

Arabic

Mother of all Languages

By
Hazrat Mirza Ghulam Ahmad
The Promised Messiah and Imam Mahdi

Published By
Ahmadiyya Muslim Mission Nigeria
45, Idumagbo Avenue, Lagos.
P. O. Box 418 Tel: 633757

CONTENTS

Preface	...(iii)
Translator's Note	... 1
Minan al-Rahman <i>(A note by the author)</i>	... 3
Address No. 1	... 27
Introduction	... 66

FOREWORD

"Arabic - Mother of all languages" is an English translation of an Arabic book "*Minan-ur-Rahman*" written by the Holy Founder of the Ahmadiyya Jamaat Hazrat Mirza Ghulam Ahmad (*alahissalam*) in 1895. In this book Hazrat Ahmad proved that Arabic is the first revealed language and thus the mother and original source for all the languages of the world. The other languages are the derivations caused by various earthly and heavenly influences due to different environs and climes.

The original Arabic book is written in a very lovely, fluent and rhymed style. The main purpose of the book was to show the superiority of the language of the Holy Quran - Arabic over all other scriptures. That was quite in line with the divine mission of Hazrat Ahmad for which he was raised by God to prove the superiority of the religion of Islam and its Holy Book over all other religions and books. It is easy to understand that if it is proved that Arabic is the first and mother language, then it deserved to be preferably chosen for the communication of God's most universal and perfect message for the whole mankind. Leaving aside the huge and magnificent work done by Hazrat Ahmad for the cause of Islam, even only the service is very unique and has far reaching effects in favour of Islam.

The theory that Arabic is the mother of all languages, expounded by Hazrat Ahmad was not ideal and fantastic. The whole thesis is full of cogent reasons

and irrefutable arguments. The guide lines given by him are further elaborated by some of the scholars of the Ahmadiyya Jamaat. Out of them one well-known in this field is Mr. M. Ahmad Mazhar, who has traced many languages of the world including two major languages of Nigeria - Housa and Yoruba - into Arabic. The both books have already been published by the Mission and proving very useful for the laymen and educationists. The study of these books can rightly be recommended for those who are interested in this subject.

The book "Arabic - Mother of all languages" is being published on the auspicious occasion of the seventh Quranic exhibition being displayed this year at Calabar, Capital of Cross River State from 8th to 10th February, 1979. One of the features of the exhibition, is to display the excellences of the Arabic language - The language of the Holy Quran. This feature of the exhibition always proved very interesting and educative, and we hope that this publication shall prove very useful addition in the exhibition and it shall be highly appreciated by all the students of Islamic and Quranic studies.

Lagos. February 6, 1979.

M. A. Shahid.
Amir Ahmadiyya Jamaat
Nigeria.



TRANSLATOR'S NOTE

Minan-al-Rahmaan—the Arabic title of this book—literally means: “Some Favours of the Beneficent God”. The word “Favour” may have reference to the Arabic language which is claimed by the writer—Hazrat Mirza Ghulam Ahmad, the Promised Messiah and Mehdi and Founder of the Ahmadiyya Movement in Islam to be the ‘Mother of languages’, the First Revealed language, or pre-eminently suited to the needs of a superb Revelation like the Holy Quran; and equally to the argument, revealed to the author by God in support of the above claim—which argument may be interpreted as a special “Favour” to him granted by the Beneficent God.

This thesis claims that the first speech taught to men was the one taught by God Himself, and that this speech was Arabic—all the other languages being the “offsprings” or offshoots of Arabic, which have developed as “corruptions” of the primeval language. A strong piece of evidence to support this claim is to be found, according to the author, in the highly organised system of *Mufradaat* possessed by Arabic. These *Mufradaat* are the so-called ‘root-words’—the ‘simples’ or elementary symbols of speech—which are the divinely communicated basis of all human articulation, and which are so varied and of such a comprehensive character as to serve the needs, not only of ordinary speech, but also the demands of

all knowledge, religion, philosophy, culture and science. No other language, it is claimed, is possessed of this quality. In illustration of this extraordinary feature of Arabic, the book sets out a fairly extended essay in Arabic, wherein the author successfully deals with some of the topics relating to the aforesaid fields of human development. And this is done, wholly and solely, in Arabic “root-words” or “simples”. The essay is held out as a challenge to advocates of other languages to produce a similar document in their own respective tongues in a medium comparable to the *Mufradaat* of Arabic. The system of *Mufradaat* available in Arabic is, as a matter of fact, held forth not only as a proof of Arabic being the “Mother of Languages” and as the language *par-excellence* of Revelation, but also as a corroborative fact in support of the Holy Quran being the most superior and superb Revelation from God Almighty. The other languages, it is pointed out, are the outcome of human intervention brought to bear on Arabic—the original speech of Man.

In translating, no attempt has been made to part from the gear, or skip passages of the book, for that would have detracted from the force of the material, and from the purpose the author had in view. Therefore, the frame-work of the whole writing—each individual sentence—has been preserved in English—which is a rendering not direct from the original Arabic, but from its Urdu translation.

Kazi Abdul Hamid

26, J, Model Town,
Lahore.
9. 8. 1963.

Minan-ur-Rahman

“Favours of the Beneficent God” .

*In the name of Allah,
the Beneficent, the Merciful*

All praise is for Allah, the Lord of Bounty and Benediction ; and peace be upon the Chief of Prophets, the Light of communities of all the Prophets ; and upon his Companions—the true Guides and the Chaste ones. Now, therefore, as the Holy Quran is a brilliant ruby and a shining sun, such that the rays of Truth emitted by it, and flashes of light that indicate its divine origin, not merely in one or two, but in thousands of aspects, are appearing to view, and as, the Light Divine of the Holy Quran reveals itself with increasing strength, according as opponents of the firm faith of Islam try to extinguish it, and as by its beauty and charm it is attracting the hearts of all discerning people, therefore, in this dark age too, when the Christian clergy and the Hindu Aryas have left no stone unturned in offering insult and indulging in ridicule, when, in their short sightedness, they have launched against this Light all those attacks which the most ignorant and the most bigoted person could launch, the Eternal Light of the Quran, has itself furnished proof, from all points of view of its being of divine origin. A great distinction of the Quran is that it itself puts forth its claim regarding all its teachings and all its excellence and then itself renders proof of such claim. This great distinction has not fallen to the lot of any other Book. A great proof from among the proofs the Holy Quran has furnished in support of its divine origin

and of its superior and lofty status, is the one for detailed and expanded examination of which I have compiled this book—the proof of which emerges from the pure spring of the phrase “the Mother of Languages”, the sweet water of which shines like the stars and quenches with the water of certainty, the thirst of every one, thirsty for divine knowledge, clearing them of all sort of doubt and suspicion. This argument has not been put forward by any book in the past, and if the Vedas or any other Book has put forward such an argument, it is incumbent upon the followers of such book, first to point out, at the time of comparison, the relevant context of the Vedas or of such book. The purport of this argument briefly stated is that an examination of the different languages of the world shows that all of them have common features. Then, further and a deeper examination establishes the fact that the Mother of all these languages, which have common features, is Arabic from which all the other languages have emerged. Next, complete and comprehensive research, armed with knowledge of the extraordinary properties of Arabic, leaves no possibility of escape from the conclusion that this language is not only the Mother of Languages, but is the Divine language which, by God Almighty’s special design and by divine inspiration, was taught to Man in the beginning, and that it is not something invented by human beings. Again, the fact that of all the languages, the language of divine inspiration is Arabic leads necessarily to the result that it is only the Arabic language which can suitably form the vehicle for the communication of the perfectest and superbly complete revelations from God Almighty, for it

is necessary that the Divine Book, which has been sent for the guidance of all nations, should be revealed only in the language of divine inspiration ; it should be in a language which should be the Mother of all languages, so, that it should possess a natural affinity with every language and with those who speak that language, and that, by reason of its being the language of divine inspiration, it should possess the blessed properties which are to be found in things which proceed from the Divine Hand of God Almighty. However, as the other languages were also not manufactured by the conscious efforts of human beings, but rather, happen to be corruptions evolved out of the same divine language, through a divine decree and being the offspring of the same, therefore, it was not improper if inspired books should be sent down also in those languages for the benefit of particular communities. It was important, nevertheless, that the most powerful and the most superb Book of revelation should come down only in the Arabic language, for it is the Mother of Languages and the true and genuine inspirational language which has issued forth from the mouth of God Almighty and, as this argument has been furnished by the Quran, as it is the Quran which has put forth this claim, and there is no other book in Arabic which has made such a claim, therefore, obviously, it cannot but be admitted that the Quran has proceeded from God and that it is the guardian over all books, or else, the other books too would stand invalidated. It is with this object, therefore, that I have written this book, wherein I have set forth first, by the help of God Almighty, the proof for the common origin of languages, and then the arguments in support of

Arabic being the Mother of Languages and its being truly the inspirational language, and, lastly, by basing my conclusion on the fact which is a unique feature of Arabic that it is the only perfect, genuine and inspirational language, should furnish sure and absolute proof of the final result that of all the Divine Books, it is the Holy Quran which is the most superior, the most exalted, the most complete and perfect and embodying the highest qualities of any Book, and it is the Holy Quran which is the Mother of books as Arabic is the Mother of Languages. As links in the chain of this research, it would be upto me to traverse three stages, namely,

First stage : To prove the common origin of languages.

Second stage : To prove Arabic to be the Mother of languages.

Third stage : To prove Arabic to be an inspired language by reason of its extraordinary features.

But, as our opponents are fully aware that if, by such research, the decision turns out to be in favour of Arabic, one would have to admit not merely that the Quran is from God, but it would also have to be accepted that the Book which has been revealed in the true and perfect revelational language is no other than the Quran ; all other languages are indebted to it. The disclosure of this Truth, therefore, must give cause for lot of wailing among all the nations, especially among the Aryas who without rhyme or reason believe that their language i.e. Sanskrit, is the language

of God, which they say, is the only most perfect language of inspiration, being also the Mother of languages, whereas, not a single verse of the Vedas has thus far been put forward which should show that the Vedas have at any rate put forward such a claim. It would be recalled that before now, some scurrilous-tongued and ignorant Aryas have been uttering nonsense against the religion of Islam. In spite of crass ignorance and of lack of knowledge, they have been interfering in religious disputations. Some mischievous, immodest and mean people have been making disrespectful observations regarding the Holy word of the Almighty God—the Holy Quran—by unjustly taking sides with the Vedas. They brought out all the filth that they had kept inside, and thus deceived the ignorant, as if they were great scholars of the Vedas or were learned Doctors, as if, they had discovered number of excellent features of the Vedas which had made them to incline towards them. Now, however, there would be held a systematic research regarding which no ignorant person of any religion dare open his mouth, for to speak in such a matter requires knowledge and intellectual equipment. Absurd, or irrelevant talk, will not do here. The chain of research here contemplated is so perfect that it has its roots in the earth and its branches in the heavens, that is to say, that one who will climb up this tree will at last reach up to the pursuit of spiritual Truth, and, as is obvious, though the branches are nurtured by the roots, the fruit which is eaten is not to be found in the roots but hangs from the branches, so, the ultimate result of everything appears from the branches of the relevant knowledge. Those who justly and fairly discuss the pros and cons of it, who will pre-

serve the proved facts in their mind, are able very clearly to see the fruit with which the branches are laden.

Let it be known that in order that one might reach up to the conviction that the Quran is from God and is the Mother of Books, only three issues require to be settled which have been set out above a short while ago. Without a doubt, anyone who will bring himself to understand properly the three issues, will have his vision cleared of ignorance. He will in any case have to accept the result following from facts of the discussion.

The first of the three issues—the common origin of languages—has been settled in this book so clearly that no further action can be conceived of in regard to research of a high standard, for, to prove common origin, it is enough to prove one single word to be common to more than one language, but, I have set out in this work thousands of words which are common, and have with great clarity, shown that Arabic covers common ground with every other language.

The second issue is that of the languages having common features; it is Arabic which is the Mother of languages. Accordingly, the reasons for it have been put forward in detail. I have proved that of the special qualities of the Arabic language is the quality of an inherent system; it displays the beauty of divine handiwork in the same way as the other works of the Almighty God in the universe. It has also been proved that all other languages are the deformed outlines of Arabic. So far as this blessed language has preserved its shape

and form in the midst of those other languages, it shines forth like a ruby affecting the hearts by its seductive charm. The extent to which a language has suffered deterioration, to that extent it has undergone a change in its delicate charm. It should be evident that everything proceeding from the Hand of God, so long as it remains in its original shape and form, possesses necessarily qualities of an extraordinary character. Man is unable to make anything like it. But, as soon as it shifts from its original state, its shape and beauty forthwith suffers a change. A tree, for instance, in its real and original state, is a beautiful and lovely sight. By its charming greenness, its comforting shade, and its flowers and fruit, it loudly proclaims: "Man is not able to make anything like me." When, however, it falls from its position of grace, when it dries up, forthwith, all its qualities suffer a change—there remains nothing of its colour or glitter, no longer can one see its charming greenness, nor can one expect it to develop or grow further or to bear fruit. For example, a man having youth and spirits, how bright is his face, all his faculties nicely discharge all their functions, and how gracefully is he dressed in flattering clothes. When he is dead, however, no longer have his eyes the same charm or attraction, nor can one witness his erstwhile attractive face or his ability to hear, see, understand, recognise, or to walk about. On the contrary, his power of normal speech takes leave of him. These examples indicate the difference between Arabic and the other languages. The Arabic language serves like a delicate natured, and intelligent man, who can make himself understand by various means. For example, a keen and intelligent person, sometimes, makes use of his eye-

brow, his nose or hand to suggest what the tongue might have explained, that is to say, he is able to make his addressee understand by means of fine suggestion. This method of suggesting one's meaning is one of the qualities of the Arabic language. By employing the adjectival *al* (alif and laam), this language achieves a result which other languages bring about by pressing into service a number of words. Sometimes, by employing merely the nunation called *Tanween*, it works out a sense which other languages are unable to produce by making use of long sentences. And so, the signs *zer*, *zabar*, and *pesh* serve the purpose of words, such that, other languages, without use of unnecessary sentences, are unable to match it. Some Arabic words, in spite of their smallness, carry a lengthy chain of meanings which leaves one guessing in wonder as to wherefrom had those meanings emerged. For example, *عرضت* (*arazto*) means "I have roamed about Mecca, Medina, and all the habitations around them." *طهفت* (*Tahfalto*) means, I eat and have determined always to eat millet bread". *جشم* (*Jasama*) means: "Half the night has passed" *حيعل* (*Haya-al*) means; "Come; pray! It is proper-time". likewise, there are many words which consist of only a letter but meaning of which consists of two or three words, as,

ف (*fi*) "Be faithful",

ق (*qi*) "Keep an eye on",

ل (*li*) "Come nearer",

ع (*I*) "Call to mind",

إ (*I*) "Promise",

خ (*Khe*) "Go, neither slowly nor fast, but

rather with moderate pace”,
 ه (hi) “Burst thyself or become weak”,
 د (di) “Pay blood-money”,
 ر (ri) “Flare up, become brighter, or come
 out of the fire-place”, “Become dirty”,
 ش (she) “Paint thy garment with patterns”,
 ن (ni) “Be slow or lazy”.

And, among the curious features of Arabic, has been discovered the property, that it comprehends all the special qualities of the different languages. For example, some of the languages—for instance, the Chinese has all its words made up of only one entity (part), and every entity has its own permanent meaning. This quality too has been found in some departments of Arabic. Likewise, it is said that the words of the aboriginal language of America are formed of several entities or parts, and their entities or parts have no meaning of their own. This quality too is to be found in some departments of Arabic. Again, in the native American and Sanskrit languages, there are inflexions for the expression of change of meaning. These inflexions are to be found also in Arabic. There are no inflexions in the Chinese language ; in it there is a separate word for every new idea. This is to be met with also in Arabic in relation to some words. When it is found, after pondering and fully delving into and holding an intimate and deep investigation into this matter that the Arabic language comprehends indeed all the different qualities of all the other languages, it has necessarily to be admitted that all these languages

are branches only of the Arabic language.

Some people raise the objection that if one language is admitted to be the root and origin of all the languages, reason would repudiate such a conclusion, as also the objection that during a period only of three or four thousand years, such a vast variation should have taken place between languages deemed to have arisen from the same source. The answer to this is that this objection is really of the category of reasoning which bases an invalid conclusion on an invalid premises, or else, it has not been settled finally that the age of the earth is only four or five thousand years, or that before this period, there was no sign of earth or heaven. On the contrary, it appears from a close study of this subject that this earth has been habited from times immemorial. Apart from it, remoteness in time and place is not the only cause of lingual differences. On the other hand, a powerful cause also is, that by reason of the nearness or remoteness of a place from the equator, of the distinctive effect of the various plants, and because of other unknown factors, every locality inheres in its inhabitants a proclivity of a special kind, towards developing a peculiar voice-apparatus, a distinctive accent, and a form of words which is of a peculiar character. That is the motive force which gradually leads to a distinctive mode of speech. That is why one finds that people of some lands are unable to pronounce the letter (za), some are unable to pronounce the letter (ra), just as, among human beings, there are necessarily to be found differences of colour, of span of age, of morals, and the existence of peculiar diseases by reason of the differences of the countries of their

origin, so is this difference, for, differences of languages, are also subject to the same influences. It is, therefore, not legitimate to suppose why this difference remained limited in its extent all these thousands of years why did it not travel further, for, differences could develop only to the extent warranted by the relevant influences. How could they go any farther? This is equivalent to asking why, while there were differences in colours, ages, diseases, and morals, there developed no difference, such that human beings had developed ten eyes instead of one! What answer can there be to this illegitimate query except that these differences were not arbitrary but were brought about under physical laws. The extent of the differences was determined by the relevant laws. In short, whatever changes take place in the physical frame of man or the natural trends of ideas by the operation of heavenly and earthly influences, these changes necessarily effect a change in the links of the chain of languages. Therefore, by their very nature, languages are obliged to undergo relevant changes. They deliberately bring about a change in a word of another language, which happens to find its way into them. So, it is an excellent argument that languages by reason only of their creation which is influenced by factors operating from the heavens and the earth, are by their nature in need of change. Apart from it, the Christians and the Jews have no option but to admit that Arabic is the Mother of languages, for, it is established by the clear authority of the Torah that in the beginning there was one language; then, God Almighty, cast differences into them at Babel, *vide*; Torah Genesis, chap 11. All agree that the city of Babel was located in the region where Karbala is located

to-day. Then the conclusion derivable from the statement in the Torah is no other than that Arabic is the Mother of all languages. British and Muslim scholars agree that Babel, suburbs of which sprawled over 200 miles in length, which, in point of population, was equal to the population of five cities like the city of London, which had also wonderful and elaborately laid out gardens, and through which flowed the river Euphrates, was located in Iraq in the Arabian Peninsula, that after its destruction, with the debris of it, were built the cities of Basra, Kufa, Halla, Baghdad, and Midian. All these cities are situated near about its boundaries. This, therefore proves that Babel was located in the Arabian peninsula. Accordingly, Babel has been shown in a map published at Beirut, within Iraq, in Arabia.

