

**THE ESSENCE OF
ISLĀM
VOLUME I**

Extracts from the Writings, Speeches,
Announcements and Discourses of the
Promised Messiah
Ḥaḍrat Mirzā Ghulām Aḥmad
of Qādiān
[May peace be upon him]

Published under the auspices of
Ḥaḍrat Mirzā Masroor Aḥmad
Fifth Successor to the Promised Messiah
[May Allāh be his help]

The Essence of Islām Volume I

A rendering into English of Extracts from the writings, speeches, announcements and discourses of Haḍrat Mirzā Ghulām Aḥmad of Qādiān, the Promised Messiah, and Founder of the Aḥmadiyya Muslim Jamā‘at.

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PUBLISHERS' NOTE TO THE SECOND EDITION

“Essence of Islām” is an English rendering of extracts from the writings, speeches, announcements and discourses of the Promised Messiah, Ḥaḍrat Mirzā Ghulām Aḥmad of Qādiān^{as}. Ḥaḍrat Aḥmad^{as} claimed, in 1889, that he was the same Messiah and Mahdī whose advent had been prophesied for latter days not only in Islām but also in other faiths.

Ḥaḍrat Aḥmad^{as} announced his claim at a time when religious strife was at its worst. In India, the British rule had brought division between the Muslims and the Hindūs, who were always at daggers drawn and their divines were constantly debating. The Christian missionaries entered the fray to convert India to Christianity. As a result, India became the hotbed of religious debate and controversy.

Islām seemed to be on the losing ground in this battle. It had neither the numerical superiority of the Hindūs, nor the resources of the Christians. Its divines had lost the spirit of truthfulness and religious uprightness and had succumbed to lowly morals and materialistic desires in the guise of religion. Indeed, the world of Islām was a demonstration of the prophecy of the Holy Prophet^{sa} that “A time will come when nothing will remain of faith except rituals and nothing shall remain of Qur’ān except its words...”

At this time of desolate need was fulfilled the grand prophecy of the Holy Prophet^{sa} that even if faith leaves the world altogether and ascends to Pleiades, a man, or some men, from among the Persians would bring it back

to earth.

Ḥaḍrat Aḥmad^{as} claimed to be that man.

For Muslims, the claim of Ḥaḍrat Aḥmad^{as} is important, because the Holy Prophet^{sa} had prophesied about the coming of the Messiah and Mahdī to rejuvenate Islām; indeed, he admonished the Muslims: “Even if you have to crawl on ice to reach him, go to him and convey my greetings of peace (*salām*) to him.”

For non-Muslims, the writings of the Promised Messiah^{as} provide a wake up call to all those who believe that the revelation and signs of God are a matter of old forgotten history. His writings are replete with the themes of establishing a living relationship with Allāh, the role of revelation in achieving that purpose, and the critical importance of following the Holy Prophet^{sa} and acting upon the teachings of the Holy Qur’ān.

This volume sets out, in the words of Ḥaḍrat Mirzā Ghulām Aḥmad^{as} himself, a summary of his exposition of four outstanding topics, namely, *ISLĀM; ALLĀH, THE EXALTED; THE HOLY PROPHET^{sa}*; and *THE HOLY QUR’ĀN*.

The original compilation, in Urdū, Arabic and Persian, from which these extracts have been rendered into English, was collated with great care and diligence by Syed Dawud Aḥmad, may Allāh reward him for his great labour of love. He published his selection in the form of a book, *Ḥaḍrat Mirzā Ghulām Aḥmad Qādiāni, alaihis-salāto wassalām, apnī tehrīrūn kī rū sey*, or ‘Ḥaḍrat Mirzā Ghulām Aḥmad^{as} of Qādiān, according to his writings’.

The original English translation was done by Ḥaḍrat Chaudhry Muḥammad Zafrullāh Khān^{ra}, a companion of

the Promised Messiah^{as} who achieved great distinction as a statesman, jurist and scholar of comparative religious studies. The revered translator meticulously rendered many difficult terms into English with great skill and precision. May Allāh the Most High reward him. Volume one and two were published by the London Mosque in 1979 and 1981 respectively. The manuscripts of volumes three and four were also prepared by him but could not be published for some reason. The present publication will *inshā'Allāh* add volumes three and four to the two published by the London Mosque and we hope to add further selections later.

