CHAPTER - IV

REASON AND TRUTH

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1. Phenomenon of Change:

All the human beings belong to the same stock or species. Yet they have not only vast differences and conflicts amongst themselves but even seem often after one another's blood. This observation gives rise often to the perplexion as to who is guilty and who is innocent, who is right and who is wrong or who is good and who is bad — pointing to various possibilities. Maybe all of them are right or all of them wrong; maybe neither all are right nor all are wrong. The ultimate truth always appears concealed under a heap of numerous probabilities and doubts. Thus the final cognizance of truth is a mind-boggling task, even in the material facts of day to day life, much less the cognition of truth in the meta-physical realm.¹

But in this world of pain and struggle, there is always a solution and relief to be found for all kinds of questions and problems. This is because the capacity to

¹ Taqrîr Dilpâzîr(T.D.): Maulâna Qâsim Nâsautvi, Matka Ahmad; Delhi (Published before 1884), p.4
intelligent thinking has been gifted to every individual. If it can be put to use in differentiating and knowing the worldly merits from demerits or benefit from harm, why can't it be applied to be utilized in the search of the ultimate truth concerning human purpose in this intricately woven universal system and the world of natural laws. This is in order to see if at all there is a maker and sustainer of this world or as the atheists say, it is a self-evolving workshop of life.¹

"To begin with, when we look at some house, we comprehend without exerting our mind that there must have been a maker of this house. From the smallest to the largest, there is no house on this Earth, which may not have been built by someone. Then how comes that a house of such dimensions as this vast universe, should have come into existence without a maker. This is simply incomprehensible. Well, if the signs of utter neediness in the world and the symbols of drastic variations should not have been obvious, it might have been possible for us to say that just in the manner there is no maker of God, there is in the same way

¹. T.D., p.5; Mubahitha, pp.77-83.
no maker of this world too, and that it exists by itself.1

But look up anywhere and you will witness the effects of lowliness and baseness. The sky, the sun and the moon are always on the move, never settled: rising or setting, shining brightly or being eclipsed. Likewise observe the fire which is so restless that it cannot be held together, the wind flowing or racing sometimes, or still and motionless at other times. While in motion, it flows sometimes to north and, sometimes to south or the east or west. Similarly the water is pushed away by the wind to distant places, nor to speak of the land which is trampled or dug up or filled up or made untidy; similar is the case of vegetation which grows small and larger too as it turns lush green or dries up. Then the water and earth together produce innumerable varieties of vegetation, flowers and fruits which are all different from one another.2

Likewise the living creatures, particularly the human beings who are though made of the same four elements, they cognisably differ from one another in their disposition,

1. Ibid.
2. Ibid.
features, habits and temperament. Apart from that there are a number of agents of physical neediness such as hunger, thirst, health, sickness, cold and heat in addition to the forces of greed, passion etc. which taken together seem to ruin the whole honour of life and corner down all human wisdom and reason. Whereas other creatures mainly need eating and drinking and do not care for cloth, house, vehicle, respectability, rank or estate, sweet or sour, the human beings cannot live without them.

"If mankind who is unanimously the most elated of all creatures is as earthly and humble as is evident from the fact that he is held by neck from all directions by the forces of nature, not to speak of the changing phenomena permeating the whole world, then human reason can hardly be inclined to accept that this work-house of Nature is a purposeless and blind evolution."

If we look deeper down it becomes all the more evident that whoever in this world of sorts seems to merit better qualities or higher position, he is held a greater prisoner,

1. Ibid.
3. Ibid, Hujjat al-Islām, pp.2-3; Mubahitha, p.73.
like a king in prison who is watched more closely and strictly than an ordinary sepoy. Thus in the heavens, none appears greater than the sun and moon, whereas on this Earth man is supreme. In reality however, man is superior to all in this world.

If the sun and moon have the light of rays which illuminates the earth and the heavens, man has the light of reason which enlightens the time and space and the whole of the universe. If this light can show the faces, that light unveils the truth. If for that light the heavenly bodies could be worshipped, for this light man deserved it still more. ¹

2. THE CREATOR:

In any case, when the constituents of this world including man with all superiority are helplessly arrested by all kinds of base pressures and enchained in physical and other compulsions, it points to the existence of some ruler on their heads who keeps them on their toes, never

¹. Ibid.
allowing them complacency lest they become haughty and appear indifferent and independent. Their utter needfulness therefore should be for them a source of cognition of God and they might know that it is the character of His creation through which He compels them to perform all sorts of work and keeps up the phenomena of change sweeping their existence.¹ This is exactly the same story as we see in the case of a good administrator who keeps his subordinates always on their toes and yet transfers them also time and again to various places.²

Those gifted with understanding learnt from this the administration of states but hardly heeded as to who is the Ultimate Administrator and why He does so.

