to Muslims to give alms to the poor, so that in addition to the Zakat, which is distributed by the government, people should also develop empathy for their less fortunate brothers and neighbours, which in turn fosters the spirit of cooperation and brotherly love.

7. Islam has ordained that if the above-mentioned resources are insufficient for the needs of the poor, then it is the duty of the government to help the needy and the less fortunate ones from its own treasury.

These are the seven principal ways through which Islam has provided for the just distribution of wealth. On the one hand, the door to take advantage of one's personal endeavours and efforts is left open and the mental capabilities of man are allowed to be stimulated by the natural incentive of lawful competition and the spirit to excel. At the same time, a system of just distribution of wealth is also enforced. This creates a wonderful middle way, which has the good of both worlds, and also saves us from the evils of both extremes. This is the golden way Islam has adopted.

Russian communism, in short, is not directly linked to atheism. It is only an economic system that has indirectly attacked religion for its own purpose. As I have said before, this attack is only a reaction taking people from one extreme to another extreme, and it carries the seeds of its own destruction within it. In contrast, the teachings given by Islam are full of modesty and justice. Of course, when Russia will wake up from its stupor, it will not find peace except in the religion of nature—Islam.

## Conclusion

**I** now close this part of the discussion which deals with intellectual arguments in favour of the existence of God. But, as I said in the beginning, I have intentionally avoided going into complexities, and have restricted myself to the elaboration of the major points. Moreover, I have addressed myself mainly to the youth who are more at risk from atheistic doctrines. What I have written should suffice for an unbiased person, but if some doubts still remain, I believe they too can be resolved in the light of the points discussed in this book. As for those who have shut their eyes to light themselves with bias and antagonism, I have no cure for them. Only God has, and it is to Him that I pray that He may cleanse their hearts. May there not remain a single person who passes away from this world without having recognised his Lord. Nothing could be more unfortunate for man than to leave this world without knowing the One Who created him, sustained him and gave him all his faculties.

I will now close this subject with a beautiful extract from the writings of the Promised Messiah<sup>as</sup>. He says:

'How truly unfortunate is the person who still does not know that he has a God Who has power over

everything. Our Paradise is in our God, our highest delight is in our God, for we have seen Him and have found every beauty in Him. This wealth is worth procuring even if it be at the cost of one's life; this ruby is worth purchasing though one may have to lose one's self to acquire it. O ye who are bereft! Run to this fountain, for it will satiate your thirst. It is the fountain of life that will save you. What shall I do, and how am I to impress this glad tidings upon the minds? By what drum shall I make the announcement so that people might hear that this is your God? What remedy shall I apply to their ears so that they hearken? (*Kashti-e-Nūh*)

## Epilogue

**B**y the grace of God, I have now come to the end of the discussion about the intellectual arguments in favour of the existence of God, but, as I mentioned in the beginning, these arguments can only lead man to the point where he realises that there *should be* a God. But no matter how perfect and clear this belief may be, it is far inferior to the belief that there *is* a God. The former can only be considered a speculation or an intimation, while the latter belief denotes clear observation, as if man has actually seen God and is left with no more doubts or misgivings. We shall discuss the latter belief in the next part of the book, and shall show how God reveals His hidden existence to Prophets and pious people, and how these people bring God close to the people through the miracles and manifestation of Divine knowledge and Divine power that it seems as if God has actually descended on earth and stands amidst His people. This is the same phenomenon that was exhibited by Adam<sup>as</sup>, Noah<sup>as</sup>, Abraham<sup>as</sup>, Moses<sup>as</sup>, Jesus<sup>as</sup> and Muhammad<sup>sa</sup>, in their respective times, while in this age it is the Promised Messiah<sup>as</sup> who is manifesting these wonders to the world. In his capacity as the

vicegerent of the Holy Prophet<sup>sa</sup>, the Promised Messiah<sup>as</sup> says:

'Come, I will show you that God exists, and that He is All-Knowing. As a human being, I do not possess perfect knowledge, but when God tells me that such and such a thing will happen, although it is hidden behind a thousand veils, it happens exactly as God had told. Come and test my claim. I will show you that God exists, and that He is the Almighty. Being a human being I do not have perfect authority over anything, but God tells me that He will do a particular thing in a particular way, and such work cannot be done by any human being in that manner. There are thousands of obstacles in its way, but it happens exactly as God had told. Come and test my claim. Come, let me show you that God exists, and that He is All-Hearing. He hears the prayers of His servants. I pray to God for things that are seemingly impossible, but because of my prayers God makes them happen. Come and test my claim. I will show you that God exists, and that He is the Best Helper. When His pious servants are besieged from all sides with hardships and hostility, He opens ways to security for them. Come and test my claim. Come and let me show you that God exists, and that He is the Creator; being a human being, I do not have the power to create, but He manifests His creativity through me. He sprinkled the drops of His ink on my shirt without the aid of any material means. Come and test my claim. I will show you that God exists and He speaks. He speaks with



love and affection to His special people as He spoke to me. Come and test my claim. I will show you that God exists, and that He is the Lord of all the worlds, and nothing is outside His protection. When He leaves off caring for something, it cannot exist anymore, irrespective of what it is. Come and test my claim. I will show you that God exists, and that He is the Master, and none of His Creation can disobey Him. He can ordain whatever He likes on whatever He likes. Come, let me show you His manifestations in the sky. Come, let me show you His manifestations in the air. Come, let me show you His manifestations in water. Come, let me show you His manifestations on the mountains. Come, let me show you His manifestations on nations. Come, let me show you His manifestations on rulers. Come and let me show you His manifestations on hearts. Do come and test my claim.<sup>6</sup>

This is a great claim indeed, but consider for a moment, can atheism survive if this claim is true? I swear by Him Who has my life in His hand, and Whom I have to face after death (as I shall prove in the second part of this book) that the Promised Messiah<sup>as</sup> practically manifested all these signs. The words initiated by God on the tongue of the Promised Messiah<sup>as</sup> are being fulfilled everyday like torrents of rain falling from the sky,<sup>7</sup> and many

---

<sup>6</sup> Taken from various books of the Promised Messiah<sup>as</sup> [Author]

<sup>7</sup> Please see '*Ḥaqīqatul Wahī*' and '*Nuzūlul Masīh*' by the Promised Messiah<sup>as</sup> for details. [Author]

prophecies will be fulfilled in the future. For instance, the Promised Messiah<sup>as</sup> has made this prophecy about the heavenly mission started by him:

'O people! Listen, for this has been foretold by God Who created the earth and the heavens. He will spread this Jamā'at of His in all countries, and will make them prevail with the help of reason and arguments. The days are near and are but come, when this shall be the only respected religion in the world. God will greatly and wonderfully bless this movement and shall frustrate all those who will try to harm it. This supremacy will continue till the Day of Judgment. I came to sow a seed, which I have done. It shall now grow and prosper and no one shall be able to stop it.'<sup>8</sup>

'God has informed me again and again that He shall give me great honour, and shall infuse my love into people's hearts. He shall spread my movement in the whole world, and shall cause my sect to become dominant over all others. People of my sect shall attain such perfection in knowledge and learning that they will silence everyone with light of their truthfulness, arguments, and signs. Every nation shall drink of this fountain, and this movement shall spread fast until it shall dominate the whole world. God has addressed me with these words: "I shall bless thee so much that Kings shall seek blessings from thy garments.".... O, ye who listen! Remember these words and guard these

---

<sup>8</sup> *Tadhkiratush Shahādatain*, pp.64-65

prophecies. These are words of God that will definitely be fulfilled one day.<sup>9</sup>

With regard to the universal progress of Islam, for which he was ordained, the Promised Messiah<sup>as</sup> says:

'The day comes when the Sun of truth shall rise from the west and Europe shall learn about the True God....The day comes when all religions but Islam shall perish. All devices shall come to naught but the heavenly device of Islam that shall neither break nor become blunt, until it has smashed *Dajjāliyyat* (Falsehood) into smithereens. The day comes when Divine Unity—which is felt even by those living in the wilderness and those devoid of learning—shall spread in all countries. That day will see the end of false atonement and the artificial god. With a single stroke shall God do away with all the schemes of the disbelievers. But this shall come about neither by the sword nor through the gun, but shall be wrought by bestowing light to ready spirits and by descending the truth upon the hearts. Then only shall you understand what I tell you now.'

