

## Fast 20

“**Clear proofs** (*baṣā'ir*) have indeed come to you from your Lord; so whoever sees, it is for the good of his own soul; and whoever is blind, it is to its harm. And I am not a keeper over you.” — Ch. 6, v. 104.

“And when you (O Prophet) do not bring them a sign, they say: Why do you not demand it? Say: I follow only what is revealed to me from my Lord. These are **clear proofs** (*baṣā'ir*) from your Lord and a guidance and a mercy for a people who believe.” — Ch. 7, v. 203.

“These are **clear proofs** (*baṣā'ir*) for mankind, and a guidance and a mercy for a people who are sure. Or do those who commit evil deeds think that We shall make them as those who believe and do good — their life and their death being equal? Evil is what they judge!” — Ch. 45, v. 20–21.

“How shall Allah guide a people who disbelieved after their believing, and (after) they had borne witness that the Messenger was true, and **clear arguments** (*bayyināt*) had come to them? And Allah does not guide the unjust people.” — Ch. 3, v. 86.

“O people, **manifest proof** (*burhān*) has indeed come to you from your Lord and We have sent down to you a clear light.” — Ch. 4, v. 174.

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*Notes:* In the last Study, we saw that the Quran tells us that it is only through knowledge that the truth of the Quran can be established. The above verses show that the Quran contains “clear proofs” and “clear arguments” to prove the truth of its teachings. It does not merely lay down doctrines, for example that God exists, God is One, the Prophet Muhammad is His Messenger, there is life after death, etc., but provides proofs and arguments to support them.

In the above verses, three different terms have been used which mean proofs or arguments: *baṣā'ir*, *bayyināt* and *burhān*. The word *baṣā'ir* contains the meaning of ‘seeing’ and is applied to proofs because they have to be understood by one’s mental faculty of perception and seeing. The word *bayyināt* contains the meaning of ‘distinctness’ or ‘separating’ and refers to arguments which prove the truth by making it stand out clearly. The word *burhān* contains the meaning of ‘whiteness’ or ‘illumination’, and refers to the fact that it proves the truth by illuminating it.

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“And they say: None shall enter the Garden except he who is a Jew, or the Christians. These are their vain desires. Say: **Bring your proof** if you are truthful. No, whoever submits himself entirely to Allah and he is the doer of good to others, he has his reward from his Lord, and there is no fear for such nor shall they grieve.” — Ch. 2, v. 111–112.

“Or, have they taken gods besides Him? Say: **Bring your proof**. This is the reminder of those with me and the reminder of those before me. But most of them do not know the Truth, so they turn away.” — Ch. 21, v. 24.

“Is there a god with Allah? Say: **Bring your proof**, if you are truthful.” — Ch. 27, v. 64.

“And the day when He will call them and say: Where are those whom you asserted to be My partners? And We shall draw forth from among every nation a witness and say: **Bring your proof**. Then shall they know that the Truth is Allah’s and what they forged will fail them.” — Ch. 28, v. 74–75.

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*Notes:* As the Quran says that truth can only be established by means of proof, therefore it challenges the holders of wrong beliefs to bring forward proof to support their assertions. According to the last verse, even in the judgement in the life after death, holders of wrong beliefs, who accepted these beliefs without any proof in this life, will be asked (rhetorically, of course) if they can provide proof.

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### **Inspiring sayings**

Maulana Muhammad Ali, referring to a poem by Hazrat Mirza Ghulam Ahmad, said in a Friday *khutba*:

“This poem shows how deeply he felt that the Holy Quran should reach the whole world....

*‘I see everyone engrossed in his own sorrows, there is no room left in anyone’s heart to sorrow over the propagation of the Quran.’*

‘Own sorrows’ include all the matters related to our worldly interests.”

— *A Mighty Striving*, page 303.