In the original Hebrew Torah, in the Book, Genesis, verse 1, there is this writing :

ويهي خل هارص شفه آخت و دبريم - آحاديم

“And the whole earth was one lip and speeches identical”. It ought to be clear that “the whole earth” cannot mean the soil only of Babel, which is known by the name of Sin-aar, for, this verse relates to the stories set out earlier in chapter 10. Therefore, the verse aforesaid means that all the nations inhabiting this world had one and the same language, up till the time a group of them reached Babel. After they had reached Babel, God Almighty made their languages different one from the other. Differences were cast into the languages by the inhabitants of Babel having been pushed out into different countries, as is borne out by the 8th verse of this same chapter, which is this :

و يفص يهوه آتم مشم عل بنى كل هارص

i.e. "God dispersed them from there over the whole earth". Evidently, these people, having been dispersed from Babel, migrated to different countries. The word *كل هارص* which, has been used in verse 1 to indicate that the whole world had one language, the same word, in verse 8, has been used to show that the inhabitants of Babel, having been subjected to divine punishment, dispersed all over the world. By reading together these two verses, and looking over the preceding chapter, it becomes clear that the meaning of these verses is that before the event of Babel, the world had only one language, which is the agreed creed of the Jews and the Christians. Whoever doubts this statement is very much mistaken. This creed is of one of the clear authorities of the Torah, which is deemed to be agreed to by the people of the Book from ancient times. However, it has to be admitted that when, according to verse 1 of chapter 11 of Genesis, the language of the whole world was one, it would be absurd to suppose that all mankind, having migrated from their respective lands, came to stay in Babel. There appears to be no reason why had they left their countries. The truth, however, appears to be that as after Noah's Deluge, God Almighty had desired that humanity should quickly multiply by the process of procreation, Divine Providence in its Absolute Power had left them to enjoy, for a length of time, good health and peace. As a result of it, they multiplied and prospered, and made extraordinary progress. Thereupon, some of the communities, not finding enough room in their own countries, moved towards Sin-aar, the land of Babel and reaching

there populated that city, increasing in numbers such that no parallel of it could be found in any age. Then, they dispersed to other cities and thus became the cause of the differentiation of so many languages of the world.

If, however, it is objected that the Arabic language which is declared to be the Mother of languages, has not the same relationship with all the languages — with some it has a stronger relationship than with others. For example, the Hebrew language, after a cursory examination, turns out, with only a slight change, to be Arabic. Such a relationship is not to be found with reference to Sanskrit or the European languages. The answer to this is that though Hebrew and its other branches, have been formed, after a slight change, from Arabic, and that Sanskrit, etc. all the languages of the world have come into existence through a process of far - reaching change, yet by fully pondering over it, and by looking at the operative factors, it clearly appears that the speeches and words of these languages have been transplanted into a variety of shapes and forms from Arabic simples.

And, among the special points of excellence of the Arabic languages, which are exclusive to it, which I shall explain and dilate upon in their respective contexts, and which constitute a conclusive argument in favour of its being the Mother of Languages and a perfect language and the language of Revelation are five points which are as under:—

First point of excellence : Arabic has a

complete organised structure of roots, that is to say, the roots meet fully all the needs of human beings in the field of expression ; the other languages are not so fitted.

Second point of excellence. In Arabic, the names of the Divine Being, the names of the principal constituent parts of the universe, of plants, animals and minerals and of the members of the human body, possess, in the why and wherefore of their contents, deep philosophy and learning. Other languages can never equal Arabic in this respect.

Third point of excellence : The Additions and the roots of Arabic words are perfectly organised. The scope of this organisation, by linking into one philosophical chain, all the verbs and nouns, belonging to the same root, points out their interrelationships. This is not to be found, to this degree of excellence, in other languages.

Fourth point of excellence. In Arabic expressions, words are few but meanings are many, that is to say, the Arabic language makes use of (أ) *alif*, and (ل) *laam*, and nunation (تنوين) and the sequence of words, in such a way that to express the same meaning the other languages need a number of sentences to be linked up for the same purpose.

Fifth point of excellence. Arabic possesses roots and expressions which are the perfect means of portraying the most delicate and deep things of the mind and human ideas.

Now, as it heavily lies on me to prove

that Arabic has a perfect and organised system of roots such that the other books are unable to match it, and in order that I should prove the remaining points of excellence also and in the same manner, it becomes necessary for me that I should write now this discourse in the Arabic language, for, it lies on me to show up all these points of excellence to the opponent, and, if he characterises some other language as the language of Revelation or the Mother of languages, to demand from him proof of such points of excellence, and, further, as it is a heavy responsibility, I have thought it expedient, that, in order fully to convict and quieten the opponent, something should be done by which all such false objections may be completely destroyed, which an opponent, having been defeated in argument, puts forward by way of an absurd attempt at making out an empty excuse. For example, an Arya opponent in order to beat a retreat, may say, that it is an unfounded claim to make that Arabic has these five points of excellence to the exclusion of all other languages, for as he would say this could be true only if "you had a full knowledge of Sanskrit", and as there is no such acquaintance with that language, such a claim is only a clever idea, which might probably turn out to be wrong on investigation. Though I have already answered this purposeless suggestion by observing that this inquiry of ours is the inquiry of a number of persons who include also those who know Sanskrit, I proceed to set out now, finally to bring home my argument, a way of decision from which no one might beat a retreat. And that is this. If I falsely claim that Arabic is exclusively possessed of the five points of excellence which I have already set out ; and should a Sans-

krit scholar etc., prove that his language equally shares with Arabic these five points or is superior to it. I make absolute and irrevocable promise to pay him five thousand rupees without let or hindrance. Be it noted that this promise of a reward from me is not like the absurd hand-bills of ordinary members of the public for anyone to think that it is nothing but empty talk or to say "who will give? or who will receive?" I notify publicly that anyone having this suspicion may satisfy himself as he may like, if he so wishes; the money may be deposited in the Government Bank, or if he so likes, it may be deposited with an Arya moneylender. If I fail to deposit the money according to his wishes, or fail to deposit it one month after the publication of his request or after the date of receipt by me of a registered letter, I shall undoubtedly be a liar and a bragger, and all my scheme will become unreliable. It will be necessary, however that whoever will apply for the deposit of money, should also state in his application that he will complete his work in so much time, and declare that if he is unable to complete it in that much time, if he is unable to prove his claim by instituting a comparison, he will, without any excuse or demur, pay an amount of money by way of damages, determined by arbitrators, or a court, consistently with the damage suffered by reason of that much amount being locked up or withheld from commercial investment for the relevant duration.

It should be clearly noted that I have prepared this book after a month and a half of toil and labour. This work commenced when the month of April, 1895, had run some days, and

there was some time before the end of May, 1895, when it was finished. During this time of toil, no one single day was devoted completely to this work : one-third or one-fourth of the day, at the most, was spent in poring over it. If full days had been utilised in labouring over it, the work might perhaps have been finished in a matter of a week or ten days. Now, however, those who will write anything in opposition, will not have to confront labour which I have had to put in, for me it was necessary that I should cast a profound look over all the languages and prove Arabic to be of a common origin with them. After proving such common origin, it was necessary to prove Arabic by its special points of excellence and its extraordinary qualities, to be the language of Revelation and the Mother of Languages. Our opponents, however, will not need to put in so much labour. No, I shall be agreeable if as against the points of excellence of their own language, as many qualities as I have set out in this book in relation to Arabic, they should prove and put forward all such qualities in their respective languages. By way of a specimen, for instance, I have proved, by setting forth roots of Arabic having extended ideas, that Arabic possesses a complete and organised structure of roots, which is capable of expressing ideas of every kind. The same specimen of roots should be pointed out by them in their own language. This is a very small job which will take only a few days. Thus laborious work has been very much reduced. No, one acquainted with Vedic Sanskrit, for instance, can put forward such examples in a matter of two or four days, provided of course Sanskrit has such examples : What do I just now demand from the votaries of other languages ? —

only this that they should prove the existence in their languages of properties which I have proved are to be found in Arabic. For example, it should be evident, that a perfect language should necessarily possess a perfect and organised system of roots, that is to say, it is essential that a perfect language which is called the language of Revelation and is the Mother of Languages, should possess a full store of roots, when it transmutes ideas into shape of words, such that, when a man wishes to talk comprehensively about subjects like, for instance, unity of God, associating others with God, the Rights of the Divine Being, the Rights of creatures, religious creeds, their arguments, love and social intercourse, spite or hatred, the praises of adoration of God Almighty or His Holy Names, the refutation of false faiths, history and biography, the ordinances of religion, of their limits, the Hereafter, trade, agriculture, or service, astrology or astronomy, physical sciences, medical knowledge, or logic, the roots available in the language he owns should be able to assist him so that in relation to every idea that may arise in his mind, there may be in existence a corresponding root-word, that this circumstance might serve as an argument to prove that the Perfect Being Who has created man and his ideas, the same Being brought into existance, from earliest times, the root-words to express their ideas. Our heartfelt sense of justice obliges us to admit that if in any language there is to be found the quality, namely, that such language possesses, corresponding to the content and scope of human ideas, a way of expressing them by means of root-words, that every fine distinction that is found in actions, can be demonstrated by such language in speech, that its

root-words are capable of meeting all the needs of ideas, such a language undoubtedly is a revelational language for it is the act of God Almighty that He has created for man such language which is ready to express ideas of thousands of kinds. So, it was necessary that man should have been bestowed, in accordance with the store of such ideas, with a store of root-words of speech, so that the Word and Act of God should be on the same level. But, to me the use of grammatical evolutions at moments of need is not the speciality of any particular language. Thousands of languages are stricken with the calamity of a drawback that instead of root-words they make use of complex grammatical constructions, which shows that at a time of need, such constructions have been invented by man. Therefore, the language which is immune from such a calamity, which possesses in itself the quality of working out its purpose by making use of root words, whose speech is in accord with the action of God Almighty, that is to say, it is in accord with the upsurge of ideas and is of the same weight with them such language, undoubtedly, will acquire a place of extraordinary excellence, and, in relation to all languages, will hold forth a speciality so as to deserve to be genuinely called the language of revelation or the action of God. The language which, having been endowed with this high excellence, issues forth from the Mouth of God Almighty, which is in a special sense the possessor of extraordinary excellence and which is the Mother of languages and with regard to such a language, it would be the demand of honesty to say that it is the one language which has been held to be deserving of the distinction, of God's high-and-perfect revela-

tion being sent down in it, the other Revelations being only branches of this Revelation as the other languages are the branches of this language. So, after this discussion, I shall take up the theme that genuine, the perfect, the complete, and the consummate Revelation which was to be given to the world, is no other than the Holy Quran, and, with the help of these preliminary observations, shall make manifest the result that, by accepting the Arabic language as the Mother of languages and the language of Revelation, one has not only to admit that the Quran is the speech of God but also that it is the Quran alone, which should be called a genuine Revelation, a consummate and most complete supreme book. And now, in order to lay bare the system of root-words, and with reference to other points of excellence, I shall take up the Arabic portion of this Book. And the strength and power is only with God, the High, the Great.

CAUTION

Before I begin the Arabic portion of this book, it is necessary to state, that, at first, I had intended to collect and to put forth, only the root-words of Arabic, but, then, I considered, that in that case, perhaps, some people might not be able clearly to understand what I want to establish, for, apparently all people possess some little store of root-words. For example, though Sanskrit has a very limited number of root-words—scholars of this language opine that it contains not more than 400 roots yet, as the number is 400, no one can say, it is nil. And though researchers in Arabic have found out that its root-words are more

than even 27,00,000, yet, so long as a bigoted opponent is not proved to be wrong in accordance with a set principle, he would not disabuse himself of his petty and mischievous "why and wherefrom". Therefore, it appeared to me to be a very reasonable proposal to make a demand for a system of root-words in every subject dealt with in this discussion. By a system of root-words I mean, every subject must be carried to its natural consummation by a writing composed only of root-words, and then, the opponents might be asked to bring forward the like of it. This method will lead to a clear decision as well as to an estimate of the quality of eloquence and facility of expression to be found in any language. Apart from this, as, improving the existence of root-words, it would be necessary that every contestant must not merely put forward a scattered list of roots-words but rather should hold them forth in the garb of the essays that he might put in black and white as against my own discussions, ignorant people devoid of any knowledge will not be in a position to poke their nose into this discussion. As, for instance, the Arya Samaj, not long ago, pitched against Islam, a wretched ignoramus and a man of extreme folly and shallowness, a Hindu, Lekhoram by name, who only made use of abusive language, and who, mimicking the Christians, put forward the absurd objections which the ignorant of them had put forward against Islam. This cannot be allowed to happen in these discussions, for this is learned controversy. Scoundrels, dirty-natured, and bad tempered persons of this type, who at the same time are highly ignorant and devoid of knowledge will now have no scope for intrusion, and the public will come to know the real worth of these

people.

And, herein, I cannot but be thankful to friends who have assisted me in this work aimed at establishing the common origin of languages. I wish to declare it with pleasure that these sincere friends of ours have exhibited, in the task of establishing the common origin of languages, an enthusiasm which will certainly remain memorable till the end of this world. These champions of God have heroically dedicated their time to us ; they have worked day and night putting in much labour and sweat to complete this gigantic task. I know, they will enjoy great divine favour, for they have participated in a campaign from which presently, Islam will emerge with flying colours. Everyone of them deserves to be decorated with a Divine medal. I cannot adequately express myself how, in every meeting, in order to follow out a common feature, they have pursued their inquiry, by themselves, to remote lengths and how, then having returned successfully they have held forth the gift of a common expression. They have carried this task to such a length that by this process, languages of the world were all collected before us. I shall never forget that in this great venture, my sincere and true collaborators have rendered me assistance such that I am at a loss to give an estimate in words of it. I pray that their labours may be accepted in the sight of God Almighty ; may He accept them in His Favour, and ever keep them far away and protected from the evils of life ; may He vouchsafe them His own love and aspiration, and may He be with them. Amen !
The names of these friends are :—

(1) Brother Hakim Maulvi Nur-ud-Din

- Sahib of Bhera.
- (2) Brother Maulvi Abdul Karim Sahib of Sialkot.
 - (3) Brother Munshi Ghulam Qadir Sahib of Sialkot.
 - (4) Brother Khwaja Kamal-ud-Din Sahib, B.A. of Lahore.
 - (5) Brother Mirza Khuda Bakhsh Sahib, Tutor of Nawab Muhammad Ali Khan Sahib, Kotla Maler.
 - (6) Brother Mufti Muhammad Sadiq Sahib of Bhera.
 - (7) Brother Munshi Ghulam Muhammad Sahib of Sialkot.
 - (8) Brother Mian Muhammad Khan Sahib, Kapurthala State.

God knows best who, among them, put in a larger measure of labour in this task. He will not waste the labours of anyone of them. So far, however, as my own knowledge and observation tells me, the labours of Brother Hakim Maulvi Nur-ud-Din Sahib, and of brother Maulvi Abdul Karim Sahib, top over all others. They have been with me, having freed themselves from all other occupations, for months. Hazrat Maulvi Nur-ud-Din Sahib not only assisted in this task, but also procured, at his own expense, valuable English books and collected a treasure of priceless books for the same purpose. May God reward them all with a good reward. And God does not destroy the reward of those who do good. Amen !

Address No. I, by way of Introduction, which is meant to be matched in respect of a system of root-words, by the Aryas the protagonists of Sanskrit—and by other denominations.

All praise is due to God who is, the Giver of sustenance to all, and the Beneficent. Dignity, Grace and Beneficence are among His attributes only. He created* man and taught him

*As the real object of writing this address in Arabic is, that, this language, apart from its special quality that it is a ready and perfect vehicle for the expression of Divine knowledge and the inculcation of religious injunctions in all the branches, makes use only of root-words in dealing with all kinds of discussions and addresses, and with their preliminaries; and the results, as, also in treatment of the most delicate subjects ; as in the storehouse of this language, there is to be found a system of root-words which proves equal to the needs of all systematic discussions and thus it dispenses with the need of compound expressions. Therefore, while writing this address by way of an introduction and some of the other subjects which will presently arise, I intend drawing the attention of readers to a few special qualities of the Arabic language, so that our opponents, if they can, might possibly bring forward some material to match it, so that they might, if it lies in their

speech, then, from one language created many languages in different localities, as from one colour, He created many varieties of colours.

power, remove from their respective languages the blot that they are, in their treatment of all subjects of high import, incapable of achieving their aims by the use only of root-words. In case, however, they are incapable of doing this, whether they be the champions of Sanskrit or some other language, they should be ashamed of ever making a mention in any assembly, of their own language as against the Arabic language, or of ever inadvertently letting fall from their tongues the claim that their language too is a Divine language and that it is in that language that God's word has been sent down to mankind.

Now, let it be realised, that in this Introduction there are 300 expressions which consist of root-words. Some of the expressions have even been left out which are derived from the same root. These expressions embrace hundreds of wonderful and delicate qualities. If I were to set out these special wonders, it would indeed require a large volume. Therefore, I set out, by way only of a specimen, the qualities of only two words, the others of them, God willing being left to be set out as occasion arises. However, before all else, it is necessary to set out the useful principle that it cannot but be admitted, after surveying the Book of Nature, that the things created by God Almighty's own Hand or which proceed from Him—the very first sign of such things is that they should point out, in accordance with the

And He made Arabic the mother of all languages, and in brightness and light made it the like of the sun. He it is who is praised by men

role of each, the way to the recognition of the Divine Being; that they should indicate, by specific proclamation or by the very condition of their existence, that they are the means of God-realisation and that they serve the Divine way, for, by casting a glance over each and every single creation, it appears that all processes of universe, in many different aspects, are occupied with proving themselves to be the means of God-realisation; they uncover the way which leads to Him. Therefore, as the Arabic language has proceeded from God Almighty, as it has issued from the Mouth of God, it was necessary that it should be possessed of this sign, so that it might be reliably recognised that it is indeed one of those things which have come into existence not through human endeavour, but which have issued forth from God Almighty. Therefore, God be praised, for in the Arabic language, this sign is to be found in a very obvious and clear manner. Just as, in relation to man's faculties, the content of the verse:

وما خلقت الجن والانس الا ليعبدون

(i.e. I have not created the jinn and the men but that they may worship Me) (51 : 57) is indeed fully established, so, in regard to the Arabic language, which is the original language of man and which forms part and parcel of man's creation, the truth of the verse is fully applicable. There can be no doubt that the creation of man can be styled most complete and perfect only if

and the Jinn, who testify to His being the Rab—the Developer and Sustainer. The souls and the bodies prostrate before Him, and the hearts and

creation of speech is also a part of that creation, for it is speech which is the index of one's face. It would not be an exaggeration to say that the humanity of man is nothing else than this attribute of speech with all its necessary accompaniments. So, when God says, that He has created man so that He might be recognised and worshipped, it, in other words, really means that He has created for Himself the essence of human attributes i.e. the power of language and the attribute of speech, along with all potentialities and actions which are subject to its commands, for, when we consider the question : what is man? It clearly seems that he is an animal who, by reason of his speech, is completely distinguishable from other animals. This, therefore, proves that speech is the real essence of man, and that, the other faculties are subservient to this essence. So, if it were said that man's speech is not from God, it would also have to be said that the humanity of man is not from God Almighty. It is, however, evident that God is the creator of man. It is He, therefore, who is the Teacher of speech. To resolve the dispute, namely, of which language is He the Teacher, I have stated a short while ago, that the language which has proceeded from Him is that which, in accordance with the declaration,

وما خلقت الجن والانس الا ليعبدون

i. e. I have not created the jinn and the men but that they may worship Me (51 : 57) subserves the necessity of God-recognition in the

tongues are engaged in praising Him. Our God is Holy, the God of the present, the future and the past. He acts as He likes. He is every day

same way as the other faculties of man. I have already stated that it is only Arabic which possesses these qualities; the service rendered by it is that, for the purpose of carrying one to the stage of God-realisation, it possesses a capacity which beautifully exhibits in the form of its root words, a figurative share of God-realisation given to it by a principle of division to be found in the law of nature. The delicate and fine distinctions between the various Divine attributes which are manifest in the Book of Nature; the arguments in support of the Unity of God which are derived from the same Book; the decrees of God Almighty concerning His servants which can be prominently seen in the Book of Nature — all these are made manifest by this language, in such a manner that it charts out and places before one a fine outline of them all. The deep points of distinction which are to be found in the Names, the Attributes, the Acts and the Decrees of God Almighty to which His law of Nature bears witness—all these points are clearly revealed by Arabic so as to bring a picture of them before one's eyes. It clearly appears that God Almighty has created the Arabic language as a bond servant for the manifestation of His Attributes, His Acts and His Decrees, and for ensuring a correspondence between His Actions and His Speech. He has desired from eternity that this very language should be the key with which to open up the hidden and locked up secrets of Divine knowledge. When we arrive at this conclusion,

engaged in an act. Everything articulate or non-articulate is busy glorifying Him. Everyone of a crooked or right disposition supplicates for

when this great wonder and this special quality of Arabic is revealed to us, all other languages appear to be lying in pitch darkness or in a state of utter loss, for, this language in relation to the attributes of God and for all His Revelations, is like two mirrors placed one opposite to the other, and there is visible in it a reflection of a straight line of the natural plan of Divine knowledge. This state of affairs is not at all to be found in any other language. When we cast a glance, equipped with sound intellectual judgment and with a straight understanding, over this distribution of Divine attributes, which is naturally to be found from eternity, in the Book of the Universe, we meet with the same distribution in the root-words of Arabic. For instance, when we consider, on an intellectual enquiry, in how many forms did the Mercy of God manifest itself, in its original distribution, then, by our observation of the Law of Nature which lies before us, it can be clearly found out that Mercy is of two kinds, that is to say, Mercy before human action and Mercy following action, for, the Divine system of God, the Sustainer, bears loud witness that Divine Mercy has manifested itself to children of Adam in two ways in point of its primary and original distribution.