Look at the state of the Ahmadiyya Community today which is like an insignificant ant in the vast world. The condition of the Muslims is that they are like a “sick person” before non-Muslim powers. Can anyone imagine such a great future for this community? Certainly not. If all the above happens

---

<sup>9</sup> *Tajalliyyāt-e-Ilāhiyyah* p.21

as prophesied, will it not prove that there is an All-Knowing and All-Powerful God overseeing the world, Who holds the reins of destiny in His powerful hands?

I now beg leave of my readers. Peace be upon those who accept the guidance sent by God.

A humble servant of God Almighty

Mirza Bashir Ahmad

Qadian, Punjab

# Index

## A

**Aaron<sup>as</sup> — 139**

**Aborigines of Australia — 113**

**Abraham<sup>as</sup> — 121, 123, 139, 141, 219**

emerged victorious — 121

thrown into the fire — 121

**Abū Jahl — 127, 128**

**Adam — 41, 51, 83, 86, 87, 89, 107, 109, 123, 183**

meaning of that, was made from clay — 87

**Adam<sup>as</sup> — 139, 219**

**Advantages of Belief in God**

answer to, there are people who

do not believe in God yet

they have true love for

mankind — 151

brings about true satisfaction — 173, 174

brings about unity — 148

encourages man to do good — 169

help understand the nature of things — 169

**Ahmadis**

persecution of, — 134

**Ahmadiyya Muslim Jamā‘at — 24, 87, 133, 135**

**Ali<sup>ra</sup> — 206**

**American Indians — 113**

**Antichrist — 133**

**Arabia — 9, 126, 128, 129, 130, 161**

**Arabs — 125, 130**

**Argument of Design**

everything in the world points to God — 62

example of flower — 63

example of housefly — 62

example of human birth — 63

example of human productive cells — 65

example of water — 66

symmetry and harmony in different of every creature — 65

**Arguments of Cosmology and Design**

The Holy Quran has used, repeatedly — 56

**Āryas — 121, 133**

**Atheism — 41, 53, 75, 84, 114, 116, 117, 151, 171, 172, 207, 209, 216, 221**

custodians of religion have

fallen prey to, — 7

disappointment in seeking the knowledge of God leads to, — 42

no nation has ever proclaimed, as its state religion — 114

people of West are more prone to, — 172

**Atheist**

two reasons for, to possess

sentiments of sympathy and love — 152

**Atheistic Arguments**

refutation of, — 177

**Atheists**

do not differentiate between

law of nature and of Shariah — 187

Most, are young — 52

really do not have any

arguments — 208

three kinds of, — 177

**Australia — 113**

**Austria — 202**

**Avagon — 189**

**Ayyub<sup>as</sup> — 139**

**B****Bashir Ahmad, Mirza — 224****Belief in God**

- advantages of, — 147
- brings about true satisfaction — 173, 174
- dissuades man from evil — 167
- encourages man to do good — 169
- first level of, there *should be* a God — 39
- helps understand the nature of things — 169
- is the most important source of producing sentiments of love and brotherhood in mankind — 150
- second level of, there *is* a God — 39
- two different levels of, — 37

**Believer**

- with average level of faith — 5

**Bilal<sup>ra</sup> — ix, 126, 127**

- an Ethiopian slave — 126
- persecution of, — 127

**Brahmans — 133****Buddhists — 3, 113****C****Cause and effect**

- itself requires an Architect and Controller — 180

**Certainty**

- three levels of, — 117

**Child**

- inherits health or morality from his parents — 190

**China — 113****Christianity**

- at its beginning its followers were tolerant later they became cruel — 157

**Christians — 3, 83, 113, 133, 204****Communism**

- communist leaders did away with all religious education in schools. — 209
- dangers of, — 210
- is only an economic system — 209

**Communism and God — 209**

- there is nothing in communism itself which could be taken as an argument against existence of God — 210