Preparations for the publication of the present edition started under the guidance and auspices of Ḥaḍrat Mirzā Ṭāhir Aḥmad (may Allāh have mercy upon him), the fourth successor to the Promised Messiah^{AS}. Ḥuḍūr^{ṛta} took special interest in this project and readily responded to many questions that Mr. Munawar Aḥmed Saeed—who has revised the present edition—had during the preparation of this volume. Ḥuḍūr^{ṛta} also set the standards of translation and editing during the preparation of this work, which are now being incorporated in the publications of the Jamā'at. May Allāh reward him abundantly. He was particularly anxious that the translation be as close to the original as possible. He also took personal interest in the translation of the Urdū poems and couplets, which had not been included in the first edition.

No translation can capture the force, the beauty, the depth and the spiritual power with which the words of the Promised Messiah^{as} are charged. Moreover, a selection cannot be a substitute for the full works studied in the context in which the divinely guided writer placed

them. Serious scholars and sincere followers of the Promised Messiah^{as} need to study this treasure chest in its original beauty. We sincerely hope and pray that this presentation will acquaint the reader with these works so that a zest for reading the original may be developed (Āmīn).

Every effort has been made to compare the translation with the original works in an effort to keep the translation as close as possible to the original. We have added headings within the text and an Index at the end. Except for the *Ishṭihārāt* (announcements), the headings are generally not included in the writings of the Promised Messiah^{as}. However, every effort has been made to use wordings from within the original text.

Translation of Urdū, Arabic and Persian couplets and poems have been added in this volume. Poems in Arabic were translated after consulting several translations made previously by Aḥmadī scholars and those in Persian were translated with the help of Durr-e-Thamīn Fārsī (translation by Ḥaḍrat Mīr Muḥammad Isma'il^{ra}). Several scholars assisted in translating Persian couplets and in checking references.

The publishers would like to express their gratitude to Mr. Munawar Ahmad Saeed, for the revision of the translation and greatly appreciate the help and support provided by Maulānā Munīr-ud-Dīn Shams, Additional Vakīl-ut-Taṣnīf, who provided the vital link with Ḥuḍūr^{ra} and was himself a great source of encouragement and inspiration in carrying out this task.

In Rabwah, Vakālat-i-Taṣnīf, headed by Professor Chaudhry Muḥammad 'Alī Ṣāhib, helped finalize the manuscript by revising the manuscript, comparing it with

the original text, checking the references, inserting verses of the Holy Qur'ān, as well as Arabic and Persian texts, and transliterating non-English words. Chaudhry Ṣāhib was assisted by Zulqarnain, Rājā 'Atā-ul-Mannān, Ṭāhir Maḥmūd Mubashar and Kashif Imrān.

The publishers also acknowledge with gratitude the help given by the followings to prepare the second edition for publications:

Abdul Quddus Fouzi, Abdul-Wahab Mirza, Ahmad Saeed and Hannanah, Ata-ul-Aziz, Hamed Saeed, Anser Ahmed and Uzma, Dr. Fazal Ahmad, Fouzan Pal, Imran Hye and Hifza, Dr. Karimullah Zirvi, Masood Toor, Mazher Ahmad and Maryam, Muhammad Dawood Khokhar, Nur-ud-Din Mahmood Ahmad, Salman Muhammad Sajid, Syed Saadat Ahmad, Rizwan Khan, Tariq Amjed, Usama Malik, Usman Khan and Usman Nasir Choudhary.

All references, unless otherwise noted, are from the Holy Qur'ān. In the text, the references to the Holy Qur'ān are given exactly as they were given in the original writings. In the footnotes, references are given using the name of the *Sūrah* followed by the modern numerical system. In these references, we have counted *Bismillahir Raḥmānir Raḥīm* as the first verse and have used the numerical system in which the first number refers to the *Sūrah* and the second number refers to the *Āyah*.

References to the Books of the Promised Messiah^{AS} are based on the London Edition of the *Rūḥānī Khazā'in* published in 1984. An exception is *Taṣ-dīq-un-Nabī*, which was published in the form of *Three Questions of a Christian Answered* by Anjuman Himāyat-i-Islām. This predates the *Brāhīn-e-Aḥmadiyya* and is

not included in the *Rūḥānī Khazā'in*. References to *Mal-fūzāt* and *Ishtihārāt* are also based on the London edition.