Firstly, the Mercy which, without there being any actions on the part of anyone, became available for God's servants, like, for instance, the earth

His Mercy. He is the God of all. Praise and Dignity are assuredly His, and He is the Master of Favours in both the worlds. And Salute and Blessing for

and the heavens, the sun, the moon, and the stars, water and air and fire, and all the Divine favours on which depends the preservation of the life of human beings, for, without a doubt, all these are a Mercy for men, which have been vouchsafed to him without being deserved, by the mere grace and favour of God. And this is a special grace such that it does not require even the pre-existence of man; they were in existence even before the creation of man. These things are such a great mercy that the very life of man depends upon them. And for all that, it is evident that all these mercies have not been due to any action on the part of man; no, not even pre-knowledge on the part of God of man's sin has debarred them from taking shape. Not even a believer in the transmigration of souls, however deeply immersed in bigotry and ignorance he may be, can say it with his tongue, that it is the result and fruit of man's own actions, that the earth was created for the comfort of man, that the sun and the moon were made to do away with earth's darkness, that water and foodgrains were brought into existence as a return for any of his good actions, or that the air was made to breathe in as a reward for any of his acts of piety or righteousness, for even before human life or existence, these things had already come into being. Unless we suppose them to have been in existence beforehand, we cannot even think of the existence of man. How, then, is it possible that these things which man needed for his existence, for his life,

His Prophet, who is the Chief of the prophets, the Light of the followers of different dispensations, who is the best of all creation, and, for his com-

and for his preservation, should have come into existence after his creation. The human body itself was created in the very beginning, in an excellent form. All these things were in being before the completion of man's creation. These constitute a special Mercy with which man's actions, his acts of worship, and his holy exercises have nothing to do.

The other category of Mercy is that which comes into play in respect of man's good actions, that is to say, that when he prays in humbleness of spirit his prayer is accepted ; when he takes pains to sow the ground with seeds, Divine Mercy develops the seeds so that a large crop is raised out of them. Likewise, if one were to ponder over it, one would see that, every good deed of ours, whether it is a religious or charitable deed or one pertaining to the world, has, appended to it, Divine Mercy. In accordance with the laws which are a part and parcel of Divine custom, no sooner do we put in labour in respect of a charitable or a worldly affair, then Divine Mercy comes down to accompany us making our labour green and fruitful. These two mercies are such that our very life depends upon them. Can anyone doubt their existence ? No, never. They are rather among the most bright and obvious truths which run the whole machinery of life. Therefore, since it is established that the Powerful and Merciful God has made to flow two springs for sustaining and per-

panions, the guided and the true guides, and for his progeny, holy and pure, and for all good servants of the Lord. Next I, Ahmad, the servant of the

fecting our being, the two springs of His two attributes which have unfolded themselves in two forms for irrigating and nurturing the tree of our being, one should find out how these two springs find a reflection in Arabic and what names have been given to them by that language? So, let it be known that in respect of the mercy of the first category, God Almighty has been called *Rahman* (Beneficent) in Arabic, and, in respect of the second category of mercy, His name is *Rahim** in that language. It is to point to this peculiarity that I have put the word *Rahman* in the very first line of the Arabic address. It will be noticed that inasmuch as this quality of Mercy, in accordance with the eternal distribution process, consisted of two manifestations of the Divine Law of Nature, there are to be found two root-words in the Arabic language to express that fact. And for a seeker of Truth, it would be

*In the book called *Dasatir Majooos* is to be found this sentence.

بنام ایزد بخشا ئنده بخشا یش گر سهریان دادگر
which is apparently similar to

بسم الله الرحمن الرحيم

(In the name of Allah the *Rahman* and *Rahim*), but the philosophy of the difference between words *Rahman* and *Rahim* is not to be found in the words of this sentence and the wide significance of the name *Allah* is not by any means to be found in the word *Izad*. Therefore, this Zoroastrian expression has no comparison with the Arabic *Bismillah*. This expression is very likely a later plagiarism. In any case, this defect shows that it is the word of man.

one True God (May God keep him in peace and be his succourer) have to say that, from my early age, I have been engaged in investigations in

profitable to follow the rule that the Attributes and Acts of God, which are prominently portrayed in the Book of Nature should be taken as a standard, that their different categories which are apparent from the Law of Nature, should be searched for in the root-words of Arabic, and that whenever it is intended to point out the difference between Arabic synonyms, which relate to the attributes or the acts of God, one should turn to the division and distribution of the attributes or acts of God which are apparent from the working of the universe, for, the real object of the Arabic language is the service of Divine Knowledge, as the real aim of the creation of man is the recognition of the Creator. It is by keeping the aim and object of the creation of a thing before one's eyes that one can unfold its complex nature or become acquainted with its qualities. For example, the bullock has been created for ploughing the earth and carrying burdens. If therefore, overlooking this aim, one were to make them do the job of hounds, the bullock, no doubt, will not be able to do it, and would turn out to be a useless and disgraceful animal. But, if he was tested with his real job, he would very soon prove in regard to himself that he has a heavy burden to discharge as a link in the chain of the means of economic advancement of the world. In short, the quality of everything is proved only when it performs its real function. And the real object of the appearance in the world of the Arabic language is to show the bright

religion, — I have never reconciled myself with mere platitudes or cursory observations ; I have never been content with superficial ideas as is the

face of Divine knowledge. But, as it was beyond human power to carry out, precisely and correctly, this very delicate and fine job, and to remain immune from error therein, so the kind and Merciful God, in order to show the eloquence and ease of expression of the Arabic language, to point out the fine differences between the roots-words, and to lay bare the extraordinary abridgement of compound words, sent down the Holy Quran as a miracle before which all heads had to bow. Whatever of the quality of eloquence of the Arabic language or of the peculiarities of its root-words and of its compound formations has been set forth by the Quran, was, not only accepted by the eminent linguists of that time, but also proved by their inability to challenge the proposition that human faculties are unable to deal with these deep truths of Divine knowledge or to lay bare the real and true charm of language. The distinction between *Rahman* (beneficent) and *Rahim* was discovered from this sacred Divine word, which difference, I have pointed out by way of an example, in the aforesaid address. Evidently, in every language, there is to be found quite a lot of synonymous words, but, unless we open our eyes and find out the mutual differences between them, and unless they are a part and parcel of Divine knowledge and religious scriptures, they cannot be numbered among expressions of the category of learning. It should be noted that man cannot create for himself root-words like these, but, there is no

wont of every dull person who is a prisoner of ignorance and untruth. I have never insisted upon baseless ideas, as is the habit of a narrow-minded

gainsaying the fact, that if they have emerged from the Power of the Powerful God, man can, by pondering over them, discover their fine differences and the contexts in which they can be used. For example, take the Grammarians, they have not fathomed out anything new, neither have they evolved any new rules or compelled anyone to abide by them. They have rather by casting a wakeful glance over the current language spotted out the truth that these vehicles of speech can be brought within discipline of rules. Then, in order to facilitate matters, they laid the foundations of certain rules of grammar. But the Holy Quran, by putting every word in its proper place, has shown the relevant context for the use of its root-words, and further that they serve the ends of Divine knowledge, and have very fine points of distinction between them. Herein, let it be noted that the Holy Quran consists of ten systems of root-words :—

1. The system of root-words which relate to the Person of God and the arguments for the existence of God, His attributes, His Names and acts, His practice and custom, which, subject to their mutual distinctions, are specially connected with the Person of God, as well as, those expressions which relate to praise and adoration of the highest degree due to Him, and which speak of His glory, His beauty, His greatness and loftiness.

2. The system of root-words relating to Unity of God and to arguments in behalf thereof.

person who had no desire to understand. Never has anything moved me towards anything except with the eye of penetrating research, and except

3. The system of root-words which deal with the attributes, acts, and actions, habits and situations—spiritual and physical—which, along with their mutual distinctions, are perpetrated by men or spring forth to view, right in from God Almighty, in agreement or in opposition to His will.

4. The system of root-words which constitute, as facts of Divine knowledge, a perfected teaching from God Almighty and which relate to inculcations or techniques dealing with morals, beliefs, rights of God, rights of men, philosophic learning, punishments, commandments, the Do's and Dont's.

5. The system of root-words which expound the nature of true salvation, the true means or methods of obtaining it; the signs by which the saved believers and those who occupy a station of nearness to God may be recognised.

6. The system of root-words which explain what is Islam, what is disbelief, what is shirk or polytheistic belief, and which deal forth, with the arguments for the truth of Islam, and refute the objections against Islam.

7. The system of root-words which refute all the wrong beliefs of opponents.

8. The system of root-words which relate to warnings and tidings, promise of favourable or adverse happenings; which relate to description of the hereafter, to miracles and to parables or which are of the nature of prophecies which con-

for the attraction of deep-delving insight, nothing has ever lured me into professing a formal creed. And no one has taught me except God Who is the

tribute to the strengthening of one's faith, or which relate to other expedient subjects, or which deal with narratives which are meant as a warning, a threat, or a tiding.

9. The system of words which relate to the life-story and chaste qualities of the Holy Prophet (May peace and blessings of God be upon him,) which consist of the high example of the pure life of the Holy Prophet ; which also partake of full and forceful arguments in support of the prophet-hood of the Holy Prophet (may peace and the blessings of God be upon him.)

10. The system of root-words which expound the beauties and the spiritual effectiveness of the Holy Quran and which set out its inherent qualities.

These are the ten systems, which by virtue of their total perfection, are to be found in the Holy Quran like ten "circles" which can be named as such.

In the course of these "ten circles", God Almighty, in the Holy Quran, has made use of chaste and mutually distinguishable root-words regarding which balanced reason forthwith bears witness that this perfect and complete system of root-words was given to Arabic in order that it might serve the purpose of the Holy Quran. That is why this system of root-words proved itself apposite to and consistent with the complete and perfect inculcatory system of the Holy Quran.

best of all teachers. He has disclosed to me mysteries of many Truths, and he rained upon me treasures of Divine knowledge and deep spiritual

The system of root-words in other languages, however, does not by any means size-up with the inculcatory systems of Books declared to be divine, which have been mentioned as having been revealed in those languages. Nor are the aforesaid "Ten circles" to be found in these Books. Therefore, among the reasons why these Books are not perfect, is this weighty reason that they are devoid of the necessary "circles" and that the root-words of their languages have not come up to the inculcatory needs of such Books. And the secret of it is that these Books were not of permanent efficacy but were meant only for a number of days. The permanent system which came to the world was one only, which was meant to secure the well-being of humanity for all time to come. So, that Book was revealed equipped with the "ten complete circles", its system of root-words was equal to and could pull the whole weight of its system of inculcation. And every "circle" of its "ten circles" consistently with the requirements and scope of its inherent organisation had with it the system of its root-words which system had allocated different root-words for dealing Divine attributes and for expounding the degree of importance for the aforesaid four categories. For every inculcatory circle there was corresponding complete circle of root-words. Now, I think, that is enough; and take up another word and proceed to dilate upon its qualities. That word is ر (Rab), taken from Quranic phraseology. It occurs in the very first chapter and in the very

facts. He bestowed upon me favours which He bestows upon His sincere and loyal servants. Having, by His bountiful attention, found out the

first verse. God the glorious says :

الحمد لله رب العالمين

(All Praise is due to Allah the *Rab* (Sustainer of the worlds). In the *Lisan-al-Arab* and *Taj-ul-Aroos* which are very reliable dictionaries, it is stated that in the language of Arabia, the word *Rab* has seven meanings, namely, Master, Chief, Planner, Patron, Sustainer, Giver of favours, the Completer. Accordingly, three meanings out of these seven denote the greatness of God. One of them is مالك (Master), which in Arabic means one who has complete possession of the thing possessed, who can make use of it as he likes, who exercises his rights over it to the exclusion of all others. This word is not truly applicable in its real sense to anyone but God Almighty, because complete power of possession, complete ability to make use of a thing, and the fullest measure of rights to be exercised over a thing are not accepted facts in the case of anyone but God Almighty. The word سيد (Chief) in Arabic applies to one who has under him a concourse of people who serve him with all the exuberance of their hearts and with all their inherent desire of bearing allegiance to him. The difference between King and 'Syed' is this that a king subjugates the people by the compelling force of his political power as well as the severity of his laws, whereas, followers of the "chief" submit to him of their own accord with heartfelt love, real enthusiasm, and a sincere urge from their hearts, they call him truly with a loving

Truth, and having been brought up with Divine Milk. I found it possible to express my thankfulness by suffering myself to bear hardships in serv-

heart by the expression سیدنا (our chief). Submission of this kind is rendered only to a king when he is regarded as a Syed (Chief) by them. In short, the word سید (chief), is not, in its real meaning, used in respect of anyone except God Almighty, for, real submission, rendered with true enthusiasm, un-alloyed by any suspicion of selfish motive, is not for anyone except God Almighty. He is the one to whom is rendered true submission by the souls, for, He is the real beginning of their birth. Each and every soul, therefore, by its very nature prostrates before Him. Idol worshippers and worshippers of men are as enthusiastically fond of making submission to Him as a true believer in One God, but, the former erroneously and on account of a defect of aspiration, have not recognised that true Fountain of life, and have, instead, on account of defect of vision, placed their inner enthusiasm in a wrong place. Thus it was that idols of stones, and Ram Chandra, Krishna, and, God forbid, the son of Mary were taken by their respective followers for God, under the misconception, however, that each one of them perhaps, is the one sought after. So, these people, by assigning the privileges of God to mere creatures, were spiritually ruined. Likewise, in aspiring spiritually for that real Beloved and Chief, selfish people have been misled, for, in their hearts, they too had an aspiration for a real Beloved and Chief, but, being unable to recognise truly their inner ideas, they came to imagine that the really

ing the Faith, in supporting the *Shariat*, in showing up the light of the firm faith, in revealing glory of His kingdom with the legions of

Beloved and Chief, who is the sought-after of souls, for submitting to whom men's lives are so impatient, is worldly wealth, earthly possessions, and mundane pleasures. This, however, was a mistake. Rather, the originator of spiritual aspiration and the source of chaste ideas is the One Being who has declared

وما خلقت الجن والانس الا ليعبدون

that is to say, He is the real goal underlying the birth and the faculties of men and the jinn. He created them in order that they might recognise Him and worship Him. So, He has pointed out in this verse, that, in creating men and the Jinn, there has been placed in them an aspiration for the recognition of, and submission to, Him. Had there not been this element in man, the world would have been free from worship of selfish desires, idol worship or man-worship, for, every default is born of a search for good. In short, real Chieftaincy exists only for that Being; He is the real "Chief". And, among the three names which bespeak of the greatness of God is the name *مدبر* (Planner) *تدبر* (Planning) means: to keep in view, at the time of executing any work, all the panorama of past happenings and future consequences, and to assign, consistently with that proceeding, each object in its proper place, not to leave any proceeding outside the range of policy. This name too, in respect of its true meaning, cannot be applied to anyone except God Almighty, for, a perfect Plan depends upon being able to

arguments, and in protecting and preserving the works of the very True and Trusty Prophet. This is a special Divine favour. It is He Who has

see into the unknown, which is not an established attribute in regard to anyone except God Almighty.

And the other four names -- **مربى** (Patron) (Supporter) and **منعم** (Supporter) **قيم** (Giver of favours), **متمم** (fulfiller), — bespeak of those Bounties of God Almighty, which, with reference to His perfect chieftaincy, and perfect planning, are being enacted over His creatures. For instance, the word **مربى** (Patron, Sustainer) in its obvious sense, means the sustainer. Now the truth about perfection as a sustainer is that all departments and branches whether physical or spiritual, or of the category of powers and faculties, of the created human being, should be fed and sustained. This process of sustenance should extend to the highest demands of the physical and spiritual development of men. Likewise, the point where humanity is clothed with a descriptive name or which constitutes the preliminaries of human creation ; where human outlines or the outlines of some other creation start moving from oblivion towards a state of being, at that point too, the unfolding process is indebted to the attribute of sustenance. This shows that according to Arabic usage, the quality of sustaining embraces a very wide connotation. From the point of nothingness or oblivion to the point of perfection of creation, the word applicable to the process of development is the attribute of sustenance. Words like **خالق** (Creator) are only

pointed out to me the ways of the True. He taught me and gave me understanding— a perfect understanding — and saved me from walking the

the offshoots of the Name رب (Sustainer). The word **قائم** means supporter of a structure. **منعم** (Giver of favours) means the giver of rewards or favours which man or other creatures may be found to be entitled to consistently with their abilities and which by their nature they aspire for, and this, in order that every creature should arrive at the point of its highest excellence, as the Divine declaration is

ربنا الذى اعطى كل شىء خلقه ثم هدى

i.e. Our God Who gave to everything the highest excellence which its created nature could attain consistently with its requirements, and Who then guided it to the other essential qualities. So, this is the reward, namely, that in the first instance, everything should be invested with every power and faculty, necessary for its physical existence and which it stands in need of, and in the second place, it should be guided towards being able to attain, and go through, its developmental stages. **متمم** (Fulfiller) means, not to leave the links in the chain of Bounties in an imperfect state from any point of view, and to lead it to perfection in every respect.