**Confucius<sup>as</sup> — 139****Cosmic System — 63****D****Darwin — 183****Darwinian theory**

- many scientists have strongly rejected, — 91

**David<sup>as</sup> — 139****Deosamajs — 133****Design of Universe**

- argument of, in proof of existence of God in the Holy Quran — 58

**Disbelief**

- poison of, has affected followers of all religions — 3

**E****East and West**

- comparison between, in intellectual approach — 171

**Egypt — 123****Egyptian police — 123****England — 137, 202****Eskimos of Iceland — 113****Europe — xii, 58, 160, 223**

in, was fought for political reasons — 160

### **Eve — 83, 89**

meaning of that, was born out of Adam's rib — 89

### **Evil**

three reasons of keeping away from — 167

### **Evolution**

atheists believe, is all are result of chance — 180

cannot be accepted as a proof of absence of God — 70

modern philosophy misled

people by the idea of, — 81

picture of birth of man

portrayed in the Holy Quran

is not in conflict with any

proven fact — 89

throws no light on the origin of the universe — 70

### **Existence of God**

all religions unanimously believe in, — 22

an insignificant minority denies, — 3

arguments of, are based on scientific principles — 80

atheists believe that existence of harmful things disprove, — 197

each Prophet gave testimony about, — 138

extinction of some species does not disprove, — 182

invitation of the Promised

Messiah<sup>as</sup> to men to test, by his miracles. — 220

methods of investigation into, — 29

millions of righteous people and saints gave testimony of, — 141

no proven fact of science can be used to raise any

objection against, — 78

people of present age do not

believe in God in reality — 3

proof of, based on experience is much more certain than

established facts of science — 81

question of, is outside the realm of science — 76

rational arguments in favour of, — 45

sense of good and evil inherent in every man is a proof of, — 106

there is nothing in communism itself which could be taken as an argument against. — 210

there *should be* a God is a stepping stone to the level of certainty — 41

true faith in, is only when it becomes a permanent part of one's life — 6

true knowledge of God requires perfect conviction — 43

western scholars and, — 68

## **F**

### **Faith or Superstition — 115**

#### ***Fitrat***

attribute implanted in every child from the moment of its creation — 48

#### **Freud**

many scholars have rejected theory of, — 208

seems to derive the idea of making God of father from the Christians — 204

theory of, — 202  
was a Jew — 204

### **Freud's Theory**

refutation of, — 201

## **G**

### **Ghulam Ahmad<sup>as</sup>, Ḥaḍrat Mirza**

claimed to be Mujaddid in  
1884 — 132

his mission is to absolve all  
religions from all charges  
against them — 158

### **Ghulam Ahmad<sup>as</sup>, Ḥaḍrat Mirza — 131**

### **Ghulam Ahmad<sup>as</sup>, Ḥaḍrat Mirza — 132**

### **Ghulam Ahmad<sup>as</sup>, Ḥaḍrat Mirza** was unanimously declared to be the Antichrist — 133

### **Ghulam Ahmad<sup>as</sup>, Ḥaḍrat Mirza** emerged victorious — 135

### **Ghulam Ahmad<sup>as</sup>, Ḥaḍrat Mirza — 158**

### **God**

a Being above Whom there is  
no other can be worthy of  
being called, — 93  
answer to why can there not be  
a creator of God Himself —  
91

attributes of, — 94

concept of Godhead and  
creation can never combine  
in one being — 94

Eternal and Uncreated — 91  
free from any limitations — 99

Holy Prophet<sup>sa</sup> meant that  
question of God being  
created must not be asked  
— 101

is Incorporeal and Infinite —  
14

no attribute of, is permanently  
suspended in any age — 86

*Promised Messiah<sup>as</sup> on*  
*attributes of*, — 103

Promised Messiah<sup>as</sup> on, — 217

the most subtle Being — 13

three sources put the question  
of, before us — 18

way to reaching, is likewise  
open to everyone — 142

will lose all His attributes if He  
is considered a created  
being — 95

### **God is Subtle**

reason alone cannot reach God  
for, — 38

## **H**

### **Hadith**

Ali<sup>ra</sup> said, 'I have recognized  
my God from the failure of  
many a firm resolve' — 206  
treasures of Earth and Heavens  
will be revealed in the later  
days — 198

### **Ḥaḍrat Ali<sup>ra</sup> — 46**

### **Handicaps**

will not be held responsible for  
their defects — 194

### **Harmful things**

reason for creating — 199

### **Hindus — 3, 113, 133, 158, 162**

### **Hira, cave of — 129**

### **Holy Quran**

all the scriptures have been  
interpolated except — 90  
is not a pharmacopoeia — 88

