

## Chapter 9

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### CONCLUSION

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We have a book Qur'an, which is absolutely unique, in its style, its language, its content, its references to natural and physical phenomenon, human psychology and sociology, and history of the peoples of old times, its prophecies and predictions, and most of all touching on things which could not possibly have been known to any human being of the 7<sup>th</sup> century when it was revealed. It makes bold claims of being made easy to remember and that it cannot be tampered with, or the like of it reproduced. Furthermore, it challenges all comers to verify and falsify these bold claims. Is there a book anywhere near like the Qur'an?

In addition, we have this person, Prophet Muhammad, a revolutionary par excellence. Who trained him? Who taught him? Where did he get these strange but powerful and captivating ideas? No man in history has been revered, listened to, written about, his life and sayings so minutely recorded and followed. Moses, Budha, Jesus, Alexander, Genghis, Napoleon, Socrates, Confucious or Marx pale in comparison. Any wonder that it led Lamartaine to remark that:

*Philosopher, orator, apostle, legislator, warrior, conqueror of ideas, restorer of rational dogmas, of a cult without images; the founder of twenty terrestrial empires and of one spiritual empire, that is Muhammad. As regards all standards by which human greatness may be measured, we may well ask, is there any man greater than he?*

Alphonse de Lamartine, *Histoire de la Turquie*, Paris, 1854,  
Vol. II, pp. 276-277

And finally we have this explosive burst of energy, occurring in the backwaters of 7<sup>th</sup> century unheard of Arabia, whereby the Arabs under the ideology of Islam overcame the two super powers of the

day, Persia and Byzantium, fly their flags from China and India all the way to the Atlantic and Spain in less than a century, and most surprisingly, open the intellectual horizons of humanity by ushering in the age of reason and enlightenment and introduce the study of sciences.

Hitti, in his *History of Arabs*, (p.142) acknowledges this in the following words:

*The two cardinal events of late ancient times are the Teutonic migrations resulting in the disruption of the venerable Roman empire, and the Arab conquests which demolished the Persian empire and shook the Byzantine to its very foundation. Of these two, Arab conquests culmination in the occupation of Spain marked the beginning of the Middle Ages. If someone in the first third of the seventh Christian centuries had had the audacity to prophesize that within a decade some unheralded, some unforeseen power from the hitherto barbarous and little known land of Arabia was to make its appearance, hurl itself against the only two world powers of the age, fall heir to the one- the Sasanid – and strip the other- the Byzantine- of its fairest provinces, he would have undoubtedly been declared a lunatic. Yet that is exactly what happened. **After the death of the prophet( Muhammad) sterile Arabia seems to have been converted as if by magic into a nursery of hero's the like of whom both in number and quality is hard to find anywhere.** The military campaigns of Khalid ibn-al-Walid and Amr ibn-al-As which ensued in al Iraq, Persia, Syria and Egypt are among the most brilliantly executed in the history of warfare and bear favorable comparison with those of Napoleon, Hannibal or Alexander.*

The crucial question that arises here and needs to be answered is “How could all this happen at the same time and in one go in an indescrpt land?” Could this be just a coincidence, a chance happening in human history? Is that within the realm of probabilities? Or is the alternate the better explanation, which the Qur’an maintains and the Prophet proclaims that all this positive change in human affairs took place under the impact of the final revealed guidance from the Omnipotent, Almighty Creator, Sustainer, Designer, Nourisher and Sustainer of the Universe including human beings.

Guidance originating from that source was bound to have such an amazing effect on mankind then, and it follows that it can have the same wholesome influence on the strife torn and confused world of

today, if only we were to listen to the guidance and implement this universal constitution and owners manual of mankind that is the Qur'an.

This then is my "Case for GOD the Creator" which I rest and place before the worthy readers - based on reason and evidence to which faith then can only follow.