So, the word رب which occurs in the Holy Quran and which I have quoted in the earlier position of this address embraces a wide range of meaning which has been dealt with briefly in this essay.

paths of error, and He revealed to me that God's religion is Islam, and the true Prophet is the *Mustafa* — the chosen one (may peace and the

I now have to say it with great regret that an ignorant English Christian writer says in one of his books that Christianity has its superiority over Islam, that in it God Almighty has been called also by the name of "Father" which is a beautiful and attractive* epithet, that such a name is not to be found in the Quran. I am surprised, however, that this critic, at the moment of writing, has not given thought to the extent to which lexicons have revealed the dignity and greatness of that word, for, every word takes its true dignity and respectable status from the lexicons. No man is entitled to invest any word with an honourable status which philologists have not been able to attach to it. That is the reason why God's speech too does not overstep the bounds of philology ; all intellectuals agree that one should have recourse first to the lexicons to reveal the dignified or honourable status of a word in order to find out how far the language, of which it forms a unit, has bestowed that status on it. If, keeping this rule in view, one were to consider what status do the lexicons assign to the word *اب* (father), one would say noth-

*It ought to be noted that the word *اب* i.e. "father" does not by any means connote love. The act, by imitation of which a man or an animal is termed "father" is not accompanied by that emotion. Love, on the other hand, comes into being gradually after seeing and persisting in companionship but, for Divinity love is an inherently essential attribute from the very beginning.

blessings of God be upon him), who is the Head and Chief, is unlettered, trusted, and faithful messenger. So, just as, worship is for God alone

ing, except that someone, for example, one born, in fact, of the seed of another and further that the one who throws the seed should have absolutely nothing to do with bringing the other into existence. Then, in this state of affairs, it would be appropriate to say that such a one is the father (أب) of such a one. But, if things are this wise, that is to say, that God, the Absolute, is to be defined as the conscious creator of His creatures by the exercise of His own will, who Himself leads his creatures to perfection, who, by His great Mercy, Himself invests His creatures with rewards consistently with their deserts, who Himself is the Protector and the Preserver, lexicons will never allow this sense to be spelt out of the word أب i.e. "father". Lexicons have another word for this, called رب (the Sustainer) which has been explained just now from lexicographers' point of view. And we are not at all entitled to invent meanings by ourselves; we have rather to follow the meanings which have existed from ancient times as having proceeded from God. This discussion would show that it is disrespectful to use the word أب i.e. "father" for God Almighty, it is scandalising. And those who have fabricated the charge against Jesus that he called God Almighty by the name أب and that he indeed believed the Divine Being to be his father, have alleged something untrue and abominable against the son of Mary. Can any reasonable man suggest that, God forbid, Jesus was guilty of a folly that he should use in regard

Who is One without an associate, our Prophet too is unique in this respect that it is he who is to be followed. He is one by himself in this that he is

to the God of Glory a word which, in its literal sense, is so contemptible and dishonourable that it is a symbol, in every respect, of the implications of weakness, want of strength and helplessness. The son of Mary (may peace be on him) was in no way entitled to invent meanings of words...invention that is so absurd that it is proof only of stark ignorance. So, the lexicons have not given to the word **اب** i.e. "father" a wider meaning than that a male should throw his sperms into the uterus of a female and that the sperms, not by the power possessed by the thrower, but by the power of another being, by degrees, come to assume the character of a living entity, then, the man who had parted with the sperms would be known by the name of **اب** or father. And the word **اب** is so despicable and low that it does not signify any idea of bringing up the offspring, or of conscious direction aimed at reproduction, or of a loving relationship. For example, a he-goat which covers a she-goat and impregnates it ; a bull which jumps upon a cow and having indulged its lust parts and runs away, which has no idea of reproduction : a pig which is subject to strong lustful passion, which is again and again engaged in this affair, and which never has an idea that this recurring passion means that there should be born a large number of offspring, that little pigs should infest the world all over, nor has he been given any such consciousness by nature, nevertheless, if offspring are born, undoubtedly, pigs etc.

the Seal of Prophets. So I found truth by his guidance. With his Light, I saw the truth. Both of his hands carried and held me up, and my God

would be called the fathers of their respective progenies. The word أب i.e. "father" does not, according to all the lexicons of the world, mean that the father after depositing his sperms, should still be doing something in respect of the deposit, so that an offspring should be born, or that when he is engaged in the act of procreation, there should be any such idea in his mind. No creature has been given that power ; nay, reproduction as an idea does not enter into the meaning of the word "father", which means nothing more than that he should introduce the sperms and that he is called أب or father by reason only of one function, that is to say, that he parts with his sperms. Therefore, how can it be permissible that a weak word like it, which is declared to be such unanimously by all languages, should be spoken with reference to God Almighty, all of whose works are accomplished through His perfected will and intention. His perfect knowledge and perfect Power? How can it be right to use the same word in respect of a he-goat, a bull, or a pig. How disrespectful is this, which ignorant Christians are not inclined to give up ! They have not been left with any feeling of regret, modesty, or humanity. The doctrine of atonement has struck like paralysis their humanity so as to render them quite worthless and insensitive. These people's reliance on the doctrine of Atonement has gone so far that good character according to them, is of no avail ; it is simply nonsense. Recently, in the newspaper Noor - Afshan of

brought me up as He brings up those whom He attracts towards Himself. He guided me, bestowed knowledge upon me, and made me see what He

Ludhiana, of 21st June, 1895, currency has been given to a principle touching the doctrine of Atonement, which is so dangerous that it encourages a great deal the evil inclination of the criminal tribes. The upshot of it is, that a true Christian does not need to possess good character, for, it is stated that good actions have nothing to do with salvation, which clearly leads to the conclusion that no vestige of Divine pleasure, which is the root of salvation, can be acquired by actions. Atonement is enough by itself. Those who would reflect over it would see that as actions have nothing to do with the acquiring of Divine Pleasure, can character or conduct of Christians be kept straight? If shunning theft, or fornication, does not merit any reward, then these two sins should not be indictable at all. This shows that for the Christians to indulge in evil actions is encouraged by this principle; no, relying on this principle, one can commit murder or bear false witness, atonement being enough as a wiper out of all evil. Alas, for such a religion.

Now, it ought to be appreciated that the word **اب** or "father" which ignorant Christians unjustly and disrespectfully apply to God Almighty, is a word which is common to all languages, that is to say, it is among those Arabic words which are to be found in all those languages which are branches of Arabic.....words which with slight variations are to be found among them. The

made me see, until I recognised Truth by conclusive arguments. I met with reality with bright reason. I reached up to *Haqq-al-Yaqeen*—the stage

words “father”, “*pita*”, “*baap*”, and “*pidar*” etc. are distorted forms of the Arabic word, which subject I shall take up in its proper place.

According to lexicons, this word has been formed out of four roots :—

First, from ابا ; for ايا is an inexhaustible store of water. As semen is secreted in man over a long period of time, and as the wise, Glorious God brings into being the child from the water, the source of this water was named اب. In that sense, the Arabs also call the female private parts by the expression ‘ابودارس’ *abu-daris*, meaning menstruation, that is to say, the father of menstruation. As menstruation is finally put off after a long period of time has elapsed, taking menstruation metaphorically to mean water, the private parts of women have been named ابودارس as if such parts are a well whose water never comes to an end.

Second, from ابى ; for ابى in lexicons means to stop-short or to finish, for in this affair, the male, confines himself to introducing his sperms, and that is all, there being no further work for him to execute. The word ام (mother) which has a very extensive meaning as compared with اب (father) refers to the mother who receives the sperms into her womb, which is there nurtured by her own blood. So, this sense also plays a part in the formation of the word اب .

of belief born of self-experience. Then, I was grieved for the souls which had wronged themselves, for the eyes which had become squinted,

Thirdly, it is derived from the word ابر , which means reed. As the male organ resembles a reed, man is called father.

Fourthly, from the word ابى which means falling (satisfaction) of hunger, man's desire being discontinued after fulfilment. Therefore this sense also plays a part in the formation of the word اب .

These are, in short, the four aspects discoverable in the law of nature in regard to father. It is, therefore, on the strength of these that اب has been named as اب or father. Now that reason why اب is called اب is known, the words, corresponding to this in other languages, as, for instance, “*Baap*” or “*father*” or “*pidr*” or “*pita*” etc. and the reason why these words were so constituted is also apparent, for all of these languages, have emerged out of this language, and these words too are only distortions of Arabic. Let it be pondered over, with some feeling of shame, and modesty, whether one can apply to God Almighty a word which has the aforesaid reason for its existence.

If it is questioned why, have the earlier Books applied this word? The answer is, firstly, that all those Books have been tampered with ; their statements which are against truth and facts are not worthy of being accepted for

for the intellects which had become **infirm**, for the opinions which had inclined towards untruth, for the evil passions which prompted controversial

now, those Books are like offensive mud which ought to be shunned by men of chaste sensibility. And even if we take it for granted that the Torah contained these words in some contexts, it is possible that they might have had other meanings quite contrary to the sense of "father", for, words may have extended senses. Again, even if we accept the position that this word has only one meaning, the answer may be that because the Israelites, and later, some of their other branches, were in a state of extreme decline—they were living like savages, not appreciating the pure and perfect sense of the word **אב**—divine revelation and consistently with their state of decadence, addressed them in words which they could easily follow. This, for instance, is like the Torah's failure to deal satisfactorily with the subject of the next world, its holding out temptations in the form of worldly comforts, and its threats against the calamities of the world, because, in those days, those people could not understand the details of the next world. Just as, this general treatment of the facts of next world resulted in giving birth among the Jews to a community who denied the Resurrection, so, the word "father" eventually led an ignorant people, i.e. the Christians, to deify a humble servant of God Almighty. These figures of speech, however, were by way of an analogy in a lower degree. Because the teachings of these Books had a limited scope, and because all these teachings in the knowledge of God Almighty, were

attacks, and for the ills which spread on account of the mischief of mischievous people. I noticed that mankind doted upon the world and its em-

to be abrogated, therefore, such analogies were considered permissible in the case of a low or intellectually depraved community. With the advent in the world, however, of a Book which unveils true Light, there remained no need for the light which was mixed with darkness; time again assumed their original aspect, and all words assumed their real meanings. This was the secret of the Holy Quran having been accompanied by the miracle of eloquence and facility of expression, for the world badly needed knowledge of the real formative processes of a language. In short, the Holy Quran, by placing every word in its proper place, demonstrated and unveiled qualities of eloquence and of ease of expression, so that this eloquence and this ease of expression became the two eyes of the Faith. The earlier peoples greatly neglected the task of getting words to serve the purpose of solving the mysteries of Faith, but they were in this respect helpless, for they possessed languages which were corrupt and in a bad state, which languages were dumb so far as explaining the root-words and setting out the reason why a particular noun came to assume the shape it had. There was no system of root-words; no store of supplements of roots. They were, like a fallen building, a heap of bricks without any natural order. How then, could such inappropriate languages assist them in advancing Divine knowledge? That was the cause of these people's ruin. The Holy Quran, then, was revealed in a language which contained all the necessary

bellishments, not caring for true religion and arguments for its truth, noticing not its true worth or its everfresh character, avoiding it as if they

equipment for constituting a system. Due to this, the Faith of Islam remained undefiled and creatures have not usurped the secret of God Almighty.

Next, though I intended to explain some of the other words as well in order to show how pregnant with high philosophy are the root-words of Arabic yet fearing that this will lengthen this essay, I, for the time being, leave this topic here. However, the three hundred words which I have noted herein for example, have been jotted down with this object that our opponents too should write out and produce before us in root-words an address like this, and following it an introduction similar to the one here set out, so that one might see how many root-words they possess and how can they employ root-words to amplify any subject—whether they have an organised system of root-words with them or is it simply tall talk?

In this context, I think it advisable to remove some of the suspicions and suggestions of Max Muller which that wirtler has set out in his book called “Lectures”, Vol. I, as a contribution to the discussion of the subject of languages. Accordingly, they are set out below in the form of a dialogue :

His Statement : A factor working against the advance of knowledge is this, that because some communities have concocted contemptuous

were in doubt about it. They are however not in doubt, but have rather preferred the world to religion. They do not accept the fine points of

forms of address in order to insult and look down upon other communities, they had failed to learn the speech of those insulted communities. So long as words like "savage" or "*Ajam*" i.e. dumb (meaning non-Arabs) were not expunged from the Dictionaries of man ; so long as these words were not substituted by the word "brother"; likewise, so long as the right in respect of every community, that they were of the same kind and species, was not admitted, so long our science of languages will not make a beginning.

My answer : It appears from this writing of the author that, as a matter of fact, he addresses his objection to the Arabs; he thinks, that because Arabs speak of people using other languages as "*Ajam*", that word was invented merely out of narrow mindedness or bigotry, to bring into contempt the non-Arab people. This erroneous belief, however, has been created because his ungenerosity born of his Christian faith prevented him from explaining the fact whether the words "*Ajam*" and "*Arab*" are from man or from God, whereas, he admits in his book that the root-words of a language are incapable of being manufactured by any human being. I wish now to make it clear to him and to others of his way of thinking that in the language of the Arabs there are two words which are ranged opposite to each other : (1) "*Arab*" meaning eloquent or having ease of expression, and (2) "*Ajam*", which is opposite to it, meaning, not easy of expression,

Divine knowledge because they are spiritually blind. They cannot see the high pedestal of arguments. And how could they see it? They have

tongue-tied. If the author (Max Muller) does not think these words to be ancient, if Islam has invented them out of pettiness, it is up to him to point out what, in his opinion, were the original words, for the suggestion that a part of humanity should have had no descriptive name from ancient times, is simply an impossible idea, and if they are admitted to be ancient expressions, it means that they have not been fabricated by men. On the contrary, these two names have been given to two portions of humanity by the Almighty and all-Knowing God who has created man possessed of varying capabilities. Again another argument is that if these two names, "*Arab*" and "*Ajam*", have been manufactured by anyone merely in contempt or as terms of reproach, then, undoubtedly, this must be against the true state of fact or an utterly unavailing lie. But, I have proved in this book that the word "*Arab*" really is an apt expression, that it is indeed true that the Arabic language, in point of its system of root-words, of its nice inflexions, and of other peculiar attributes, is placed on such a high pedestal that it cannot but be admitted that the other languages, in comparison with it, are like a dumb person. And not only this—when we see that all other languages, compared with it, are like a dumb fellow, and, further, not only this, when we see that all other lie lifeless and motionless like the stones, and that they are so devoid of the moving spirit of supplements and roots that they, as it were, are utterly lifeless, we are obliged

adopted the ways of Satan, They persist in wrong doing and rejection. They do not wish to walk the path of the true. Therefore, I began to pray

to admit that these languages really are in a state of decadence. In the Arabic language, it is a fact that people of the camp opposite to the Arabs have been hinted at in very mild words, otherwise, these languages and those people did not deserve even that description. If their state of decadence had been accurately exposed, it would have been eminently appropriate to call such languages as dead languages. Anyway, I do not hold out this Introduction only as an empty claim ; to decide this controversy, I have published a challenge of the value of Rs 5000 by way of a notice along with this book. If anyone would like to refute this thesis—Max Muller or anyone else—the straight course for him is to justify their tall claims by clear and convincing arguments and thus receive Rs. 5000 from me. And I regret to say that Mr. Max Muller, being a Christian, has put forward this objection against his own scriptures, for his scriptures have described the name *Arab* by the word *Arab*.* Did he forget the Gospels in the heat of prejudice. Just look up Acts of the Apostles wherein their God has called *Arabia* by the word *Arabia*. So, their own scriptures keep intact the honourable station which the word "*Arab*" has as opposed to the word "*Ajam*"; it is a matter for regret that being a Christian, he has taken it ill to accept the honourable status of the word "*Arab*",

*Vide : Isaiah chapt 21 Al-Nabuwwat fil-Arab.

to God Almighty, that He might grant me the power of argument that might shut the mouths of the rejectors of this age, that might suit the

neither has he accepted the opposite expression. He should have thought over it that their scriptures have admitted the sanctified meaning of the word *Arab*. That is the reason why frequently *Arabia* has been named *Arabia* which points to the qualities of facility of expression. For example, even before the Gospels, in the Bible, the word "Arab" is to be found in many contexts, and the Prophets who have made prophecies with regard to the land of the Arabs have made use of the word *Arab*. If the word *Arab* has not come from God Almighty, it would mean that the Gospels and all the books called the scriptures are not from God, and in that case, because of this ungenerous attitude, all these Books will have to be put aside.

His statement : In my opinion, the real beginning of a Science of languages took place on the first day of the Pentecost.

My statement : As the Acts of the Apostles contain references to the Disciples speaking various languages, Mr. Max Muller argues from this that the foundation for the Science of languages was laid by Christianity. It is upto the discerning readers to see how prejudiced is the author in relying on such baseless conjectures. It is worth considering that in the second Chapter of the Acts it has been explained that the Disciples on that particular day spoke the languages which the Jews spoke in Jerusalem, not that they began talking Chinese,

temperaments of the youth of this age, so that I might convict, with my nice dissertation, those of them gifted with reason as well as those wanting

Sanskrit or Japanese ; on the contrary, it is clearly stated there that the Jews understood all those languages, for, all those languages were spoken in Jerusalem. Where, then, is the Disciples' miracle? No, in the present age, putting forward any such thing is shameful. Is it impossible that the languages which were commonly in vogue among the brethren of the Disciples should be known to the Disciples?. Being of the same community, the same city, and the same brotherhood, and mutual social relationships, due to family connections, day and night visiting and business relations, necessitating the development of mutual acquaintance with one another's languages, is it something impossible that the Disciples too were acquainted with the languages of their brethren?. This miracle does not appear to be anything more than the miracles displayed by the Hindu ascetics of the city of Lahore. However, had Mr. Max Muller stated that the science of languages had its origin with the inveterate enemies of Jesus and that it is they who laid the first foundation of that science, then, that apparently could be taken as a true statement, for, in the same chapter of the Acts, it is averred that the Jews had been speaking these very languages for a long time in the city of the Disciples themselves. Thus it was the Jews who were the prior in time. To the Disciples, it is enough to give the credit that one might take it that they were not a worthless company like the jugglers : they had in fact learnt those languages from their brethren,

therein, so that the offenders might have their argument completely fulfilled for them. So, my God accepted my prayer and materialised my desire for me. He opened to me the door of my longings as I wished it to open. He bestowed on me knowledge of new and convincing arguments. He gave me certain and conclusive arguments. So, to God be all praise, who is the Helper and Master.

This general statement, minutely considered is, that God turned my attention to the task of investigating the languages. He assisted my discriminatory vision with the ability to test the various languages. He taught me the lesson that

for they had been bred and brought up among them. The fact of the matter, however, is that except for the Holy Quran, no one has appeared in the world who might have pointed towards instituting research in to the science of languages. It is this sacred Book which has said :

ومن آياته خلق السموات و الارض و اختلاف اللسانكم و اللغاتكم
 ان في ذلك لايات للعالمين (سوره روم)

(i.e. among the signs in support of the existence and unity of God Almighty are the creation of earth and heavens and the difference of languages and colours. These are indeed great signs for God recognition—for those, however, who are gifted with knowledge). It will be noticed how great is the emphasis on the need of investigation into the science of languages—it is declared to be the basis of God recognition. Is there any such verse in the Gospels? I hold it out as a challenge that there is no such verse. Fie for shame !

Arabic is the mother of all languages and is a composite of all their qualities and forms. It is truly and really the language for mankind. It is an inspirational vocabulary from God Almighty. It is the completer and fulfiller of the purpose underlying the birth of mankind which the best of creators has brought into existence.

Again, I discovered from the revelation of Almighty God that Arabic is a treasure of arguments in favour of prophethood of the Holy Prophet (may peace and the blessings of God be upon him). It is a collection of weighty pieces of evidence in favour of the *Shariat*. I therefore fell in prostration before the Best of Givers, and the attraction of my passionate longing constrained me to travel deep into Arabic and to acquire proficiency in it. So, in proportion to the fund of my human capacity I entered its deep waters and with the help of God Almighty went inside its city walls. I began to walk upon its pathways and roads, and its footpaths and lanes, so that I might recognise its veiled inmate, brought up in its own house, so that I might taste the food contained in its pot, so that I might pick the fruit of its trees, and that I might bring out the pearls from its rivers. So, by God's Grace, I became one of those who succeed. I did not fail in any upward ascent, nor did I return empty handed from any meadow. I saw its freshness and browsed upon its greenery, and I was given by my Lord a large share of knowledge and acquaintance with the Arabic language, so much so, that I had grasped its pearls and had come by its milk and its mines, and other localities were opened up for me, my God demonstrated for me that Arabic is a merciful revelation and the chief

foundation for recognising religion, and the light of its fire destroys the Satans. And for all that I found the other languages to be like moss growing out of filth. I found their houses deserted and their owners caught up in catastrophes. I noticed that these languages were ready to march away like a traveller. So, it was cast into my heart that I should compile a book on this subject, that I should place the Truth before the seekers thereof, and that I should do a favour to God's creatures as God had done me a favour, hoping, someone might adopt the path of rectitude. And, by serving thus, I do not desire any thing but the Pleasure of God, which is my only objective—not popular applause. I have not discovered any thing by my own ability. So, it is not my right that I should ask for applause for myself. And, by God, no word has escaped my tongue and no Truth has dawned upon me but that God Himself made it clear and taught it to me. This incident is known to God, and He is the best of all testifiers. So, O reader! for this do not praise me in any way. And render thanks to God, for all this was received from Him. He placed me under an obligation and He is the best of all doers of good, and He is the most merciful of all.