The following abbreviations have been used in this book, Readers are requested to recite the full salutations when reading the book:

SA. An abbreviation for *ṣal-lallāhu 'alaihi wa sallam*, meaning “May peace and blessings of Allah be upon him,” is written after the name of the Holy Prophet Muḥammad^{SA}.

AS. An abbreviation for *'alaihis salām*, meaning “May peace be upon him,” is written after the name of Prophets other than the Holy Prophet^{SA}.

RA. An abbreviation for *radī-Allāho 'anhu/'anhā/ 'anhum* meaning, “May Allāh be pleased with him/her/them,” is written after the names of the Companions of the Holy Prophet^{AS} and of the Promised Messiah^{AS}.

RH. An abbreviation for *raḥimahullāh*, meaning, “May Allāh have mercy on him,” is written after the names of deceased pious Muslims who are not Companions.

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

ا at the beginning of a word, pronounced as *a, i, u* preceded by a very slight aspiration, like *h* in the English word ‘honour.’

ث *th*, pronounced like *th* in the English word ‘thing.’

- ح *h*, a guttural aspirate, stronger than h.
- خ *kh*, pronounced like the Scotch *ch* in 'loch.'
- ذ *dh*, pronounced like the English *th* in 'that.'
- ص *ṣ*, strongly articulated s.
- ض *d*, similar to the English *th* in 'this.'
- ط *t*, strongly articulated palatal t.
- ظ *ẓ*, strongly articulated z.
- ع ' , a strong guttural, the pronunciation of which must be learnt by the ear.
- غ *gh*, a sound approached very nearly in the *r* 'grasseye' in French, and in the German *r*. It requires the muscles of the throat to be in the gargling position whilst pronouncing it.
- ق *q*, a deep guttural *k* sound.
- ء ' , a sort of catch in the voice.

Short vowels are represented by *a* for ا (like *u* in 'bud'); *i* for ي (like *i* in 'bid'); *u* for و (like *oo* in 'wood'); the long vowels by *ā* for آ or اَ (like *a* in 'father'); *ī* for يَ or يِ (like *ee* in 'deep'); *ai* for يَا (like *i* in 'site'); *ū* for وَا (like *oo* in 'root'): *au* for وَاو (resembling *ou* in 'sound').

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

The Publishers

**PUBLISHERS' NOTE
TO THE THIRD EDITION**

The second edition of Essence of Islam Volumes I & II was published in 2004. Volume III was published in 2005 and Volume IV in 2006. These four volumes completed the publication of all the parts of Sayyed Mir Dawud Ahmad's collection which had been translated by Ḥaḍrat Chaudhry Muḥammad Zafrullāh Khān^{ra}. The remainder, translated by Dr. Saleem-ur-Raḥman and revised by Vakālat Taṣnīf, Rabwah is being published in 2007 as volume V. This completes the translation of the entire selection of *Ḥaḍrat Mirzā Ghulām Aḥmad Qādiānī, alaihissalāto wassalām, apnī tehrīrūn kī rū sey*. We have also taken the opportunity to correct some typing and printing errors.

**The Publishers
June, 2007**

INTRODUCTION

Ḥaḍrat Mirzā Ghulām Aḥmad^{as} was born on 20 February 1835 in Qādiān, an outlying small town about 70 miles to the north east of Lāhore. His family was of Persian origin and had been settled at Samarqand in Central Asia. In the first half of the 16th century, his ancestor, Mirzā Hādī Beg, moved from Samarqand into India together with a couple of hundred retainers and settled in the Eastern Punjāb, where he founded the township which eventually became known as Qādiān. As Mirzā Hādī Beg was, at third or fourth remove, a cousin of Emperor Bābar, he was appointed Judge (Qāḍī) and administrator of a sizeable tract of land which comprised over 100 villages around Qādiān. The town was named Islāmpūr Qāḍī. In course of time, Islāmpūr was dropped and Qāḍī, by easy transition, became Qādiān.