### **Holy Spirit — 123**

### **Hottentots — 113**

### **Human imagination**

can only imitate — 116

### **Human nature**



becomes clearer as one gets older — 52  
 every characteristic of, has a demand which is called its voice — 50  
 external influences either cause to degenerate or shine, — 48  
 fear of death is a result of internal change in man — 53  
 may be subdued by external influences but does not vanish completely — 111  
 tells us that a Supreme Being has created us — 51  
 testimony of, of existence of God in the Holy Quran — 51

## I

**Iceland** — 113

**India** — 121, 123, 137

**Inferiority Complex**

leads wise people to God — 206

**Intention**

has a deep impact upon man's every action — 31

**Isaac<sup>as</sup>** — 139

**Ishmael<sup>as</sup>** — 139

**Islam**

amassing personal wealth is forbidden in, — 214  
 did not spread at the point of sword — 129  
 forbidding of interest in — 213  
 gambling is unlawful in, — 214  
 inheritance in, — 213  
 just distribution of wealth in, — 213  
 ordains government to help the needy, — 215

prophecy of the Promised Messiah<sup>as</sup> about dominance of, — 223  
 system of Zakat in, — 214  
 teaches to model our morals after the morals of Allah — 175  
 teachings of, about God — 22

**Israelites** — 122

## J

**Jacob<sup>as</sup>** — 139

**Jains** — 113, 133

**Jesus<sup>as</sup>** — 123, 124, 132, 139, 141, 158, 204, 219  
 died a natural death — 132  
 emerged victorious — 123

**Jews** — 3, 113, 123, 161

**John Ambrose Fleming, Sir** — 91

rejected Darwinian theory — 91

**John<sup>as</sup>** — 139

**Jonah<sup>as</sup>** — 139

**Joseph<sup>as</sup>** — 139

## K

**Kabul** — 158

Ahmadis were stoned to death in, — 158

**Khabbāb<sup>ra</sup>** — 127

persecution of, — 127

**Knowledge about God**

cannot be limited for He Himself is Limitless — 40

**Krishna<sup>as</sup>** — 121, 123, 139, 141  
 emerged victorious — 121

## L

**Law of nature**

are at times employed to serve  
under the shariah — 189  
atheists believe that, cannot be  
creation of a Highly  
Conscious and Wise Being  
— 183  
existence of, does not exclude  
God from the scheme of  
things — 183  
know no friends or foes — 185  
**Law of Nature and of shariah**  
why it is important to  
distinguish between, — 192  
**Law of Shariah**  
is a code of life — 185  
**Laws**  
are for our own benefit — 29  
moral and spiritual progress is  
dependent on, — 30  
**Laws of nature**  
God has created two, — 181  
**Laws of nature and of shariah**  
do not interfere with each other  
— 188  
meant for the progress of man  
— 192  
**London — 137, 141**  
**Lot<sup>as</sup> — 139**  
**Love**  
among children of the same  
father — 152  
cannot be sensed by physical  
but none can deny it — 11  
necessary for progress of  
mankind — 153  
of a step-mother — 153  
two reasons for atheists to  
possess sentiments of, —  
152  
who does not exhibit, is not  
truly a religious person —  
165

## M

**Madinah — 128, 129**

**Magnetic force**

cannot be sensed by physical  
senses but none can deny it  
— 10

**Makkah — 125, 126, 127, 161**

**Makkans**

themselves broke their idols  
when became Muslim —  
130

**Mansuri — 57, 166**

**Modern Philosophy**

why people are misled by, —  
81

**Moral Argument**

a thief's conscience awakens  
when he is wronged — 106  
sense of good and evil inherent  
in every man is a proof of  
existence of God — 106