And, I have divided this book, for the benefit of seekers of Truth, into an Introduction, a number of chapters, and an Epilogue. And, except for the kind mercy of the Powerful God, there is no other power, and except for the power of the great God, there is no strength or power. We search for His bounty and ask for His mercy. He is the most merciful of all. I have begun with His name, and God willing, will finish with His Grace. He is

the best of all doers of grace. He is the Helpful Master. So, we worship Him and desire His assistance. And I intend to proclaim His praises through verse., and brighten up His praises, along with the praises of the Prophet, who is the guide of all good persons, with the flowers of fresh couplets, in the hope that God may accept this offering, and may bless this book. He who seeks, God gives him the thing sought after, and good news for the seekers ;

INTRODUCTION

Setting out reasons for compilation of this book, and narrating what has been taught to me by God, the most munificent Giver.

O Reader of this book : may God the Supporter safeguard thee against errors, and be thy Helper in all thy good objectives. The present is a very cruel time, as if it is a hot day, or a tract of land which is extremely hot. In this age knowledge and divine truths have been wasted and made lifeless and ritual and innovations are rampant ; all worry and enterprise has been dedicated wholly to worldly aims ; the wells of human nature have been filled with black earth, and the well having copious amount of water has become dry. And the people of this age have taken the tree of *Zaoqoom* for dates and butter. Men of faith have decreased, and the mean disputers have increased. And they have made Jesus into a God, knowing that he was a lowly and weak person. Thus, inauspicious days have been crowding in uninterruptedly. So, I make this complaint before God Almighty who is the supporter of all. And I swear by God, who has given light to the stars, and driven the clouds to pour rain, and made the heavens stage after stage, filling them with light, that it is really true that at the present time, darkness has increased which has taken its seat within the hearts of men and women. Tempers are inclined towards injustice and falsehood, and

have adopted ways of immorality, of untruth and immoderation. People have abandoned ways of honesty and faith and have contented themselves with lies and dishonest dealings. They have changed the cammandments of the Faith. They rate as useless things of truth and wisdom, and declare what is pure gold to be nothing but dross. They walk a crooked walk. They have lost the intuition which purifies the hearts, which can spot out the cloud which will send down rain from that which will not. So like the quadrupeds, they have turned out to be mere grazing animals. They do not recognise the trends of the age, or that the doom has already arrived. They do not walk the ways of truth or obvious reality, and do not look for the key to that road. They do not ponder over the Quran with impartiality, and do not desire Divine Bounty to pour down like rain. They roam the jungles of loss wherein there is neither corn nor water. They persecute with sharp words which are not just sharp as the swords but rather more than the swords. And these people have no care for the high rank of the Truthful. When it is said "Do not disturb peace, fear God and be guided aright", their answer is, they are the foremost of peace-lovers. So, because they tell lies, and because they do not abandon ways of unrest, and are involved in the shackles of falsehood, God has sealed their hearts and has made them drink the poison of their own sins. So, they were incapacitated, and were spiritually destroyed. And they were admonished, so, admonition did not benefit them. Sermons were addressed to them but without any avail. They showed nothing but hostility, and did no more than create disturbance. And thou seest that they go about

spreading unrest in the earth. They came running down every height and were the cause of every mournful happening. They took rapid steps to kill the prey, spreading immorality, immodesty and falsehood, for they were themselves immoral. That is why thou seest, honesty is rare, and dishonesty is rampant. Immodesty has spread out of all limits. Ignorance has bred its offsprings in large numbers. The bitch of immorality is risen. The sounding of the death-knell of wickedness has been put off. The pregnancy of admonition has brought forth an opposite offspring. The camels of absurd talk have been pampered and fattened. The fast moving and gentle pedigreed she-camel—Truth—notwithstanding youth, freshness, and health, has been slaughtered. But no one wept for it, nor shed tears. On the contrary, the pony of falsehood was let loose in the meadow, and he browsed up the green field of Truth till his sides were filled up, and he was not stopped by anyone. On the contrary, the hands of Muslims were broken, and the swords of enemies came out of their scabbards. Gentle folk were held, and their flesh was put on spikes, roasted in fire, crushed under the teeth and ground down and eaten. And Resurrection was enacted. The flood of wickedness overwhelmed everything, breaking the dam. The calamity became heavy and unbearable. Catastrophes descended and gripped all of a sudden. And hailstones fell on the earth of God-fearingness. The sky of goodness became hidden under a cloud. Immorality lengthened out and half its night was spent up. Sins made an assault and launched an attack, till the rib of goodness was broken, and its chest was speared. People became undisciplined, headstrong and haughty, and the

eyes of justice are sore, and the wounds of uncleanness have become worse. And every loose-tongued person has indulged in his loose talk ; mischief has increased out of all bounds, raining its arrows from every direction. Uncleanness has wedded, and conceived, bringing forth girls of its own complexion. So, they brought poverty and hunger with them. The land became desolate, and catastrophes came down like rain. No one could get his release from the grip of these catastrophes, whether he went to Yemen or Syria or whether he returned after a pilgrimage to Mecca or Medina or the habitations round about them. And no one was spared by hunger though he was eating millet or maize, to which he reconciled himself for all time and determined to make them his ordinary food. And the enemies did not leave him alone though he said "my father be sacrificed for you". Many recanted, and deviated from the Faith after they had declared : "There is no one worthy of worship except Allah and Muhammad is the Prophet of Allah". They became infidels after belief and after declaring الحمد لله "All praise is for Allah". So, in this dark night, we came across hardships which made us realise that this is what is called a very severe calamity. And I wrote out these accounts of the enemies reciting *انا لله وانا اليه راجعون* — Verily we are for Allah and verily to Him we are returning"—and *لا حول ولا قوة*—"The power and the strength is for no one except Allah". And those who claim to be the divines of Islam, the masculine champions of the Faith of the Prophet—we see them as lazy persons, and as eaters and drinkers like the quadrupeds. By their talk and by their writings they do not in the least help Truth, except the special servants

of the Glorious God, who happen to be few. And most of them, you will find, maliciously disposed towards the devotees of Truth. Never has it so happened that having heard something of Truth, they should have desisted from raising hue and cry. They do not know what is Truth and what is goodness. They do not withhold themselves from mischief, and they mix up Truth with falsehood, so that by their criticism, they should deceive the ignorant. And the man who has been raised by God to reform the people—they take him for a devil! They hold believers to be infidels. Their footsteps move not but towards falsehood, and their tongues do not incline towards anything but styling others as infidels. They do not know what is service of Faith. They mixed Truth with falsehood and deliberately lied against me. Hence, this is a great calamity for the Faith of the Holy Prophet, (may peace and the blessings of God be upon him) namely, that most of the divines of the present day have walked out of the path of honesty and Truth, and are behaving like the foes of the Faith. They tend to fall upon falsehood in order to save it from the assault of Truth. They care least for the Glorious God. They are helping the infidels like those moved by malice. They have it entrenched in their hearts that it is they alone who are in the right, whereas, they walk the path of total destruction. They know only their selfish desires, and do not try to find out the true meanings. Neither do they reflect. Having heard about Truth, they revolt, as if they are summoned towards death. And they see that the world is extremely faithless and that the age is about to flounder and to fall headlong, and yet they dote upon the world like lovers. Some of their works

they do at home, and some they do for show. So cursed be the hypocrites. They can fully see how the machinations of the disbelievers have increased, and they know perfectly well that the Faith is the target of mischievous people. Truth has been trampled upon by persons of ill repute. And yet they sleep like the unconscious, and do not devote any attention to the need of assisting the Faith. They listen to voices which injure, and yet do not care the least about the disbelievers and unclean persons' talk. They do not get up as a jealous man would, but keep heavily sitting like a pregnant woman whereas they are not pregnant. When they would get up to do something good, they do so lazily and loosely. Thou wilt not find the qualities of honest labourers in them. When, however, they find an opportunity of indulging their self, thou wilt see them running, rather jumping, towards it. This is the condition of our great divines. But the rejectors are trying hard to wipe out Islam. All their mutual consultations are to this end ; they do not desist. They have changed books and newspapers, and have perpetrated a fraud. They have embellished and dressed up falsehood in many ways, and have stricken down a whole world of ignorant people. They have murdered many people and put forth a strange fraud. Their swords have never mis-aimed. They went to different countries so that if they found them agreeable, they might pitch their tents there. They left no stone unturned to bring about a state of confusion. They laid bare their malice by their hostility. They changed things of Truth and ways of peace, and sitting face to face with Satan, made peace with him. They were unable to divest themselves of malice against the truthful people. On the other

hand we find everyone of them a quarrelsome and ferocious individual. We find them persisting in injurious pursuits and concealment of Truth. We have not found them but as fabricators. They know nothing except eating or sexual indulgence. They choose nothing but finery and perfume. They walk but the walk of haughtiness. So we carried burdens of many kinds for them, such that, if similar burdens had been placed upon mighty mountains, they would instantly have fallen and the burden would have felled them as one prostrated on the ground. We however, were protected.

And I was in a state of great anxiety. I would have lost my life had not the powerful God been with me. He is our Master; the rejectors have no master. He it is Who accepts my prayers, listens to our cries, and comes towards us when we go towards Him in distress, and likewise when the crowding of calamities frightened me, and when the low spirits of Muslims made me tremble in my body. So, I cried at a critical moment, and prayed to my Lord who is the provider of all needs, and called upon my Master like a humble beseecher, saying, "Lord! Thou art our shield every moment; we complain to thee, Thou art the best of commanders, so do not hold us for our omissions and wrong-doing; do not burden us as Thou cast a burden on those who had gone before us. Do not place on our heads a burden which we are unable to bear. And overlook our faults, and cover us up, having mercy upon us, for Thou art our Master, and, so, help us against the disbelievers". My God accepted my prayer, fulfilled my need, and helped me, for He is the best

Helper. Thus, one day, I was thinking of my small resource, and was quivering like a soft and newly germinated plant, being in a state of anxiety because of these worries, and was reading verses from the Holy Quran, making a sincere effort to understand them and driving the lean she-camel of thought and reflection, asking God to show me the way to realisation of Himself, to fulfilment of my mission in relation to the unjust and cruel people, and to stop the injustice perpetrated by the aggressive wrongdoers. So, in that hour when, like one moving like the sun, I was reflecting, when the oven of investigation was hot, when I was looking at some verses and was reflecting over their patent and strong signification; all of a sudden, a verse of the Holy Quran flashed before my eyes — a flash not like that of the pearl of Omaan, but much stronger than that. When I reflected on the subject of those verses and following the flash reached the wide expanse of the field covered by them, I found these verses to be a treasure of knowledge, being repositories of hidden secrets. The sight of it moved my arm and its power rode upon me like a thousand horsemen. The greenery and freshness of it attracted my heart, and the flight it gave, destroyed the enemies in a single combat. And legion of them cheered my heart, and I said الحمد لله — “All praise is for Allah!” and I thanked God. And I saw in these verses extraordinary meanings which fill the eyes with coolness and bestow a wealth of knowledge, pleasing the hearts of Muslims. And I was given the secret of words and their real significance, as well as the connecting links of words and their secrets. Likewise secrets of high comfort were disclosed to me, and transcendent points of fine

philosophy were given to me by God to increase my faith, so that He might cut off the back of aggressors. And if thou wishest to get a release from the aforesaid verse or from its assault, thou oughtest to read the context where it is written :

لتنذر ام القرى و من حولها

i.e. We sent down the Quran in the Arabic language so that thou mightest warn the city which is the Mother of all habitations, and habitations around it, that is, all the world. Therein lies praise for the Quran and praise for the Arabic language. So, thou shouldst reflect like wise people, and must not go over them like the careless. And thou oughtest to know that true guidance manifests the greatness of the Quran, of Arabic and of Mecca. In it is a light which tore down the enemies into pieces and which rendered them unable to make a reply. So read the whole verse ; look at its structure, and investigate into it like the wise. I pondered over these verses. So I found out many secrets. Then by deep contemplation I discovered many a ray of light in it. Then, when I cast a minute look, I saw the exceedingly powerful God who is the Supporter of all. And it was disclosed to me that the aforesaid verse and the enveloped suggestions guide one towards the excellent status of Arabic, and point towards the result that Arabic is the "Mother of the Tongues" and that the Quran is the Mother of all the previous Books, and that Mecca is the "Mother of the whole earth". I was drawn by this verse towards applying the powers of understanding and interpretation, and I was able to unravel the secret as to why the Quran was revealed in Arabic, and what was the significance of prophethood having terminated with the Holy Prophet (may

peace and the blessings of God be upon him) Then the meaning of other verses was disclosed to me, and some of them assisted all through the meaning of others, until my God drew me up to the point of manifest conviction admitting me among holders of true belief, and thus it was revealed to me that it is the Quran which is the Mother of all previous Books, and so Arabic is the Mother of all languages and is from God, all the other languages being its sons or daughters. And there is no doubt that all these languages are its offsprings or home-bred hand-maidens. Everyone is eating out of the cauldrons, and from the table, of that language. Everyone is tasting the fruit of this language, filling his stomach from this very table, drinking water from this very river, and each one has cut its clothing from the same material. It is the patron which has given them clothing by way of a loan. It adopted an elevated seat for itself. And it is not at all strange to ask, if Arabic is the mother of languages, why then is there this difference in the inflexions of other languages? Likewise, the difference that is to be found in inflexions, in supplements, and in roots cannot be taken as an argument against unity of languages. And if this little difference in inflexions is banished, the strangeness which is the cause of the multiplication of words will be done away with, for the difference in inflexions is the very reason for the strangeness of languages and that is the very first cause of the difference of languages. It is not, therefore, permissible to any critic that he should give utterance to any such ideas. And there is no scope either for such objections, for arguing thus is

مصادره على المطلوب

(returning to what is to be proved) which is prohibited by laws of disputation. And it would be sufficient for thy purpose to say that all the languages have a great number of root-words common between them. Rather I shall shortly show it up to thee even as something obvious. Be then steady and steadfast, as thou hast already heard it and do not be of the wrong-doers. When I collected arguments from the Quran and when I was satisfied with the testimony of the Book of God, I made up my mind to cull arguments from the *Hadith* as well. So, when I ransacked the *Hadith*, I found therein many a secret, and I was glad like one drunk with wine just as an intoxicated person derives pleasure from liquor. And I thanked God who is the Helper of the true. Then it occurred to me to prove this thesis by arguments so that I should thereby convict the rank and selfish disputer, and that I should shut the mouth of doubters. Therefore, my enthusiasm always moved my thinking and in its field drove forward my reason, until doors of arguments were opened up for me and I was posted with the knowledge to burn up the false ideas of those who had gone astray. And I say it by God that therein I have not had to bear the slightest of inconvenience, I have not taken out anything from my wallet. I have not been separated from the cups of sleep, and I have not driven the camels during the night. On the other hand, all these favours were given to me by God. God shortened the dark night for me, and my desire was fulfilled by His making provision for it. Not on a single night has my eye been awake, and I have not collected my capital from here and there, so much so, that my desired garden-abode was brought near to me, and my tree bore

fruit, bunches of which were made to bow down for me by God. And, by God, this success of mine is for me from God. So, I praise Him, and ask for blessing for the Arabian Prophet. By him were all blessings made to descend and of him is all this warp and woof. It is He who made available to me the root and the branch. And He caused my seedlings and my field to grow : He is the best of Growers. I had not the strength to reduce the enemies to dust. I did not use this stick when I used it, but God used it. I have not experienced the severity of self-exertion, and I did not need to make my she-camel lean. I have not raced the strong horses of eye-sight. I have not run a single run in a state of worry. I have not regarded any high or low terrain but I flew like the birds, rather the rider who rides a strong camel. And I came by everything I desired and everything by which the eyes are regaled. I was given milk to drink without crying. So, this compilation of mine is from Him, and every fact turns to Him. And He is the best of all who are praised. When I made up my mind to execute this great work, and when I thought over this verse and likewise, over all the verses taught to me by the One True God, I felt as if some knocker is knocking the door of my heart, is teaching me knowledge of a very high order, and is breathing into me the spirit of inculcation and understanding. So, I named the book منن الرحمن — “Favours of Beneficent God” for, by many a variety of Grace and Favour, God Almighty bestowed a reward on me, and He is the best of the Givers of favours. This is not His First Favour ; rather, I have been brought up in the midst of His favours. He befriended me and reared me, and kept me as a friend and became

my guardian and supporter. He brought about my salvation and made me one of the *Mohaddathin* and of the elect ones.

Details of the verses, supporting the verse *Umm-ul-Qura* which show that Arabic is the Mother of languages and is the Revelation of God; and this detail is as follows :—

One of these is the verse of Sura *Rahman*, that is

خلق الانسان علمه البيان

which means God Almighty created man and taught him speech. By *بيان* which means “speaking”, is meant the Arabic language, as is indicated by the other verse i.e. *عربي مهين* God declared the word *مهين* to be a special attribute of Arabic, thereby indicating that the word *بيان* is one of the special qualities of the Arabic language, no other language being in a position to share in this quality, as is not hidden from those who think. By the word *بيان* He pointed to the eloquence of this language, as well as to the fact that it is a perfect language, which comprehends every and all kinds of needs, and that it has come down like rain in quantity required by the earth. It is superior to every other language in expressing ideas, and is apposite to human nature as a circle is apposite to another circle. All the various facts, sought after by the faculties of man, which are aspired for by human imagination, and all the facts desired by the needs of human nature — apposite to all these facts lie the root-words of this language. Along with this there is the advantage that verbal expression has been made easy, such that the heart may be affected by

it. Again the order of this verse helps one's knowledge, for this portion bespeaks of the hidden secrets to which I have already referred, and this in order that thou mightest be one of the verifiers. Therefore, thou oughtest to ponder over the verse i.e.

الرحمن - علم القرآن

("The Beneficent God, He taught the Quran"), for this verse aims at two things, it mentions the superiority of the Quran, its recitability and its insistence on the employment of one's power of thinking. And these aims cannot be attained except that we should learn Arabic and attain proficiency in it. So, in order to throw this hint, God Almighty gave precedence to the verse علم القرآن (i.e. He taught the Quran), and then put the verse علمه البيان (i.e. He taught speech) after it, as if to say that there is favour after favour: (1) to reveal the Quran and to invest Arabic with the qualities of eloquence and ease of expression, to teach Arabic to Adam so that mankind may profit from it, for Arabic is a treasure of knowledge and philosophy, it contains eternal directions and teachings from God Almighty, as is not hidden from the thinking people.