The descendants of Mirzā Hādī Beg continued to flourish at Qādiān, and maintained a semi-royal state under the Moghul emperors. The decline of the Moghul imperial authority, which started towards the middle of the 18th century, began to affect the fortunes of the chieftains of Qādiān also. Mirzā Gul Muḥammad, the great-grandfather of Ḥaḍrat Mirzā Ghulām Aḥmad, was an enlightened personage, learned and pious, who made Qādiān a centre of learning and resort for scholarly divines. He had a very generous disposition and gave away several villages to smaller Muslim chieftains who had lost their own estates to the Sikhs whose power was on the increase at the cost of the central Moghul authority.

Mirzā Gul Muḥammad was succeeded by his son, Mirzā ‘Atā Muḥammad, during whose time Sikh depredations

progressively reduced the area comprised within the Qādiān estate. Finally, the Rām Garhia Sikhs obtained possession of Qādiān itself through trickery and Mirzā ‘Atā Muḥammad and the members of his family had to move from Qādiān and took refuge in the neighbouring state of Kapūrthala. Mirzā ‘Atā Muḥammad died in exile in Kapūrthala, but his body was carried by his son, Mirzā Ghulām Murtaḍā, to Qādiān, and was given decent burial in the ancestral graveyard.

When Mahārājā Ranjīt Singh established his power over the Punjāb, he permitted Mirzā Ghulām Murtaḍā, father of Ḥaḍrat Mirzā Ghulām Aḥmad, to return to Qādiān and restored to him a few of the villages that had been originally comprised in the Qādiān estate.

With the birth of Ḥaḍrat Mirzā Ghulām Aḥmad, the fortunes of the family improved to some degree and the intervening period of poverty and privation came to an end.

Mirzā Ghulām Murtaḍā took up military service under Mahārājā Ranjīt Singh and won distinction in some campaigns. Later, he and his elder son, Mirzā Ghulām Qādir, rendered meritorious service to the British, which was duly appreciated by the authorities. Throughout his remaining life, Mirzā Ghulām Murtaḍā continued to spend money, time and effort in the useless and profitless attempts to recover at least some of the villages that had originally been comprised within the Qādiān estate. The futility of his attempts embittered his days and he died a disappointed man.

His eldest son, Mirzā Ghulām Qādir, who now became head of the family, had in the meantime been appointed to a minor post in the civil administration of the district

at Gurdāspūr, at a distance of approximately eighteen miles from Qādiān.

From his childhood, Mirzā Ghulām Aḥmad exhibited a religious bent, which became increasingly marked with the passage of the years. As he grew up, he began to devote more and more time to religious exercises and the study of religion, more particularly of the Holy Qur'ān. His father arranged for his tuition at home and he never went to school. When he grew up, his father became anxious to divert his attention to secular pursuits, which might prove of benefit to him in later life, but without much success. Out of a feeling of filial obedience and respect for his father, Mirzā Ghulām Aḥmad would undertake and carry out such particular missions, pertaining to his father's attempts to recover a portion of the patrimony, which his father assigned to him. However, he did this with reluctance, as his heart was not engaged in worldly affairs, which had no appeal for him.

At one time, his father procured his appointment to a minor administrative post at Siālkot, which he also took up out of a spirit of obedience to his father, and which he readily resigned as soon as his father's attitude permitted him to do so.

He described his situation at his father's death in the following words:

I was 34 or 35 years of age when my father died. In a dream, I had been warned that his death was approaching. I was then in Lāhore and hastened to Qādiān. He was suffering from dysentery but I had no apprehension whatsoever that he would die the following day. In fact, there had been some change for the better in his condition and he appeared quite steadfast. The following day, we were all with him at noon when he kindly suggested that I

should go and have some rest, for it was the month of June and the heat was intense. I retired into an upper room and a servant began to massage my feet. Presently I fell into a light slumber and the revelation came to me:

وَالسَّمَاءِ وَالطَّارِقِ

We call to witness heaven where all decrees originate and We call to witness that which will happen after sunset.

I was given to understand that this revelation was by way of condolence on behalf of God Almighty, as my father would die that very day after sunset. Holy is Allāh! How Glorious is He that He conveyed His condolence on the death of a person who had died sorrowing over his wasted life. Most people would be surprised at this interpretation of mine that God Almighty consoled with me. It should, however, be remembered that when God, glorified be His name, treats someone mercifully, He deals with him like a friend. We read in the traditions that on certain occasions God Almighty laughed. This also is an expression of the same type.