**Moral Consciousness**

claim of the Holy Quran that, is  
a gift from God — 111  
has been gifted to man from a  
Higher Being — 110  
is not result of experience —  
108

some times goes against norms  
and tradition of people —  
110

**Moses<sup>as</sup> — 122, 123, 139, 141,  
219**

emerged victorious — 122

**Muhammad<sup>sa</sup>**

emerged victorious — 124  
life sketch of, — 124  
was called *Amīn* — 125

**Muhammad<sup>sa</sup>, the Holy Prophet**  
— ix, x, xiii, 5, 9, 41, 86, 90,  
101, 124, 126, 127, 128, 129,  
130, 131, 139, 141, 157, 206,  
219, 220

persecution of, — 128

**Muhyuddīn Ibn-e-'Arabī, Sufi**

vision of, about hundreds of  
thousands of Adams — 87

**Muslims — 3, 83, 113, 128, 129,  
130, 131, 132, 133, 157, 158,  
161, 214, 215**

suffering from intolerance —  
157

## N

**Noah<sup>as</sup> — 139, 219**

**North pole — 141**

## O

**Oedipus — 202, 203**

**Oedipus Complex — 202, 203**

## P

**Pharaoh — 122, 146**

**Pious people**

calamities of, are rewarded in  
the hereafter — 194

**Poison**

benefits of, — 200

**Polytheism**

can never be born out of fear  
unless there first exists  
belief in One God — 115  
is a distortion of belief in One  
God — 115

**Precautionary Argument — 45**

given by Ḥaḍrat Ali<sup>ra</sup> — 46  
in acceptance there is a chance  
of benefit but in denial there  
is no advantage — 47

**Promised Messiah<sup>as</sup>**

invitation of, to men to test  
existence of God — 220

prophecies of, about prosperous  
future of his Jamā'at. —  
222

prophecy of, about dominance  
of Islam. — 223

**Promised Messiah<sup>as</sup> on God**

a poem of, — 25

**Promised Messiah<sup>as</sup>, the — iv, x,  
xiii, 24, 28, 34, 35, 54, 55, 62,  
86, 102, 132, 133, 134, 136,  
139, 141, 217, 219, 220, 221,  
222, 223**

**Prophets**

have been conferred on the title  
of 'witness' by the Holy  
Quran — 146

**Purpose for man's life**

question of, arise in every  
man's mind — 20

## Q

**Qadian — 166**

**Quraish — 125, 126, 128**

## R

**Ramchander<sup>as</sup> — 121, 139**

**Rational Arguments in Favour  
of Existence of God**

argument from human nature  
— 48

Argument of Universal

Acceptance — 112

cosmological argument and the  
argument from design — 55  
from creation to the Creator —  
57

precautionary argument — 45

Supremacy of Prophets — 119

testimony of the Righteous —  
136

the moral argument — 105

three levels of certainty — 117

**Reason**

can never take us to absolute  
certainty of God — 40

**Religion**

all, unanimously believe in  
existence of God — 22  
at its beginning its followers  
are tolerant after deviation  
they become intolerant —  
156  
followers of all, have drifted far  
away from their true  
teachings — 156  
human nature and reason only  
hint at the possibility of  
existence of God but, is  
certain about it — 21  
if all people disowned, they  
would still continue to differ  
in their principles — 163  
it is a misconception that, is the  
cause of wars — 155  
no man can be said to be  
without a, — 162  
results in conflict and turmoil  
when people have  
abandoned its true teachings  
— 160  
s, are source of peace — 156  
teachings of all, were originally  
based on Divine Revelation  
— 21

**Religion and Science**

Western Christian clergy is  
responsible for the defeat of  
religion in form of science  
— 84

**Reward**

if there were no choice of  
good/bad there would be no,  
— 196

**Russian Communism**

is not linked to atheism. — 216

**Russian Government — 209****S****Science**

all views and theories cannot  
be termed as proven facts  
— 77  
most people do not differentiate  
between theory and proven  
fact — 77  
no proven fact of, can be used  
to raise any objection  
against the existence of God  
— 78  
question of existence of God is  
outside the realm of, — 76

**Scientific research**

the best method of carrying out  
a, — 79

**Search of God**

a seeker searches God to reach  
Him — 32  
difference between a  
philosopher and a seeker in,  
— 31  
God does not reveal Himself to  
a philosopher — 32  
God should be sought like a  
seeker — 32  
is belief in God advantageous  
or we put ourselves in  
disadvantage by denying it  
is the criterion for, — 17  
philosopher searches God to  
satisfy his intellectual thirst  
only — 31  
Promised Messiah<sup>as</sup> on how to  
search of God — 34  
to ignore, is unaffordable — 22