The sum total of it, therefore, is that God Almighty first made a mention of the blessing of the distinction of the Quran, then mentioned the other blessing which is as a foundation for it, and hinted this by using the word بيان (speech) so that it might be known that it is Arabic which has that quality, for the Quran has not attributed the word بيان (speech) to any language except Arabic. So, if one was to ponder, what stronger proof and stronger argument can there be? Do you not realise that the Quran has named the other languages as *Ajami*. It would be a folly to hold these

languages as the namesake of and having an equal status with Arabic. So, if thou hast the quality of discernment, grasp this truth, and do not be one of the evaders. This is a clear authority, no one will deny it except the immodest who would be one of the enemies. And one of these verses is that which the God of Dignity and Honour has mentioned next to this verse, that is to say, the declaration made by the Great and Merciful God, namely,

الشمس والقمر يحسبان

(i.e. the sun and the moon run their courses according to a fixed reckoning). So, think over this declaration of God Almighty and ponder like the intelligent thinkers reminding yourself like the seekers of uprightness, for, this verse supports the one before it, explaining its meaning with an open and above board explanation, as is not hidden from those who minutely think over it. And the declaration is that the sun and the moon travel chasing each other ; they carry the same light but in two manifestations. And this is the case also with Arabic and the Quran, for, they go following each other, but in respect of light and brightness are united one to the other, that is, that the Quran is like the bright sun and Arabic like the shining moon; and, along with that, Arabic is fast going in its journey, having been very much in vogue with the good and bad, the sun of the Quran not having overtaken its movements. And God has decreed it thus. They both travel in accordance with the same law ; they travel as they have been made to; they do not deviate from their set courses. The Quran travels consistently with the spiritual acumen of its readers, opening secrets of the next world, on seekers. It gives sustenance to the

philosopher as it enlightens the foolish. It teaches the intelligent as it does the ignorant. It contains ways of inculcation for persons of every stage of understanding. It is a source of satisfaction for every intellect and for every suspicion. It comes apposite to all kinds of knowledge, of however great variety, from earth to the heaven. It comprehends the entire circle of human understanding. It consistently keeps on its side Truth and reason. It is the light and an out and out splendence. As for the Arabic language, the way it goes forward is that it keeps itself subservient to the aims of the Quran. It encompasses the circles of faith by its system of root-words. It serves all the various kinds of teaching and inculcation. This language is a great manifestor of the power of God. God Almighty has invested it, in a special sense, with a natural system. He has placed in it beauties which are the handiwork of His own Divine powers. So, this language comprehends all the niceties of speech. It has disclosed its charm in a way which surpasses every thing that proceeds from God Almighty. This is the argument which establishes that this language is not from man. It has in it a certain colour of expediency and charm, beauty and a glitter of many kinds. It has extraordinary characteristics of great elegance, born of divine intervention. Its Face shines forth from the ranks of many a language, as it is a glittering pearl in the dark. It is like the chaste orchard by the side of a flowing canal, which is laden with fruit. As for the other languages, the haze born of the intervention of foolish people has transformed the greater part of them. They have not preserved their original complexion. They are therefore like the trees which

have been uprooted from the soil, which have been put far away from the eyes of their keepers, and thrown into a jungle where there is no water and no green tree. So, their leaves became yellow, their fruit fell down, their freshness and greenness vanished, and thou canst see that their face is like the face of a leper.

So, how nice is the Arabic language, how fine its face which can be seen in a bright aspect of perfection. The earth has brightened up with its rays of Light, and the excellence of human capacity has been established by it. In it are apparent extraordinary works of the wise and powerful Creator, as are to be found in all things proceeding from that Great and Peerless Creator. God Almighty has perfected all its organs and has not grudged any thing in investing it with beauty and grace. Thou shalt find it, therefore, perfect in speech by virtue of that very reason, and shalt see that it comprehends all the needs of man. There is not a single action of the actions that might disclose themselves till the end of time, there is to be found no attribute in God Almighty, nor is there any creed among the creeds of man, for which Arabic has failed to provide a root-word. Thou mayst hold a test if thou suspectest it. If thou wouldst be ready for a test, as are those who are seekers of Truth and Reality, I say it by God, thou wouldst not see any fact in the Book of Nature, nor any secret of the secrets of the law of Nature, apposite to which there is no root-word in this language. See and have a close look, dost thou find my statement like that of a bragger? Surely, it is not like this. On the other hand, the Truth is that Arabic comprehends, like a circle, all our objects and

desires. And thou shalt find the Arabic language and the Book of Nature two mirrors placed one opposite to the other. And thou shalt not find any moral quality, creed, prayers, modes of worship, nor any emotion or sentiment, nor any carnal desire, which have no equivalent root-words in the Arabic language. This excellence, thou shalt not find in any other language. So make a test if thou art not convinced of this fact. And do not be in haste like the opposers.

And know it for certain that Arabic and the Book of Nature have natural connections; they are eternal reflections of each other, as if they are mirrors placed opposite to each other by God Almighty, or they are twins which resemble each other, or they are two springs rising in the same source and flowing down parallel one to the other. So, think over it, and do not be like the blind. These are absolute proofs and certain arguments which prove that Arabic is the real language and that the real Book from God is the Quran which is a perfected light and which distinguishes between Truth and falsehood. Therefore, ponder over it, and do not be one of the negligent people. And anyone reflecting over the Quran and pondering over this Book which distinguishes between right and wrong, will realise that all these things have been proved with arguments. And I have not written this like a doubter; rather, I have been given knowledge like an out and out beam of light.

Again, thou seeker after good! and thou lover of reform! know that belief in unity of Godhood is not complete without this conviction. It is necessary for us that we should, with perfect conviction and confidence, put our faith in this

that every good proceeds from God, and that He is the spring of all beauty and grace in relation to all creation. Those acquainted with spiritual matters know that speech and articulation is one of the greater excellences of mankind, no, for man, it is, as the soul is to the body. So, how can we suspect, it has not reached man from the Hand of God? No, there is no such thing. On the other hand language is the necessary adjunct to the birth of man. It is the reality of the human soul, and is a great boon from God Almighty. Belief in unity of God, is not complete except in this creed. Can a believer in one God agree on a fact which attributes a defect to the God of Honour, or which contains polytheistic ideas like the creed of polytheists. And those who recognise God as He ought to be recognised, know, that He is the spring of every good and is the Creator of everything created. These people do not talk like the atheists or naturalists. These are they who have been given share of divine knowledge, who have been made to drink cups of unity of God and who have been made to enter the ranks of the successful. And our God is perfect in all aspects; no defect can be attributed to His person or His attributes. He is the praised. No evil can venture before Him. He is the purest; no defect can be attributed to Him. This is the way of true guidance and the practice of saints and holy men. It is the way for those who have been given eyes; it is, however not the way of those on whom had descended the wrath of God and who had lost their way. By the God of Glory and Honour, whatever excellence man has attained has been attained through the Bounty of God, and He is the Giver of better reward. Do they say the favour of speech has not been given to man by

God or that the Creator of man is not bestower of this favour? This is a cruelty, and a lie, and, like the Satan, is exaggerating in cruelty. And these are the people who have not valued God as He deserved to be valued. They have not looked up towards the sun and the moon, and they have not pondered that He is the God Who removes every shade of darkness, who is the Creator of the high heavens and the earth. He created man and then taught him speech and guided him. There is no favour which is not bestowed by Him. This is, therefore, our God who is above all and who is our creator, who has no need of any body. His favours comprehend our exteriors and our innermost natures, and His bounty encircles our bodies and our lives. It is He who created man and completed his birth, who clothed him with beauty, and admitted him to the highest of favours. How can it be suspected about such a Giver of favours that He did not bestow upon man the gift of speech. Dost thou suspect that while He had the power to create man he had not the ability to call out to him or to open up his tongue or that He was careless. Wilt thou be surprised at the power of the Feeder of the worlds whilst thou seest that He is the God of great power. And He is the Creator of the substance and the accident and He has brightened up the heavens and the earth. He is the acceptor of prayers. So, dost thou aspire to turn to Him and to give up unnecessary talk? And God loves the good.

When it is proved that our God is the Light of all things and is the one who has brightened up the heavens and the earth, it is established that it is He who is the source of every bounty, and

that it is He who is the Creator of the heavens and the earth, and that He is the best of Creators. He gave two eyes, and the tongue and the lips, and guided the child to the mother's breasts, and He did not grudge any excellence of which man could stand in need of; He made provision for desired aims. It would, therefore, be foolish to entertain the suggestion that speech itself which is Light, which distinguishes man's real nature, and which makes possible the offering of prayers, the declarations of faith and the acts of worship, should have been received by his own labours after the lapse of a long long period of time. This suggestion is a fabrication clearly of those who lie. And he who professes faith in a Being who, in His Person and Attributes, is of unique excellence, Who is the Master of Bounty of many kinds for the denizens of the earth and heavens; he who perceives that God Almighty is, in all aspects, the source of Grace, will necessarily believe that that Being has bestowed all things with natures which are consistent respectively with their needs. He has not left any aim unachieved. He is the source of all favours, and the creatures, according to their capacities, stand temperamentally in need of Him. No crow crows, nor a lion roars, but by His teaching and inculcation. And He is the source of all good and all bounties, the Teacher of all speech and of all kinds of expression. And such indeed should have been the position and status of the Lord of the worlds. Dost thou assert that He nurtured man like one who is incapable of nurturing to perfection? This is not at all correct. On the contrary; He has nurtured man with both hands possessed of power in perfection, so much

so, that He bestowed the title vicegerent on him, and perfected him by His perfect Grace and Mercy. He gave him favours which He has not given to any other creature. And it is He who is the God who nurtures the trees with a perfect nurturing, till they grow to be big trees, who decorates them with flowers, with fruit of many kinds, and makes them a means of providing cool and extensive shade — a decoration which pleases the on-lookers. Dost thou, then, think that that God has created men with a flaw, that He has not carried him to an excellence which bespeaks for the excellence of the system, or that He left him with a defect? Again, the wealth of knowledge, which is to be found in the root-words of Arabic, is open testimony of the fact that they are not the product of the labours of mere creatures, but are the result of the action of Him Who created the heavens and the earth. And let it not worry that man is not born with the ready gift of speech and power to communicate, but rather attains that ability through learning as indeed we can observe. This objection is as a matter of fact against, not for, thee to raise. So, thou art to correct thyself, and do not be mentally inattentive like those in sleep: for, having admitted that speech is acquired by learning, it becomes necessary for them to admit that the first man was not able to understand without being made to understand by someone else. Thus, thou, hast accepted what thou hadst denied. That is the truth if thou think-est and ponderest. It has been established by tests, and experiment, and analogy, have both united to testify that children newly born, if they are left alone without being educated, without a teacher teaching them their language, are unable, by them-

selves, to learn to speak; they cannot answer other persons' calls but keep quiet like the dumb. Can there be a stronger argument than this for one who is a seeker of Truth and keeper of a trust. Therefore, try in right earnest, and think as good people do. Do not be hasty like the unconcerned. And it is one of the most clear and open facts that Adam was created by God, and that at that time there was no teacher or teacheress with Adam. This shows that the teacher who taught language to Adam was God Almighty Himself. Dost thou not believe in the Power of the Powerful and Mighty God? Dost thou know that the creation is the shadow of the Divine attribute of sustaining? — it is by the attribute of being the Sustainer that all creation has come to exist in this universe. Speech is the finishing touch of the process of birth. How can things be deemed to be of a defective creation which have come into existence by the both hands of God Almighty? Dost thou think that the God Who breathed the spirit of life into man was unable to make him speak? What has happened to thee that thou dost not think like the good straightforward people? Dost thou suspect that God Almighty left His attribute of being the Sustainer in a state of defect? Or that His Hands were rendered powerless after He had manifested His power? or that someone prevented Him from accomplishing His full designs? If thy stand is that thou dost admit that speech had to be taught, but that, it was not God who taught the speech, and that thou thus walkest the way of the philosophers of this Age and dost believe in the eternity of mankind, take it from me that this is an obviously false idea; it is a childish claim to make, or else it is nonsense like the absurd talk

of the drunk. These people have not been able to adduce any argument in support of this claim ; they have not proved their assertion. And how can it be true while God being unique in His attributes requires that as against Him, all creation should be in a state of defect, so that everyone should realise that eternity which is a quality of excellence is not to be found in anyone except the Living God of Glory, and that He is independent having no need for anyone. He is sufficient unto Himself. There is no need for anyone to be His helper or friend. And it is not up to Him to keep anyone unto eternity. Because of His independent person, there is nothing which can be said to be indispensable for Him. And He has no need for any creation. On the other hand, His very Person necessitates the exhibition of the quality of Sustaining, so that it might be known that it is one of His Personal attributes. He, therefore, creates what He desires by His command and volition. And sometimes, His Person demands the exhibition of His quality of unity so that it might be known that all things except Himself are destructible. He does not in the least need them. Then, He destroys every creature in the earth, not leaving a single individual, wiping out all trace of him. In this manner He keeps His attributes moving in a circle, never ending anywhere. And every attribute of His desires manifestation at its proper time. So, He creates others after the destruction of one epoch so that He might be recognised by His attributes on which depends the salvation of humanity. And He does not stand in need of eternity of any kind as some ignorant people think He does. He is independent of all creation. And His attributes cannot be

redeemed or separated from His Person. Thou shalt find the cycle of His attributes like the cycle of the day and night. His attributes are never in disuse as the ignorant think. On the other hand, His Existence requires moments of destruction as it requires moments of creation, so that all His attributes be substantiated, and that people might realise that He is One Unique, that they might desist from entertaining the belief that His excellent qualities have any defect in them, so that His Unity may shine and His Greatness may be manifested, so that the True Divine faith be recognised by an eternal circle, by the fact of the existence, from ancient times, of various Dispensations, so that the Christian creed of Atonement be proved to be untenable, the polytheistic beliefs and innovations may be done away with, and the path of the guilty may be clearly discernible. This, therefore, is what was desired by God Almighty, so that, by it, His attributes might be recognised and that the false vilifiers might be destroyed. Therefore, there comes, sometimes, in the cosmos, a moment when there remains not a single individual except God Almighty; the Deluge of destruction overspreads the low and the high ground, wiping out the signs of existence, no one being given to profit from one's labour or struggle. Then, again, there is the moment of creation. So, these two signs from God Almighty follow one after the other in order that it might not be said that Divine attributes are sometimes in a state of suspension. Therefore, it being proved that there is this recurring circle in the operation of Divine attributes, and that creation and destruction are the eternal habits of God Almighty, the doctrine of the eternity of mankind stands disproved. How

can anything be eternal while there are periods of void, nothingness and annihilation. Therefore, ponder like the earnest people, and do not blurt out like the hasty.

And know it from me that being really eternal is not an attribute of anyone except the God of Glory. The Mill of Annihilation is grinding down the bodies and the souls. The inherent unity of God Almighty sometimes demands the annihilation of everything besides Him, except those who had died possessed of faith and thus had entered the House of God, those who had the water of Divine Rivers, who had become encircled by Divine light, in whom signs other than the signs of God had been wiped out by God's own Signs, who, having been annihilated in God had died in the love of the Divine Being. These are the people who, after the first death, will not taste death again. All this Mercy is from their Great Lord. They do not experience any pain or hardship. They abide always in God's heaven. God bestows upon them life out of His Own life. He gives them excellence out of His own Excellence. His Jealousy does not destroy them, for, His unity encircles them. So, blessed are those who lose themselves in the love of One who is the strong Master.

Turning again to the earlier discussion, I wish to say that God the independent has given life to all things out of water, and water has descended from the heavens bringing with it many kinds of blessings and bounties. So, the result is that every blessing comes from God Almighty who is the source of good for all. And this is another refutation of the deniers, that is, of those

who say that man was created dumb, and that God neither taught nor enlightened them, having created them like defective beings. I have written this for heretical-minded and the Naturalists who do not believe in the God's religion and who are presumptuous enough to speak out what they like. But those who believe in the Seal of the Prophets (may peace and blessing of God be upon him), for them it is enough what I have proved from the Holy Quran. Does their creed of unity permit them to ascribe God's action to someone other than Him, or to divide creation between God and man, or to imagine the best of His creatures to be a defective or needy person like other defective creatures? No, never. That is something which ill becomes the tongue of believers, or believers in One God. And for speech there is a special dignity as there is a special dignity for life itself of all animals. God has specially equipped man with speech. As man has received the gift of life from God alone, so has he received the gift of speech from that truly Benevolent Being. That is the truth. Art thou one of the suspicious? And if thou thinkest that it was thy mother who taught thee to speak, who had taught thy first mother; who gave her lesson in easy speech? Be not, therefore, of the ignorant. God Almighty, in many contexts of the Holy Quran, has hinted that the mother of languages and Divine Revelation is only the Arabic language. That is why He named Mecca, Mecca, and as the Mother of habitations, for, people drank from it the Milk of true guidance and of languages. This, then is a hint that Arabic alone is the Mother of speech and of reason. Ponder, then, over the Divine saying that this Quran is in Arabic so that thou mayst warn Mecca which is the Mother of all

habitations. In this there is a sign for one who would fear God, who would search for Truth, who would not deny, and who would not follow the indifferent. Again, thou knowest that our Prophet, the Seal of prophets (may peace and the blessings of God be upon him) is a warner for all the world ; he is named so by God who is the Most Truthful of all. This proves that Mecca is Mother of the whole world ; it is birthplace of all—the small in numbers and the great. And, along with that, it is also established that Arabic is the Mother of all languages, for, Mecca is the Mother of all Houses. It is also established that the Quran is the Mother of all Divine Books. That is why it has been revealed in a perfect-language which encompasses all. And the expediency of Divine Will demanded that the perfect Book of God Almighty which is the Seal of books should be revealed in a language which is the root of all languages, which is the Mother of all languages, that is, the Arabic language. Thou hast already been told that, in the Quran, God Almighty has declared eloquence and ease of expression as the qualities of Arabic, describing it as Arabic the language of clear expression. So, this description is a hint pointing to the ease of expression of language, as well as, a suggestion pointing to its high status. God Almighty, however, has not invested other languages with that dignity ; no, He has not even ascribed them to Himself, having named them *A'ajami* (i.e dumb). Think over it if thou art quick of understanding, and blessed are those who think over it. And the Torah has not claimed, nor the Vedas of the Hindus, no one has even hinted at it. Do not, therefore, attribute to them, a claim which they have not made ; or else point

out to us such claim from their texts if thou suspectest that they have made this claim. And thou shalt not be able to point out such a text. Do not be, therefore, one of the followers of the pretenders. Again, thou oughtest to know that the word *Arab* is derived from *A'araab* which means eloquent language distinguished for facility of expression, as is the saying اعراب الرجل (i.e. most fluent of men). This expression is used to denote the quality of ease of expression in one's language, when one's speech is not tongue-tied. The word اعجم however is spoken about one who is devoid of the quality of eloquence or of ease of expression, whose expression is not amiable, whose words lack sweetness, in whose limbs of speech there is no proportion, who omits a part and gives expression to a part, cutting up his speech into pieces. Therefore, these two words are opposite to each other and possess contrary significances. No one from among the young or old has manufactured them. These are from God—for those who reflect. And the word *Arab* is to be found in earlier Books too—in Isaiah, the Book of Moses and in the Gospels. So, it is proved that this word is from God; in no other language can such a name be found, and in no tradition wouldst thou find an example of it. Think over Hebrew and other languages. Dost thou find any other language of the name of Arab? So, it is established that the original language is Arabic, and the quality of this language cannot be discovered in any other language. If thou doubtest, thou art to be sorry for it. And it is one of the clearest of Truths that the language which is from God, which indeed is a fine language, is the one which God Himself named and commended, as is the custom

of God. Point out such a language to me if you are in doubt about it, you will not come across a name like Arabic. In this there are signs for those who reflect. And the "*Ajam*", in the sight of God, are like the dumb who are unable to speak, or like the quadrupeds which cannot speak, for they have acquired the quality of speech only through Arabic. They do not possess a single word except through this language. They cannot express themselves except by Arabic words. It is proved then that they are like animals. Whether, therefore, thou dost advance with a prolific tongue or thou dost dispute with a sharp tongue, thou art surely vanquished. So, reflect on this claim; and remind the foolish, if thou art possessed of intelligence. And, for arguments which have reached thee, thank God. And do not forget that the word *Ajam* is derived from *Ajama*, and *Ajama* in Arabic vocabulary means a quadruped. Keep this reason in mind for the application of the word *Ajam* so that reality might be laid bare for thee and that thou mightest be of the believers. Many signs point this, if thou art an inquirer. One of these signs is that in the Quran God has called man *Sami* (listener). The implication of this word *Sami* is that in the earliest times, it was God who made him listen, and Who did not abandon him in a state of confusion.

And, from among these signs, is this, that in the Chapter *Baqarah*, this point has been more elaborately dealt with. It is stated that God taught man the "Names". This suggests many things. One of them is that God taught the words by means of *musammiyat*. By *musammiyat* is meant facts which can be explained by signs, whether these facts are verbs or nouns of created things.