When I received this revelation, which presaged the death of my father, the thought passed through my mind, due to my humanity, that some of the means of income, which were available to my father, would now be closed and we might be confronted with difficulties. Thereupon I received another revelation:

أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ

Is not Allāh sufficient for His servant?

This revelation conveyed great comfort and satisfaction to me and it found its firm place in my heart. I swear by God Almighty in Whose hand is my life that He has fulfilled this comforting revelation in a manner that was beyond my imagination. He has provided for me as no father could have provided for anyone. I have been the recipient

of His continuous bounties, which I find impossible to count.

My father died the same day after sunset. This was the first day on which I experienced a sign of Divine mercy through revelation concerning which I cannot imagine that it would ever cease to have effect during my lifetime. I had the words of the revelation carved on a semi-precious stone and set in a ring, which I have with me securely. Nearly 40 years of my life passed under the care of my father, and with his departure from this life, I began to receive Divine revelation continuously.

[Kitāb-ul-Bariyyah, Rūhānī Khazā'in, Vol. 13, pp. 192-195, footnote]

This was Ḥaḍrat Mirzā Ghulām Aḥmad's first experience of Divine revelation. As he has himself observed, he was 34 or 35 years of age at that time.

As time passed, this experience multiplied progressively and gained in volume and scope, comprising Divine assurances of security, progress, support and success, and became studded with grand prophecies and Divine signs.

On his father's death, Ḥaḍrat Mirzā Ghulām Aḥmad became entitled to half of his father's property, but he left the management of the whole of it in the hands of his elder brother and was content with the meagre and austere provision that his brother made for his maintenance. The world was not his major concern and all his interest and attention were concentrated on communion with the Divine and winning His pleasure.

His father had arranged his marriage at an early age, but even the responsibilities of marriage failed to wean him away from the pursuit of that which he had made the purpose of his life. From his first wife, he had two sons, Mirzā Sulṭān Aḥmad and Mirzā Faḍal Aḥmad. Under Divine direction, he married a second time, in 1884, into

a noble Sayyed family of Delhi. His second wife bore him several children. He was survived by three sons and two daughters. The eldest of these was a son born on 12 January 1889, who was named Bashīr-ud-Dīn Maḥmūd Aḥmad. In his birth was fulfilled a grand multi-faceted prophecy of his father which had been published on 20 February 1886.

Ḥaḍrat Mirzā Ghulām Aḥmad's study of religion was not confined to Islām. At an early age, he entered upon a study of the principal faiths then current in India, which deepened his appreciation of the teachings of Islām, till he emerged as a champion of Islām. He was greatly depressed by the feeling that there was little understanding of true Islāmic values even among the Muslim divines and that the common run of Muslims were a prey to ignorance and superstition and had little regard for Islāmic teachings.

The collateral branches of his own family were sunk in superstition and made a mockery of religion and religious practices. Some of them openly denounced Islām, gloried in their disbelief, even reviled the Holy Prophet [peace and blessings of Allāh be upon him] and held the Holy Qur'ān in contempt. This occasioned great distress to Ḥaḍrat Mirzā Ghulām Aḥmad, and, though he made repeated efforts to win them back to sincere allegiance to Islām, God Almighty, the Holy Prophet^{sa} and the Holy Qur'ān, his efforts had little effect upon the attitude, conduct, and behaviour of his collaterals. He was further depressed by the Divine revelation:

ينقطع أبائك وبيدك منك

**He (God) will cut asunder thy collaterals and will begin
(His favours) with thee.**

By the time he had arrived at forty years of age, his mind was possessed by a strong urge to undertake the championship of Islām vis-à-vis all other faiths, and he finally announced that he had resolved to set forth the truth of Islām and the utter beneficence of its teachings in an epoch-making book which he designated Brāhīn-e-Aḥmadiyya. In the preface of the book he announced that if anyone, professing a faith other than Islām, would set forth a convincing refutation of the proofs and arguments expounded in the Brāhīn-e-Aḥmadiyya and would furnish in support of his own faith even one-fifth of the proofs he had adduced in support of Islām, he would be rewarded with 10,000 rupees, at which figure Mirzā Ghulām Aḥmad valued his entire property at the time. This challenge has not been seriously taken up for more than a century.