Thus this phenomenon of continuous change³ compels us into feeling that the final arbiter must be someone other than us who is all powerful to do things at will. This conclusion seems to be reinforced as we look to the vast majority of believers Christians, Muslims, Jews, Hindus etc.

¹ T.D., pp.6-7; Hujjah al-Islām, pp.2-3.
² T.D., p.7.
³ Mubahitha, pp.81-82.
The observation in question leads us to infer, as we did, not only of the existence of some creator but it also brings to the fore the truth of His being One and Alone. This appears however to run contrary to the Christian idea of Trinity\(^1\) of God or the Zoroastrian Dualism - God of good and God of evil - or those who believe in still more numerous gods.\(^2\)

3. **TACIT TAWHID IN ALL POLYTHEISM:**

It is various however to notice that at the core their theistic ideology, all the polytheists Christians, Zoroastrians, Hindus etc. have essentially recognised monotheism, but for their fallacious reasoning, were led astray into polytheistic ideas which were reinforced and built upon by later dogmatists to become finally a facade of conviction for believers.\(^3\)

But the fact remains that the argument against observation is not trustworthy and acceptable. Normally, anything contrary to reason is unacceptable without strong

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3. T.D., p.8; Guftugu, p.11.
argument. But that which is proved to reason without argument such as $2 \times 2 = 4$ cannot be disproved by a hundred arguments even. The arguments must be fallacious if they seek to establish which is paradoxical to observation or plain fact. Human reason will set aside all arguments which go against observed facts such as the rising sun cannot be disputed on the strength of a clock telling otherwise, which must be indisputably itself slow and wrong.¹

**Unity and Trinity:**

The Christians believe in three Gods just as they believe that the three together are ONE, hence their paradoxical position of Unity in Trinity. The invalidity of this self-contradictory position is as evident as day from night, even more perhaps since the impossibility of two being one or the futility of four five six being one, is equally shared by Christians themselves with the rest of the world. Now if Trinity of God is as invalid a concept as obviously it is to all reason, and the paradox of Unity in Trinity is as futile as evidently it is, then

what remains of the Christian Faith is nothing but unity of God — a faith human reason finds itself at peace with.¹

**Futility of God-head in man:**

The trustworthiness of something which is acceptable directly is always far greater than something acceptable only indirectly. We infer of the existence of fire behind the wall no sooner than we see smoke but we need no inference for the rise of the sun when we are face with the phenomenon. Human reason rejects outright God being one of mankind or man being God. For, it goes without saying that the creator must be free from all want and that mankind is totally wanting with innumerable physical constraints and compulsions such as hunger thirst health etc. It is then only bewildering to learn that Shree Ram and Shree Krishna, Jesus Christ or Uzair are incarnation of God or the son of God. In this case, even if the existence of more than One God could be proved by some logic, these humans at least cannot be God.² The idea of man being God or otherwise is directly rejectable by reason.

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1. T.D., pp.9-12.
2. T.D., p.12; Infra, pp.105-6; Qīblā Nūmā, p.29; Mubahithā, p.98.
Free Will: Creatorship of the Created:

As for those who perceive themselves as the Creator of voluntary acts and God as the creator of involuntary ones, their position too is no better than others due to the inherent self-contradiction in their stand.

In the first place, such people (rotaries of free-will) count themselves among Muwahhids of great merit which means they conceive Tawhid as the basic faith. Secondly they are outwitted in favour of Tawhid by their very idea that God and His servant - man - have separate powers of creation.

All human beings then as the creatures of God and being countless in number, with innumerable Jinns and Angels which form part of their belief - must all be the creators. Consequently man as a creator according to this notion must surpass the creative power of God - both in number and variety. How can this conviction be reconciled with a rational view of faith of which they speak, in the wake of the absolute powers and greatness of the creator and the humility and powerlessness of man, the created being. If

$2 \times 2 = 4$ is invariably definite, the definitiveness of calculation lies in the intelligent minds' comprehension of the meaning of two and four and of the principle of multiplication. Once having learnt it to be so, one will never take 2 to mean 3, or 4 to mean 5. Having comprehended the meaning of the absolute power and grace of the creator and the meaning of human powerlessness and humility, it is not possible then that one should not conceive God as Great and Almighty in absolute terms.\textsuperscript{1} Without this the concept of توحید or the absolute unity of God cannot find validity which variously they seek to establish.