The other thing is that the real nature of objects and their hidden qualities were taught in the Arabic language. And if thou wouldst say that grammarians have confined the word *Ism* (noun) to a special category of nouns, that is to say, nouns which have meanings and which are related to one of the three tenses.—The reply to this is, that this is a technical term used by this fraternity. If we look into it with discernment, this technical term would not be a reliable guide. So, reflect and see with open eyes. And if anyone was to say that among the general body of Muslims, the idea is current that God Almighty taught all the languages to Adam that Adam spoke every language—persian and Arabic etc;—the answer to this is that this is an error ; no intelligent person will give any attention to it, for it is against obvious facts. It is an invalid suggestion of the ignorant. On the contrary, the earliest language and the language of earliest times is only Arabic, and languages other than Arabic are its “bequests” or they are a small pearl from amongst its pearls. And thou knowest that the Quran and Torah have established our thesis. Dost thou not know in the Book of Genesis in Chapter 11 it is written that in the beginning the language of the whole earth was one ? When this language entered Iraq, it split, among the inhabitants, into different languages. And, the statement of the Quran, thou hast already heard. So, reflect like the researchers. Again, there is here another proof for the seekers of Truth and divine knowledge, and that is this. When we examine the customs of God the Glorious, we find that His creative system is one of unity. This is something which God Almighty has adopted for the right guidance of the people in order that it might be

proof of His being one, and that it might be a proof that He alone is the Creator—the one without an associate. There is no one in the earth or heavens who is an associate with Him. He who created man from a single essence—how can one ascribe to Him numerousness which is unorganised and how can languages be considered to be from Him which are disorganised. Dost thou not know that in numerousness He has kept an eye on oneness, and He has hinted at it in His Holy word which is the guide for the righteous? In His shining Book He has stated that He created all things from water, therefore, look at the customs of God how He has returned numerousness to oneness, and has declared water to be the Mother of earth and heavens. So reflect like a sensible man, for that is a sign of one being truly guided. Do not be an ignorant person. And this verse is a sufficient proof of God Almighty's customs. In this, there is intelligence for those gifted with vision. And God Almighty is وتر (odd number) and befriends a state of وتر. It is He who made all the stars from one source of Light, and in the earth created all souls like one another, Who created man like a universe embracing all the realities of existence. Therefore, if creation had not been based on unity, there would not have been this unity in God's creatures, God's created things would have been an unrelated mess. If there had not been one system, it would have been a negation of wisdom and spiritual mysteries would have been lost, the way to the Divine Being would have been closed, and the way-farers of the Divine way would have been up against many difficulties. What then, has happened to thee that thou dost not appreciate the unity which bespeaks of that one

God? And that is the basis of the creed of unity in Islam, and that is the main reason for profession of faith in the Greatness and glory of God. It is like bright lamp by the light of which can be recognised the unity of God Almighty and His uniqueness. It is a philosophy which is a speciality only of Islam. Again, let it be known that prophetic signs and proofs from Traditions have multiplied to such a great number that they impart comfort and the light of satisfaction to the heart, as is not hidden from the Traditionists. Ibn Asakir—the accepted and trustworthy—quotes from Abu Abbas in his work of history, that the language of Adam in heaven was indeed Arabic. Similarly, Abdul Malik has put forth a tradition from the Holy Prophet (may peace and the blessings of God be upon him) and likewise, other men of learning have set forth other traditions. They have said that Arabic is the first language, and this language is from God, which descended along with Adam from the heaven. Then, after the lapse of a long time, it suffered change and other languages took their birth. Out of it, the first language to emerge was Syriac. And God likewise changed the accent of those who brought about the change. That is why the ancients call it the earlier Arabic. And it was as a matter of fact Arabic with a slight change. Then, other languages emerged, as other religions came into existence. And this is the Truth according to the thinking people. Again, one of the ways by which truth can be discovered is that thou wilt find mention of differences pertaining to languages and colours of mankind in one and the same context. By mentioning them in one place, God means to point out that there was at one time one language, and accordingly,

colour too was at one time one. Then by passage of a long period of time, both suffered change. Again, there is a fine hint that the Seal of the prophets (may peace and the blessings of God be upon him) has held himself out as a co-sharer with Adam in "Names" of things having been communicated to Him, as *Dailmy* has stated in the Tradition called *Teen* and *Ma* (water). So, think over the saying of the Holy Prophet (may peace be on him) namely, "My followers have been personified for me in earth and water, and I was taught "Names" as Adam was taught". So, think over what has been hinted at by the Holy Prophet (may peace and the blessings of God be upon him) And thou knowest that the Holy Prophet (may peace and the blessings of God be upon him) was not literate. He did not know any language other than Arabic. No doubt, he was given Arabic—the comprehensive vehicle of speech. It is evident, therefore, that in the story of Adam and the Tradition of the Holy Prophet (may peace and the blessings of God be upon him) by "Names" is meant the Arabic language as is pointed out by conclusive authorities of the Divine word. Dost thou not notice the common aspect of language which is to be found in many different words? And common aspects of this kind and of this magnitude cannot be found unless all the languages are branches of the same language. Denial of this is as the denial of what can be perceived by the senses, or like the denial of Things proved and observed. So when differences have existed in languages from the beginning, how is it that notwithstanding this great disparity, languages have common aspects. It is therefore necessary for us to admit the existence of a language which is the Mother of

languages. To deny this is ignorance and lack of wisdom, and to dispute this is to be unjustly overbearing and to be unjustifiably proud. Truth has been laid bare only if thou wouldst be a true seeker. The Arabic language possesses excellent qualities and signs which, in the eyes of scholars, invest it with the status of a Mother in relation to other languages, and these languages are like a shadow in relation to Arabic or like sparrow in relation to a preying falcon. Listen, therefore, with a fair mind, to some of the destructive features of Arabic, One of these features is that deep research and minute examination, following observation and clear evidence, compel us to admit that Arabic vocabulary is of a wider range than any other vocabulary; it is of a degree higher than any other, in holy influence, of greater potency, knowledge and fine learning, brighter, in the system of root-words, more perfect, in classifying compound-words having more nearly attained to a proper place than any other, suggestive of niceties of meaning, more than any other, and in all the attributes made perfect by God in a greater measure than any other vocabulary. In the formation of its words there are to be found many a point of learning. In its inflexions and diction there are to be found shining many nice distinctions. I shall shortly make a mention of these to uncover the truth. I shall set forth the niceties of its root-words and the artful beauty of its compounds for seekers of guidance. I now proceed to set forth the excellence of the system of root-words, for, that is the first index of the language that may be called the "Mother of languages" and which should be accepted as the Revelation from God. We notice that the very birth of man has anticipated as a necessity that man

should be supplied with root-words which should be expressive in a high degree, because man's nature itself has been perfected by God. We also notice that human nature and the inborn propensities of man have been perfected through the operation of different forces. And, likewise, they have been perfected through ideas and determinations of many kinds, through conditions possessing different imports, different ideas, different moral qualities, and through emotions of an opposite character. And likewise, idiomatic expression used by fathers and sons, enemies and friends, and young and old, are supplementary to the excellent native qualities of human beings. Along with these there are the actions accomplished by man through his limbs, that is, through the hands and feet, the eyes and ears, and all things sought after through these organs, like earthly learning and heavenly sciences, and all that pertains to them. Therefore, God Almighty having created man and equipped him with these powers, capabilities and potentialities of industry, having made him with these objects and with these intentions, the mercy of God required that, man's nature with the gift of the power of speech should be made to prove equal to the conditions with which it might be confronted, and should assist him all enterprises and all times of need and not to leave it in a defective state. Fulfilment of these intentions was dependent upon a language which should be perfect in its system of root-words so that it may be equal to the demands of the mental and imaginative needs of men, and should furnish words to those who might need them. So, this language is Arabic, and this distinction is made unique for it. It is the language which has been given complete system of root - words by God

Almighty, and range of which has been made to accord with needs. That is the reason why this language consists of words which have delicate shades of meaning. It reveals a comprehensive view of all the pictures of the mind in the manner of a painter. If we wish to write in Arabic a story, an allegory or an anecdote, or a work on Divinity, we do not stand in need of compound expressions ; we do not have to worry making use of compound instead of root-words. On the contrary, the perfect system of Arabic comes to our assistance in every field; we find that its root-words serve the purpose of a complete set of garments to fit meaning and mystery. Nowhere do we find it as a dumb person. And this is because it has a perfect system; it is of a high rank ; it has a large fund of roots ; it has a great accordance and is possessed of large equipment; it has a long series of derivatives, and there is unity in its drive ; it is equal to one's hope and aspirations. The law of Nature and materials of this language go abreast, as two bulls pulling a plough, or like two opposite walls of a courtyard. So, thou shouldst see like those having sound eyes. And of the wonderful features of this language is this that it is the tongue of those who were unlettered, who did not polish it like the widely learned. They had no share of Greek Philosophy. Nor had they the knowledge of the Hindu or the Chinese. Notwithstanding this, we find this language possessed of facility of expression, surpassing all other languages, in giving shape to delicate ideas of philosophers and in depicting the form and context of every opinion. That is to say, this language delineates picture of these ideas as is the embryo delineated in the womb. And one of its superior aspects is, that it has never held out a begging

hand towards others. No philosopher or wise man has given it any beauty of form. No one besides God has done any favour to it. It is He Who has perfected it with His own Hands: Who has safeguarded it against everything that might offend one's eyes. He has protected it against causes of fatigue and mental injury. So, this language has been bred and brought up in the home and behind the curtain of eternity, as are the virgins and chaste wives. And this language is pregnant with the varied philosophies and fine points of knowledge. Its call is not heard by the frivolous crowd. God Almighty has created it of good temper, as He gave it all the excellent qualities of any language. He has bestowed upon it charm which attracts the hearts of on-lookers. By reason of these qualities and by its terse style of expression, it saves time from being wasted, guides us towards eloquence of style. It protects us against the possibility of being tongue-tied. It assists us in catching the deer and deerlings of meaning, so that we are never put to shame, nor are we taken to task for saying anything. The word of the Lord of the universe is revealed to us. And the Quran and Arabic are like two mill-stones; unless the two stones meet, one cannot attain one's object. Or, else, their example is that of husband and wife—who is perfect in the beauty of person as well as in charm of attire and ornaments. And among the qualities and special peculiar features of Arabic is that it is a language which has been embellished by fine examples of artistic skill. As against senses which are naturally varied, a single word has been put in, so that it may be spoken with ease and that there may be no awkwardness. This is something superb which helps expression and Arabic is such a wife which

has no parallel in any language. Therefore, thou shalt see no language is free from the defect called stammering; they are devoid of ease of expression. Further, these languages have no safeguard against pointless speech. Their root-words do not prove equal to the task of attaining the various objects of speech. They have no store of root-words, particularly those which pertain to knowledge, Divinity and religious truths. Thou shalt, rather, not be in a position to compose an anecdote or to write an extended parable on a worldly or religious affair. The other languages suffer from defects and change; they have been altered. They have no strength or vigour. They have neither any system, nor weight, nor any excellence like that of Arabic. That is why he who speaks those languages cannot prevail in a contest; he runs away like a cowardly and effeminate person, is disgraced and censured, eventually meeting with a bad end, as indeed, wretched and unmanly person do. And without a doubt, the Arabic language in its glorious ascent has reached the summits of mountains. It has come out in the field like a warrior of iron determination, and is challenging the adversary. Is there a brave man among the opponents? Is there a bold soul in their company? This is not an empty claim, to entertain for which there was no valid ground. No, thou shalt find an army of arguments accompanying this claim in the manner of those going round circuiting a sanctuary. And thou shalt find this language like a warrior marching with an unshakable determination, bearing a sword and spear. Upon whomsoever it directs its bright light, such, a one loses colour. The dead, and the foes have no power to bring forth any argument in support of their claims, or to stir out of their sleeping apart-

ments. They are like interred corpses. The face of these languages is not full, fresh or healthy-looking; they have no freshness or brightness of expression. On the contrary, thou shalt find these languages like a wilderness, without water or grain, wherein there is nothing except sandstones. Thou shalt not find in them any spring of clear water. Experts and researchers in the field of speech who are acquainted with the peculiar and extraordinary features of Arabic, have examined its root-words and weighed them, they have considered and observed the "saltish" sentences made up of its compound words and have tasted them. These people have certain knowledge; they know, and, with a firmness of determination, admit, that Arabic is singular in its attributes, perfect in its root-words, wonderful in the charm of its compounds, and captivating in the structural beauty of its sentences. No language of all the languages of the world can reach up to its height of perfection. And these people know that Arabic is at the highest point of excellence in regard to the system of its root-words. No language dare come up to a place of equality with it in its excellent attributes. This is a statement which has been tested many a time. It has shut the mouth of enemies and mischievous people. It has driven off everyone who made an attack as a denier. Therefore, if thou persistest in denial thou shouldst bring forward the like of it. But thou shalt never be able to bring forward the like of it, even though thou diest in the attempt like locusts in the wilderness, or committest suicide like the foolish. Do not, therefore, be one of the ignorant. And there is much regret for some of the hasty among the Christians who have gone beyond the limits. They have supposed that the

Sanskrit language is the best of all, and praised it on absurd grounds. Their example is like that of one who collects wood at night, or one who takes a draught of dirty water and leaves aside clean water. Dost thou not see the Indian language i.e. Sanskrit, etc. i.e., the *Ajami* (dumb) language? Most of their words are of the category of chiselled or fabricated expressions, i.e. they are compound expressions. What relation have they with pure and chaste root-words. Therefore, the fact that their root-words are defective and that their word capital is small is a clear argument that these languages are not from God Almighty, nor are they from the earliest epochs. On the contrary, correct evaluation, and one's intimate thinking and natural inclination, decree that all these languages have been fabricated, at times of need, because of the want of root-words, so that bearers of these languages might break themselves loose from the entangling nets of deprivation. And those combinations and inflexions had not crossed the mind of anyone before there had arisen a necessity for them; they came to mind only when time directed one's attention to them. Sound opinion and sane reason rather commands that these languages and these vocabularies belong to people who had lived for long in a state of ignorance and confusion of mind, who were not assisted by God Almighty, and who failed to attain to the reality which is attained by those fitted to imbibe Truth and knowledge. They decorated their languages with their own hands. These languages did not receive their embellishments from the Hands of God Almighty. Their labour, to the utmost, consisted in fabricating compounds as against the root-words. They pleased themselves with an invalid and an artificial expedient. They

fell far away from nice fruits which could neither be picked nor prohibited, and which benefited the intelligent. Therefore, the defects of language became the cause of their exposure, and want of root-words revealed their inside, making it clear that they were liars. And these people exaggerated in praising their languages in a manner which they did not deserve. They had gone beyond limits in this misplaced praise. So, God Almighty exposed them and punished them for their pride for they had trespassed all limits. And thou seest that they are the enemies of Truth and Distinction ; they do not abandon malice and injustice ; They walk like the blind, especially the Hindus in whose character it is inherent to dissuade from Truth. Their enmity had increased beyond limits ; they are very much given to pride and feelings of self-importance. They do not fear God Almighty or humble themselves, nor do they reflect like the God-fearing. They think that theirs is the most perfect of all languages. No, they say that is the only language of revelation. Thus, they pleased themselves with false notions, and deceived their hearts by holding forth false and extravagant claims. They were not men of insight. Thou shalt find their language a collection merely of inflexions, and shalt see that it is devoid of the system of root-words, as if their God was capable only of producing the compounds, as He was capable only of uniting the particles to form the substance of objects. Their God was one of the poor and incapable persons. God, however, spared all these worries to the Arabic language. He gave it a perfect system of root-words. Therein is a sign for the intelligent. And it is not hidden from a wise man, nor from a writer or a literary figure, that the other languages stand in need of

inflexions; they do not press root-words into service like Arabic. And thou knowest that root-words, chronologically, are prior to the compounds, for, it is by root-words that well-set "teeth" of compounds make their appearance, and the process of compilation and inflexions depends upon them. Therefore, what is chronologically and temperamentally anterior is that which has proceeded from God. And every composite form if loosened into parts, is ascribable to it. So, dost thou see what we see or art thou behind a screen? And there is no doubt, that the words which had to be collected and made available on account of the lack of root-words, and which, as the need arose were made to take up their place to supply such needs, speak out with the tongue of their very form that they were manufactured at a time of need. Therefore, as it is proved that they were collected through human fabrication and by the urgent necessity of new compositions and inflexions, they cannot be attributed to a Maker Who is Matchless, Who adopts the way of brevity and wisdom and befriends the method of comprehensiveness and unity, who does not stand in need of new composition like those unprepared for an eventuality. On the contrary, He is the God within whose knowledge there already exist all the required meanings, and thus as against each one of these meanings, He has placed root-word. Thus has He made use of His promised wisdom. He was not like one who wakes up from sleep or is warned after censure. On the contrary, as against each subjective sense, He has placed a root-word, which is like a bright pearl. Dost thou not recognise it? And, He is the Best of Creators. Dost thou think that God Almighty

had forgotten the way of wisdom, or that some opponent had debarred Him from executing His intentions, or that He is incapable of forming root-words to express the required meaning, and that thus, His incapability compelled Him to inflexions and new-fangled combinations, and that He was anxious to seek help from combinations of inflexions to express the desired senses, that He should depend upon these compound expressions and not on the natural and wonderful system of root-words, and thus walk the way of the laborious? And thou seest that when a builder, who is sane and experienced wishes to build somewhere a house or a palace, he, realises, at the very start of his work, all his needs; he anticipates everything that might be needed when the house is occupied. When he builds the house for another, who maybe an ignorant person, he warns him he would not do anything like the blind; on the contrary, before he raises any construction, he visualises everything that might be needed by the occupants of the house, like closets and garrets and courtyards and entrance and exit and windows for air and light and ventilators and men's apartments and women's bowers and kitchen and privacy and accommodation for guests and travellers and friends and room for those who might make a request for protection and rooms that might be suitable for the hot season, rooms for the winter and, likewise, there is no requirement, to meet which he does not build suitable accommodation : it may be a closet or an attic, stairs or a platform or garden ; in short, with the very first glance, he visualises all these things necessary for the attainment of that object; he does not overlook anything of the whole crowd of them that might be needed by anyone at any

time. He completes his house like a good planner. An ignorant or dull person, however given to make mistakes, would only notice the good or bad points of his house when it is already complete; he walks like a blind she-camel; he cannot foresee the result in the beginning; he has no eye on the requirements that might come to the fore sometime afterwards. So, he thus raises his house without any estimate or order; he does not look at it like a wise man who knows what he wants; he cannot foresee what would be the eventual fate of the structure he has raised. He comes to know of all this when he occupies the house, and finds it to be of little use after occupation. Then does he realise that it is not suitable for his residence. He waits—after he has seen and made a trial of it. He sometimes cries over his frustration, sometimes over his folly, ignorance, and loss of wealth; his heart burns with regret, why had he not foreseen these losses and this damage. So, after this experiment, and this disillusionment and worry, he goes about making amends for his losses. But his heart is full of regrets and sorrows and he weeps and tries to put right what had gone wrong. So, forgetfulness of this kind, which is against senses or wisdom and which is contrary to perfect knowledge, cannot be attributed to the God Who comprehends everything, who is Powerful, August, Strong and possessed of wisdom and knowledge. He knows the hidden as well as the hidden within hidden, and the near and the farther. He knows the unseen, yes, the unseen within the unseen. And His acts are above and removed from any blemish. He is not amiss like the incompetent. Look at His creation which He has created by His Perfect Power. Dost thou find any fault or anything

amiss in it? Look again! Dost thou find anything wrong in God's creation? What thou seest in the Book of Nature is enough for thee to understand the Truth. Thou shalt never find any contrariness in God's creation. This is the test for languages. So, take hold of the test, and observe that which illumines itself. Fear the God who befriends the God-fearing. Wake up! and do not exaggerate.