While he was still occupied with the compilation of Brāhīn-e-Aḥmadiyya, of which only four parts had yet been published, he received the revelation that God had commissioned him as the Reformer of the fourteenth century of the Hijra, and had entrusted the revival of Islām to him. In pursuance of this commission, he laid the foundation of the Aḥmadiyya Muslim Community on 23 March 1889. Soon thereafter, it was revealed to him that he was the Promised Messiah and Mahdī (the Divinely Guided Leader) whose advent in the latter days had been prophesied by the Holy Prophet of Islām [peace and blessings of Allāh be upon him].

The publication of the very first volume of Brāhīn-e-Aḥmadiyya was acclaimed by the Muslims as an outstanding and matchless performance, and leading Muslim divines, newspapers, and journals acclaimed the publica-

tion of the great work in laudatory terms. In consequence of the publication of the successive parts of Brāhīn-e-Aḥmadiyya, its revered author had become the most renowned and honoured personage in the contemporary world of Islām.

With the announcement of his claim that he had been appointed the Promised Messiah and Maḥdī, a storm of bitter and abusive opposition was let loose against him from all directions. He was condemned as an apostate from Islām, who had put himself outside the pale of Islām and all sorts of opprobrious epithets were applied to him. He was called Antichrist and it was declared that his life was forfeit. In the estimation of the Muslim divines, he fell utterly from grace and no protestation or explanation on his part served to soften the bitterness of their hostility towards him. This continued all through the rest of his life, and though over ninety years have passed since his demise, he and his daily expanding Community continue to be the sharpest thorn in the sides of the Muslim divines. Bitter persecution breaks out from time to time against the members of his Community, but this only serves to furnish greater publicity to the Community, in consequence of which increasing numbers of reasonable and reflecting people continue to identify themselves with the Community.

One of the earliest revelations vouchsafed to Ḥaḍrat Mirzā Ghulām Aḥmad was:

میں تیری تبلیغ کو زمین کے کناروں تک پہنچاؤں گا۔

[Urdu]:I shall carry thy message to the ends of the earth.

At the time of the revelation, he was not widely known even in his own hometown and he lacked altogether all normal means of publicity and propaganda. At that time, Qādiān had not yet found a place on the maps and did not even possess a telegraph office, was not connected with the railway system of the province, and could not be reached by a metalled road. The nearest railway station and telegraph office were at a distance of 11 miles, a journey to which occupied the better part of three hours. Despite all this lack of normal facilities, the Aḥmadiyya Muslim Community has, during the last hundred years, spread to the farthest corners of the earth and the proph-ecy just mentioned has been, and continues to be, fulfilled in an astonishing manner.

The main thrust of the opposition to the claim of Ḥaḍrat Mirzā Ghulām Aḥmad has been, and continues to be, that he claimed to be a Prophet in contradiction of the Holy Prophet [peace and blessings of Allāh be on him] being the Seal of the Prophets as mentioned in the Holy Qur'ān.¹ This objection derives from deliberate misrepresentation of his claim. His opponents first wrongly defined Prophethood as confined to law-bearing Prophets and then turned around and condemned him on the ground that he virtually claimed to be such a Prophet, and this in the face of his repeated and emphatic denial of such a claim. Innumerable times he affirmed that he believed that the Holy Prophet [peace and blessings of Allāh be on him] was the Seal of the Prophets in its highest and widest meaning and that his own claim of Prophethood meant only that he was favoured with frequent converse with God; that he had brought no new

¹ al-Aḥzāb, 33:41 [Publisher]

law, was completely subject to the Holy Qur'ān and that he had been favoured with frequent converse by God on account of his utter devotion to the Holy Prophet [peace and blessings of Allāh be on him] and as his perfect reflection. This is put beyond doubt by the following extracts from his writings.

ز عشاق فرقان و پیغمبریم بدیں آمدیم و بدیں بگزریم²

The summary and essence of our faith is that:

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ³

Our belief that we profess in this life and with which, through the favour of God Almighty, we shall pass on to the next life, is that our lord and master, Muḥammad, the chosen one [peace and blessings of Allāh be on him] is the Seal of the Prophets and Chief of Messengers, at whose hands the faith was perfected and the bounty was completed through which, by treading the straight path, a person can reach God Almighty. We believe with absolute certainty that the Holy Qur'ān is the last of the heavenly books and that not a word or vowel point of its laws and limits and commandments can be added to or subtracted from. No revelation can now be received from God, which can have the effect of modifying or abrogating the commandments of the Holy Qur'ān, or of changing any single one of its directions.