Thirdly, every one knows that if voluntary acts emanate from mankind's free will, that free will after all is not his own — for it is no act in itself for which it may be termed voluntary or otherwise. To be born human or to be sighted or blind, tall or short deaf or listening is of no man's own accord. Thus be it human will, capacity or life or limbs all have been created and granted by God. That is why if one or all of them are lost, none of them can be recreated.\textsuperscript{2} How can a man then think of his being the creator of his acts which will be tantamount to saying that the field and

\textsuperscript{1} T.D., p.13; Hujjâh al-Islām, p.7
\textsuperscript{2} T.D., pp.13-14.
all its farming, tilling, sowing, watering with all labour and care belongs to Mr. X, but the crop, in any case, is mine. Thus after having professed of Tawḥīd and Creatorship of God, the argument of human creatorship is a claim which is falsified by its own contradiction. It is as self contradictory as saying my "wife is a widow" or "my son is an orphan" - which comes practically to mean that my wife is not a widow and my son is not an orphan.¹ It is therefore evident that such people too, barring their superficial claim to creatorship, believe ultimately in God as the Only Creator.

Belief in Dualism:

Then there are those who believe in separate Creators of absolute good and absolute evil, mixed up in this world and hence the eternal conflict. They also represent a similar paradox of faith which is based indeed on a basic misconception of Tawḥīd.²

The fallacy of Dualism is that if good and evil both are taken to have been created by one and the same God, then

¹. Ibid.
this evil will be attributable to God in the same way as good - whereas He is far above from all evil and must be the Creator of good only.\(^1\) In order to safeguard against attribution of evil to God, they divided the God-head into two: a God of all evil and and a God of all good: Ahraman and Yazdan or Ahura-Muzda.

Creation, however, has nothing to do with doing good or committing evil. Both are drastically different from each other, whereas for analogy there must be two things of similar nature. Some examples will clarify the confusion:

If a potter knowingly makes a vessel of ugly shape or a deft calligrapher deliberately writes with distorted proportions, in such a case only that pot and only that script will be regarded as ugly or distorted and not the potter and the calligrapher. Similarly in a puppet show, some of the puppets are controlled dexterously while others are moved clumsily. But even that clumsiness is considered part of the expertise of the controllers. Finally, we experience that a pure thing if touched by refuse or rubbish is turned impure. But if this is the analogy why then is it

that the sun-light touches evil, and yet does nor get impure, lights up the impurity of evil is that the two are not of the same nature; one being energy the other a weighty material.

In the same way, the divine light also encompasses the existence of every thing but the evil of these things does not and cannot reach God. In other words, creation is an attribute of God and not evil. Evil remains where it is created.

On the other hand, the creation of evil too is part of the grand show that this world is - indicating the perfection of the Great Controller, the creator of good and evil both. Thus the two creators as conceived fallaciously by them (Zoroastrians) turned out to be One and the Same. This is no impossibility that one thing at the same time may be good for one and bad for another. The act of punishing a thief or dacoit is bad for him but good for the public. Therefore this group (Zoroastrians), minus their 'misconception of good and the evil' also professes of Tawhid and becomes one with Muwahhids.1

1. T.D. p.15; Infra, pp.131-34.

2. T.D., p.16.
Hinduism:

As far as the Hindus are concerned, though they worship numerous deities, the Creator to them is One and single only. Mistakenly, however, they believe in incarnation of the Supreme Being that He appeared in different human forms in this world at various intervals. Inasmuch as the idols or stone-worship is concerned, in spite of all worship and glorification, the Hindus do not believe in their being the Creator or Supreme Being.¹

It is therefore clear that almost all major religious communities, barring their mid-way fallacies or misunderstanding are believers in Tawhīd — the oneness of God. It appears that these fallacies or miscomprehensions in conceiving of Tawhīd, arose mainly from a lack of proper perspective of faith which speaks loudly of the inattention of the believers towards their faith.² It was contaminated where it was pure, and misconceived where it could be genuinely comprehended. Still, the number of those who believe in one God far exceeds that of the believers in plurality of God.

¹ T.D., p.16.
² Ibid, p.17.