And let it not confound thee that in Sanskrit etc. thou comest across some root-words, for these are not the clothes of their torn and tattered ward-robcs. On the contrary, all these words are like stolen property or borrowed equipment. And the argument for this is that they are devoid of supplement or roots as well as of any abundance of root-words which may be mutually placed in a proper order, along with that, they are devoid also of the reasons why they happen to have that form; there is no proof of their real origin except that we may refer them back to Arabic. And do not be deceived by the suggestion that these languages do have some reason or other for the existence of a word, for, that much of reason cannot be a guide towards the real objective, it does not unravel the mystery of the meanings of root-words, in a manner that might point out the additions and the derivation of the words, and might dig into the mines of speech. No, it is only a cursory way of understanding a thing for the ignorant. The blind have been misguided. Whenever thou wilt make a search into the real origin of a word, taking it back, with a great deal of effort and laborious investigation, to the remotest point, thou wilt find that it is a corruption of Arabic, as if it is a goat which has been skinned. Every piece

of it, thou shalt find to be a piece of Arabic. And we say nothing about Hebrew or Syriac in this book, for, their common origin is considered to be established by the intelligent. There is no doubt that these two languages have been born by alteration of pure Arabic, and in spite of alteration, have preserved most literary forms, and so, most of the inflexions also have remained intact. These are the "thiefs". The house of Arabic was more beautiful than a garden of flowers or green bush-trees. Its bearers had not experienced any warmth of any unfulfilled desire or unsatisfied hunger ; they were rich and wealthy, owners of silver and pure gold ; there were in it gardens and canals, flowers and fruits, serfs and free men ; their stables had fine horses, enviable pomp and riches; tall buildings and decorated festive gatherings. Then, all these dispersed because of disorder. They journeyed out, and carried along with them what refreshments they could. Everyone of them picked up refreshments to the extent of his ability and mounted the mounts of difference and disagreement. They changed their complexions because of the abandonment of a straightforward course, so much so that they made the date-palm into the stone of the date, and made the ruby into a stone, turned the festive food served at a marriage into food served on an occasion of bereavement, made good evil, transformed a fine horse into a donkey, turned the garden into sterile land ; emptied the house of facility of speech like the empty palm of the hand, throwing it far away from the deliciousness and comfort of words. Their gardens vanished and their walls, their green meadows, and freshness, disappeared. The rain of calamities began to fall on the tongues. Events destroyed them till their

goods were ruined by becoming out of vogue. Its usefulness changed to an evil. So, these houses became like the ones despoiled by a thief who had left nothing in it. Or, some creditor by his harsh action had emptied their house and left nothing in their bags. So, they are reduced to penury and want. And thou hast heard that the Arabic language had descended in the beginning of time. After the passing of that epoch, its apron became somewhat dusty. So, Hebrew and other languages are like the dust of Arabic ; they are the remnants of the food spread on this table. And, Arabic is the milk with which human nature was first nurtured. It is the first food with which the Mother of Mankind was fed. And, it is to this that God, Who created thinking and consciousness, Who removed the whisperings of the Devil, points out in the verse namely,

ان اول بيت وضع للناس للذي ببكة . مباركاً وهدياً للعلمين

i.e. "the first House (that is the House of Allah) is that which is in Mecca—blessed and a guidance for the worlds." In this, there is a hint that Arabic has surpassed all languages ; it encircles all places* and serves as the first food for speaking humanity, for, a house is not without a gathering of people, and a company of men is in need of of speech to meet wants and for cultivating mutual love, for social relations depend upon understanding and making others understand, as is not hidden from wise men of understanding. Similarly, God's saying

*The House of God being the means of bringing guidance to all the world, there is a clear hint in it that it is situated in a central place, language of which place has common features with the languages of all the world, which is the true meaning of the phrase "Mother of languages".

اذبوانا لى ابراهيم مكان البيت

i.e. "Call to mind, when we showed to Abraham, for building it over again, the spot, where, in the beginning was the House of God." This clearly says that Mecca is the first building in the world. So, do not be silent like a corpse; be like a man awake. The long and short of it is that Mecca was the first building in the world. It was spoiled by catastrophes and a flood of calamities. So, this discussion necessitates the belief that Arabic was antecedent in time to the coming into existence of other languages. God had taught to Adam only this language with which man was perfected. Then this language was tampered with; the bright and divinely lit expressions were corrupted. The perfected system died, and the hidden pearl was wasted. Afterwards came those who were bad successors of their forefathers, who were removed from Arabic which they corrupted and altered, so much so, that they made those languages new languages. Arabic became less in vogue, which was spoken by a small number of people on the earth. And other people shifted from their locus all the words of Arabic, and strewed its diamonds far away from their mines and their habitat. Therefore, those languages appear as new in the eyes of people, and the robes of fine turn-of-phrase were taken off. They were made bare-skinned and stark naked, which sight is disdainful to the eyes. That is why thou seest these languages fallen from a system, devoid of natural laws or rules, disorganised like the scattered wood of the jungle, lying far away from one another. And thou seest that they are like vagabonds, having no home or a neighbour. And thou also seest that their root-words have no

mutual relationship in the eyes of others. They are naked and their defects and blemishes have all been revealed. This happened because all the system had been wasted. the soft material disappeared. Quadrupeds grazed away the languages. And thou seest as if it is a land wherein there is no greenery. It is a horror-filled jungle inhabited by the jinn, which scholars disdain to look at. And their present state is by no means satisfactory. Their children have not cut new teeth after shedding of their milk teeth. But the unjust deceive the ignorant. These languages, rather, destroyed the evidence of similar descent, and, so, also of common action. These languages have become like people having different opinions, or like the profligates who nourish conflicting desires one against the other. So, some of them are, as it were, on a mound, supporting their sides by a club, and some of them are in a pit lying lifeless; some have lost the evidence about the why and wherefore of words (etymology), as if they are in a swoon or in a state of collapse or in the grip of colitis. Some of them came out with deteriorated figures, having been transformed for the worse, as if they had smallpox like the children, so much so, that the on-lookers were disgusted to see them. Some of them covered their faces with a sheet, and changed their appearance because of modesty. Some coloured their garments and dissimulated and made it to appear that they were robed in a hood. Some kept their faces intact, and the sunny conditions of other lands and the heat of noonday have not changed their complexions; their feet have not been moved by the severe gales of disagreement. On the contrary one shade of their perfume remained intact whose gusts keep revealing the

hidden secret, whose fragrance gives tidings of the garden of Truth. They are recognised by their pleasant smell. They can be spotted by their high windows, and they attract one like beautiful human figure. There is only this, however, that they have been driven out of their appointed tracks, put away far from their hereditary motherland, and have been separated from their contemporaries. And they have been overspread with additions as earth is dumped on something. They were hidden like the dead, no, they were buried alive. No one fed them as a friend. Then, the time to remember their motherland lingered with them, and love of the Motherland returned to them. They, therefore, became ready to strike their tents, which they had made use of in their journeys and saddled the horses for the return journey after they had been like one with no fixed abode. They became ready like friends who are fellow-travellers. There was this, however, that they lacked a guide who should show them the way; there was nothing to do except through a guide. So, we went up to them, and picked them up as one takes one's inheritance. We disinterred them out of graves after time—the news-proclaimer—had proclaimed their death. So, after an epoch, they sighted their house, met their people, and came towards their palace after they had been imprisoned in the shackles of hardships. So, they were like the friend who had not been heard of for a long time, and for whom funeral rites had been performed in a congregation. We took them out as a corpse, or, we caught them like a slave who had fled away, or, we retrieved them like one of gentle descent who had been out to associate with evil-doers. We

adopted him like a gentle-born who had gone far away from his near and dear ones, or like the son who had been lost or had run away, or like the children who had been drowned. So, some of them are such as had not suffered loss of a grain, and who returned to their motherland safe and sound. And there are some words which had been changed by disease, till they were in danger of being uprooted. They were like a funeral who had been philanthropists before. They wore long faces, who had been like pearls before. They lost all beauty or excellence. All the light disappeared. They were reduced to an aged man who had lost all strength after they had been like the delicate-bodied, slim, shapely, graceful and tall-looking women, or like a horse with a pleasing step, or, like the fast-moving she-camel which had not been struck with the discomfort of fatigue. No one will oppose this discussion except one who is ignorant of Truth and is an untrue person. So, without a doubt, Truth has manifested itself and falsehood has disappeared, and falsehood is overwhelmed by the armies of Truth and conviction. This is the high status of the root-words of Arabic, but its compounds have a still higher stake in the estimation of discerning scholars, for, when musk and pearls are mixed in a recipe, the mixture, undoubtedly, would be efficacious in the cure of diseases. And thou knowest that, sometimes, in compounds made of drugs, there is produced a quality which is beneficial in the treatment of many maladies. Then, why should not the form of the root-words be something extraordinary, which are of such a high excellence, and which have bright philosophy, lustre of which has struck people with wonder, for, that form is light through

and through, a key to hidden secrets, and a great sign for seekers of guidance. And the greatness of Arabic compounds is, because they are formed from root-words which themselves are blessed—root-words embracing a large number of roots and having a wise system. Therefore, the compounds formed from them embrace a variety of meaning by reason of the influence of the root-words. Again, by use الف لام (alif-lam) and the nunation, and because of different orders, new meanings are derived. But the other languages, and different dialects, do not possess this degree of excellence. Thou shalt realise this shortly ; we shall very soon lay bare before thee their stones and pebbles, so that we should call fair-minded people to the Truth. These dialects are such that they have not been given the quality of facility of expression or this distinctive brightness ; they have been given only a nasal twang and smoky confusion. Therefore, I prepared myself to uncover their inner reality to every inquirer, to disclose their secrets, and to dilate upon the eclipse of their moon, in order that the tall talk of liars may be exposed. So, if you do not believe on the dignity and goodness of Arabic, if you are not convinced of the speed of this fast-moving she-camel, you ought to show me the like of its excellent features in your own language. Show me, if you are right, root-words as against its root-words, compounds as against its compounds and knowledge as against its knowledge.

What sort of a life can it be, O opponents! after having suffered degradation? If there is any modicum of modesty left, help yourselves or drown yourselves in some deep well and thus end your

life like those struck with shame. If you prepare yourselves to oppose, I shall give you a reward of five thousand rupees, provided you make a reply in accordance with the terms. And two arbitraters should depose on oath so that my argument be complete in the eyes of men of reason, and that there remain no further scope for excuse. This sum is a penalty on me, if I am a liar. Therefore, be up, to claim this reward or do something to support your languages. You may get this reward deposited where you may wish, if you are suspicious, or afraid. And whatever you may ask for, I shall accept your demand; I shall write down whatever you shall dictate. Whatever you may ask, I shall give a satisfying answer, so that you may be re-assured or convinced. Whatever you may say, I shall do, provided you command with justice and fairness. And I do not wish to burden you with any difficult task. I am not one of those who run against anyone with an evil intention. You will find me, God willing, a lover of fairness. And I can see that tongues, very shortly, will be tied, doubts will be imprisoned, the argument will be completed, and the enemies will fly after seeing our document, trembling, and we, by the Grace of God, will pursue and overtake them, and they will have no way of escape, though they might be riding fleet-footed horses. Then we shall force them to run, and running, to enter the hole. And when we brandished the spear against the enemies and brought out the daggers, and made the death dealing horses to gallop, thou wilt see that they are showing up their teeth without laughing. And I have not written this from myself, but God sent it by way of revelation, and supported me in my purpose. So, I desired that I should unseal

this secret and that I should show to the people the knowledge disclosed to me by God. And He is the Master of Grace which is open and above board.

And whatever I have written, the pith and substance of it is that Arabic is the "Mother of Languages". It is Revelation from God Who is the Lord of Glory and Honour. The other languages are like a few drops from this big rainfall. Their capital—small or big—is all from this language. And the Arabic language, in point of placement, divides affairs as God Almighty has put them in a natural division. Therein is a sign for the discerning. In every lane, it walks on the same condition. It does not exaggerate. And God Almighty has saved it from the narrowness or confinement of its house, and has widened its home for the "guest of nature". So, it invited natural guests to the feast, inviting them after preparing nice and attractive dishes, proving thus that it is a rich giver. Do not, therefore, incline thyself to anyone vanquished, and do not shut thy eyes against a losing transaction of sale. Wilt thou forsake a good thing, and take up something inferior? Think for a while. O thou shame of a donkey! Seek the way of those who are given to understand. And realise, that it is a guide towards higher knowledge, without being confronted by fatigue or lassitude. So, he who aspired for it, went towards gold and he who separated from it and went far away, pleased himself with absurd talk, and fell into the pit of dwellers of low-lying places. And Arabic, with its beauty, has no care for anyone else. It has decorated itself with an excellent system. It has manifested itself with consummate charm. It has got up to entertain the questions

of every questioner, till its wealth was a proven fact. Doubt disappeared. It is walking behind the things of nature. It has made its house commodious for them. It halted at every spot where natural division halted. No, it picked it up as a camel picks up a load. It was in accord with it, such that the onlookers were surprised. It is like a tree, branches of which are like adorned well-hair and its roots are like those of a plant, roots of which are united with one another. And its material is like gourd. I shall not admit that the excellence of its system is to be found in anyone else, or that any language is in character equal to it. I however admit that every language from among the languages is equipped with some little fund of root-words. But these languages are defective like decayed and demolished houses, or they are like a tottering and dried up tree, owner of which is despaired of its flowers or fruit. And thou shalt not find any excess of root-words in these inauspicious languages, except a small number of them which is insufficient for the required purpose. And thou hast heard that these languages, in the beginning of time, were nothing but Arabic. They were corrupted and then appeared as something disfigured. That is why thou findest that they emit offensive smell like carrion, and seest their quiver empty like the defeated host. And thou findest these languages in out and out degradation. In their heads there is no heavy store of roots of words. Nor have they the wealth of derivatives or the reasons for their specific formation. And their words cling to their meanings like fleas, that is to say, they suck the blood of meanings, rendering them weak and lifeless. They cannot, with their own capital, which they have

come by inheritance, fulfil the requirements of the systematic structure of a story. They cannot fashion speech to perfection. And their colleagues are not given to collaborate with them in composing a story or writing out a detailed parable, such that the system of root-words should accompany the thread of the story, and at every step, should be apposite to natural division. This is the Truth. It is not nonsense. I have written this discourse in Arabic for that very purpose, and have brought to the fore this Introduction like a brave soldier, so that disputes should be axed from the roots, so that our opponents should think over the different aspects of this writing, or, if they are true, should bring forward the like of it in their own languages. And you have heard that root-words of Arabic go abreast with the natural division ; they give all that is given by the division of nature. They place every word in its right context consistently with the need of the occasion or with the demands of Divine attributes. They do not roam about like vegabonds. They exhibit differences of speech as they are exhibited by the need of the moment. In the system of root-words, they give proof of qualities which the Eternal Dealer has exhibited in the mirror of facts of nature. That is the requirement, a parallel of which, we ask the opponents to produce. I have not said all this, as if it were the whistling idlers. No, I have dealt with the subject in the way of researchers. I have proved that Arabic is like a philanthropist, liberal-minded and possessed of great riches, and, in addition, having well proportioned limbs and an agreeable temperament. Arabic is well aware of the temperament. Arabic is well aware of the secrets of nature ; for nature's matchless pearls, it serves

the purpose of a mount. Therefore, if you are horsemen of this field, if your language has the requisite strength, bring forth, O unjust people! your languages. But if you cannot bring them forth—and you will never be able to bring them forth—fear the God Who disgraces the liars.

And, now, I proceed to reveal to you the secrets of speech, perchance, God Almighty may show you the way of straightforwardness and perseverance, or that you may be among the thinkers. So, know it, that differences of speech are subordinate to differences prevalent in the universe. The Best of creators has so determined it. But the differences to be found in the created universe, and which can be observed as something obvious in the Book of Nature, an example of these in respect of the creation of man, I hereby reveal to thee, that thou mightest comprehend it like people who know, or that thou might be one of the seekers of Truth. So, look at it. When man was made to evolve through stages of creation; when he was transferred from a state of potentiality to one of actuality, when he was given, in his natural and physical evolution, different shapes and figures, and some of the varieties of creation succeeded other varieties, and there happened to be mutual differences and distinctions, the process gave rise to many degrees and stages which required to be described by “names”. Arabic provided them with their “names”, and thus completed its gift as is the custom of rich philanthropists. In greater detail, this can be explained thus. When God Almighty wished to create man, He created him from clay which was the quintessence of all the potentialities of the earth, and which was free

from all dross. He named and called him Adam, because He created him from dust. He filled him with all the good qualities of the world. He placed two loves in his nature—first, for that out of which he was created, and, second, for the Beneficent Creator, in the manner of the love which is to be found in children for the parents. That is why he was named *insaan*. This word happens to be in the dual form, in order that, of the two loves, it should keep pointing to these two qualities. Then, by the will of God, the Law of Nature suffered a change, namely, that after many transformations, man's birth began to take place through the uterus of the mother. The first transformation was called ماءً دافقاً و نطفه (i.e. water spasmodically ejected, or semen). The second, in which the trace of life develops further, was named علقه (i.e. a clot of blood). The third, which in hardness was like the morsel of a morsel, was named مضغه (i.e. a lump of flesh). The fourth, which, in evenness and quantity, underwent further development, its systematic creation embracing many wise plans and expedient considerations, was named عظام (i.e. bone), and therefore, at this stage, man reached the highest point of greatness, dignity and a measure of respect, because some parts of his body were composed of bones. The fifth was called لحم (i.e. flesh) which in Arabic is "Union" or state of being "adjacent" to something, i.e. a thing joining another thing. So, flesh unites with the rest of the skeletal body in the manner of the clothes wrapping the body, also because, the flesh unites with the hard bony skeleton and unites the bones mutually, and thus invests them with a mutuality of relationship. The sixth was called خلق آخر (i.e. the other creation). By reason of the

fine character of this stage, and by the quality of its having permeated all through the limbs and the organs, it was also called نَس (i.e. life). Lastly, this composite whole was called جنين (i.e. embryo). Then the embryo having emerged out of the mother's womb, it was called وليد (i.e. baby). Then, again, when it inclines to its mother's breasts to suck milk, it was named صبي (i.e. child). During suckling, it was called رضيع (i.e. suckling). Then, after weaning, it was named نطيماً وقطيماً (i.e. weanling). Then, after further development and growth, it was called دارج . Then when he was four بالشت (span) he was called رباعي (fourer), when he was five, he was called خماسي (i.e. fiver). When he shed his milk teeth, he was called مشغور when the new teeth appeared, مشغر when he was ten years old, he was called مترعرع . When he reached the years of seminal ejaculation, he was called يافع and مراهق . And when he reached his full strength and the height of youth, he was called ضرور . From thirty to forty years, شاب . Till sixty years كهل . Then a شيخ and then خرف . Likewise, for every period of man's life, there is a specific, separate word. When he is dead, he is described as متوفى (i.e. deceased). This is the word in regard to which a party of ignorant people is still raising a dispute. In this manner, for man's every natural state, Arabic will supply a word. And, for everything apparent, and for that which can be felt, there is without fail a word. This has no parallel in other languages. This being so, can there be a stronger argument than this? Seek out with the lamp of wisdom, and ponder over it. And if anyone wanted an example of the common origin of languages, the words امه and ام are enough. This word is common in Hindi, Arabic, Persian

and English, nay, in all the languages. Experience is witness to it. And the reason why this word was so formed shows that this word migrated to 'ajami' languages from Arabic, for the true reason for it is in this language. In the other languages this word has only an artificial character. A true reason for naming anything should be such as clings to it and never parts from the thing named; no one should ever be able to part it from the thing to which it is applied, nor should it appear to have been a product of human artifice. Any one seeing or hearing it should involuntarily speak out that it is from God Almighty. Weigh Truth, and falsehood with these scales, and do not walk the way of a fabricator. This is all what I wanted to say in this Introduction. I have written this out in order to give proof of a system. You have heard everything. Now it is for you to profit from it. And ask God for the power to discern, and decide accordingly. If Arabic has not been properly valued by the inhabitants of this country, there is nothing to worry about, for the be—all and the end all of the labours of these corrupt people is nothing but silver and gold and utensils for eating and drinking. When I wished to thread these pearls in the thread of a system, it was poured into my heart that I should compile them in Arabic, and not to destroy their lustre by writing them out in an Indian language. I desired that I should provide a suitable grazing ground in Arabic for the grazing eyes.

—: 0 :—