Anyone who thinks otherwise is, according to us, not believer, and is a heretic and kāfir. We also believe that even the lowest stage of the straight path cannot become available to a person without following the Holy Prophet

² From amongst the lovers of the Holy Qur'ān and of the Holy Prophet are we;

This is the path by which we came and which we shall always follow. [Publisher]

³ There is no one worthy of worship except Allāh and Muḥammad is the Messenger of Allah. [Publisher]

[peace and blessings of Allāh be on him] let alone the higher stages of that path. We cannot attain to any stage of honour and perfection or of nearness to God except through the true and perfect following of the Holy Prophet [peace and blessings of Allāh be on him]. Whatever is bestowed upon us is by way of reflection and through the Holy Prophet [peace and blessings of Allāh be on him].

[Izāla-e-Auhām, Rūḥānī Khazā'in, Vol. 3, pp. 169-170]

The five pillars on which Islām is based are part of our faith. We hold fast to the Word of God, the Holy Qur'ān, to which we are commanded to hold fast. Like Fārūq (may Allāh be pleased with him), we announce that the Book of Allāh suffices us, and like 'Āyeshā (may Allāh be pleased with her), when there is a difference between the Qur'ān and Ḥadīth, we give priority to the Qur'ān. We believe that there is no one worthy of worship except Allāh and that our lord and master, Muḥammad, the chosen one [peace and blessings of Allāh be on him] is His Messenger and is *Khātam-ul-Anbiyā'*. We believe in angels, the true nature of resurrection (spiritual resurrection) of the bodies, the Day of Judgement, Heaven and Hell. We believe that whatever the Glorious and Majestic God has stated in the Holy Qur'ān and whatever the Holy Prophet [peace and blessings of Allāh be on him] has said, is true. We believe that whoever subtracts the smallest particle from the law of Islām or adds to it, or lays the foundation of neglecting obligations and of indifference towards them, is without faith and is turned away from Islām.

I admonish the members of my Community that they should have true faith in the credo that:

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ⁴

⁴ There is no one worthy of worship except Allāh and Muḥammad is the Messenger of Allāh. [Publisher]

and that they should die in this faith. They should believe in all Prophets and all books, the truth of which is affirmed by the Holy Qur’ān. They should observe the fast and perform the Ṣalāt and pay the Zakāt and perform the pilgrimage and carry out all that God Almighty and His Messenger have prescribed and should abstain from all that they have forbidden and thus conform in every respect to Islāmic commandments. We consider it our duty to accept all that is supported by the consensus of the righteous ones who have passed away and all that is considered as part of Islām by the consensus of the *Ahl-i-Sunnat*. We call to witness the heaven and the earth that this is our faith.

[Ayyām-uṣ-Ṣulaḥ, Rūḥānī Khazā’in, Vol. 14, p. 323]

I call Allāh the Exalted to witness that I am not a non-believer. I believe that:

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ ⁵

I believe about the Holy Prophet [peace and blessings of Allāh be on him] that:

لَعَنَ رَسُولُ اللَّهِ وَحَاكَمَ النَّبِيِّنَ ⁶

I make declarations on the truthfulness of this statement of mine equal to the names of Almighty Allāh, and the number of words in the Holy Qur’ān, and in accordance with the perfections attained by the Holy Prophet [peace and blessings of Allāh be on him] in the determination of Allāh.

No part of my doctrine is contrary to the commandments of Allāh and His Messenger. If anyone thinks so, it must be due to his misunderstanding. Anyone who still considers me a kāfir, and does not desist from calling me one,

⁵ There is no one worthy of worship except Allāh and Muḥammad is the Messenger of Allāh. [Publisher]

⁶.... but he is the Messenger of Allāh and the Seal of the Prophets.’—al-Aḥzāb, 33:41 [Publisher]

should remember that he will be called to account for it after his death. I call God, the Glorious, to witness that I have such firm faith in God and His Messenger that if the faith of all the people of this age were placed on one side of the scale and my faith is placed on the other side, then, by Allāh's grace, my faith would prove to be the heavier.