**Sigmund Freud — 202****Sikhs — 3, 113, 133, 158****Sin**

is born when man refuses to  
follow God's commands —  
195

the cause of, — 194  
 thought of reward or  
 punishment can keep from,  
 — 168  
 true believers guard themselves  
 against, — 169

### **Solomon<sup>as</sup> — 139**

### **Souls**

transmigration of, — 189

### **South pole — 141**

### **Species**

extinction of some, does not  
 disprove existence of God  
 — 182  
 extinction of some, is not  
 without a plane — 181  
 some, are created to help and  
 support others — 182

### **Spiritual goals**

cannot be achieved just by  
 wishing for them — 142

### **Subtle thing**

are harder for physical senses  
 to experience — 13

### **Sumayyah<sup>ra</sup>**

persecution of, — 127

### **Syria — 121, 123**

## **T**

### **Taif — 128**

### **Taos of China — 113**

### **Testimony**

all, cannot be rejected on the  
 plea that, are not always  
 reliable — 138  
 importance of, — 136  
 two reasons for doubting a, —  
 140

### **Testimony of the righteous**

can any atheist prove that  
 Prophets were all liars or  
 out of their minds? — 141

cannot be rejected on the basis  
 that they might be self-  
 deceived — 143  
 in the field of observation there  
 is no possibility of delusion  
 — 144

### **The Book**

intended for young people — 1  
 intention of the writer with  
 regard to, — 167  
 reason for writing, — 1  
 was started to be written in  
 June 1925 — 166

### **Three levels of certainty**

*‘Ilmul Yaqīn*, *‘Ainul Yaqīn* and  
*Ḥaqqul Yaqīn* — 117

### **Transmigration of Souls**

is result of misunderstanding  
 laws of nature and of  
 shariah — 189

### **True faith**

masses and custodians of  
 religions do not entertain, in  
 present age — 6

## **U**

### **Umayya bin Khalf — 126**

### **Unity**

sense of, in nationhood is  
 neither powerful nor lasting  
 enough — 149

### **Universal acceptance**

all people equally believed in a  
 Supreme Being — 113

### **Universe**

a testimony of, in existence of  
 God — 38  
 age of the world is 7,000 years,  
 in Hadith is misconstrued  
 — 86  
 chain of cause and effect has to  
 begin somewhere — 72

creation, in the Holy Quran in  
 six *Yaum* does not mean six  
 24 hour days — 85  
 different theories of religions  
 about the creation of, — 83  
 everything in, has a purpose —  
 100  
 everything in, is dependent on  
 others for its subsistence —  
 100  
 everything in, works for the  
 benefit of the man — 75  
 functions under highly  
 intelligent law and system  
 of cause and effect — 72  
 initial state of the, is more  
 amazing and complex — 71  
 is a collection of countless and  
 diverse things which  
 demands that there should  
 be a Creator — 98  
 nothing in, is eternal or static  
 — 99  
 nothing in, is useless or  
 extraneous — 74  
 Why do we not accept the  
 World to be Self Existing?  
 — 96

## W

### Western Scholars

believe that every  
 transformation comes about  
 through laws of nature  
 without control of God —  
 72  
 believe that evolution is the  
 cause of this universe and  
 not God — 69  
 deny existence of God on the  
 basis of science and modern  
 technology — 68

hold that some nations in the  
 past did not believe in God  
 — 115  
 intermediate laws and  
 transformations disprove the  
 existence of God is a  
 deceptive technique of, —  
 73  
 many among, believe in God  
 — 75  
 world has been governed by a  
 fixed law since its inception  
 — 69

### Why can we not see God?

Beauty of God lies in His being  
 Hidden — 14  
 critics' objection that God must  
 be seen by physical eyes is  
 absurd — 13  
 if God could be seen by  
 physical eyes He would not  
 be worth believing in — 13  
 is an age old question — 9  
 means of information of  
 various things are different  
 but have same degree of  
 authenticity — 9

### Why people are misled by modern philosophy

modern philosophy misled  
 people by the idea of  
 evolution — 81  
 scheme of creation presented  
 by evolution contradicts that  
 of religion — 83

## Z

**Zakat** — 214

**Zechariah<sup>as</sup>** — 139

**Zoroaster<sup>as</sup>** — 139, 141

**Zoroastrians** — 3

**Zulus of South Africa** — 113