[Karāmāt-uṣ-Ṣādiqīn, Rūḥānī Khazā'in, Vol. 7, p. 67]

The purport of my teaching is: Believe in God as One without associate, and have sympathy with God's creatures and be of good conduct and think no ill. Be such that no disorderliness or mischief should approach your heart. Utter no falsehood, invent no lies and cause no hurt to anyone whether by your tongue or your hands.

Avoid all manner of sin and restrain your passions. Try to become pure hearted, without vice. It should be your principle to have sympathy for all human beings. Safeguard your hands, your tongues and your thoughts against all impure objects and disorderly ways and all kinds of deceit. Fear God and worship Him with pure hearts. Refrain from committing wrong, trespass, embezzlement, taking bribes or unfair partisanship and keep away from evil companions. Safeguard your eyes against treachery and your ears against listening to backbiting.

Entertain no ill designs against the members of any religion or any tribe or group. Be sincere counsellors for everyone. Let no mischief-maker or one given to bad behaviour ever be of your company. Shun every vice and try to acquire every virtue. Your hearts should be free from deceit, your hands should be innocent of wrong and your eyes should be free from impurity. Take no part in any evil or transgression.

Put forth your utmost efforts to recognize God, finding Whom is salvation and meeting Whom is deliverance. He manifests Himself to him who seeks Him with love and sincerity of heart, and He reveals Himself to him who becomes truly His. Pure hearts are His thrones, and tongues that are free from falsehood, abuse and vain talk are the

places of His revelation. He who loses himself in seeking His pleasure becomes a manifestation of His miraculous power.

[Kashf-ul-Ghiṭā', Rūḥānī Khazā'in, Vol. 14, pp. 187-188]

Bear in mind that it is our faith that the last book and last law is the Holy Qur'ān and that thereafter till the Day of Judgement, there is no law-bearing Prophet nor any recipient of revelation who is not a follower of the Holy Prophet [peace and blessings of Allāh be on him]. This door is closed till the Day of Judgement, but the door of revelation through following the Holy Prophet [peace and blessings of Allāh be on him] is ever open. Such revelation will never be cut off, but law-bearing Prophethood or independent Prophethood have been put to an end and will not be opened till the Day of Judgement. He who says he is not a follower of the Holy Prophet Muḥammad [peace and blessings of Allāh be on him] and claims that he is a law-bearing Prophet, or is a Prophet without bearing a law, is like one who has been carried away by a fierce flood and is thrown aside and cannot recover himself till he dies.

[Review bar Mubāḥatha Batālwī and Chakrālvi, Rūḥānī Khazā'in, Vol. 19, p. 213]

It is an attractive principle that promotes peace and lays down the foundations of good accord and helps moral conditions that we should accept as true all the Prophets, whether they appeared in India or Persia or China or in any other country, and God established their honour and greatness in millions of hearts and made firm the roots of their religions and let them flourish for centuries. This is the principle that the Qur'ān has taught us and according to this principle, we honour the founder of every religion, which has become well established, whether of the Hindūs or of the Persians or of the Chinese or of the Jews or of the Christians.

[Toḥfah Qaiṣariyyah, Rūḥānī Khazā'in, Vol. 12, pp. 259]

The truth of a Prophet might be known in three ways:

First, through reason. It needs to be considered whether reason affirms that a Prophet or reformer should appear at the time when a Prophet or a Messenger claims to have come, and whether the condition of mankind demands such a reformer.

Secondly, the prophecies of previous Prophets should be studied whether any of them had prophesied concerning his appearance or concerning the appearance of a Prophet at the time of his advent.

Thirdly, it should be considered whether there is Divine help or heavenly support for his claim.

These three conditions have been laid down from ancient times for testing the claim of a true commissioned one of God. God has had mercy upon you and has established all three conditions in my support and it is up to you to accept me or not.

[Lecture Siālkot, Rūḥānī Khazā'in, Vol. 20, p. 241]

From the beginning, I have been of the view that no one becomes kāfir or dajjāl by rejecting my claim. Such a one would certainly be in error and astray from the right path. I do not call him faithless but he who rejects the truth that God Almighty has disclosed to me would be in error and astray from the straight path. I do not designate anyone who believes in the Kalimah as a kāfir, unless by rejecting me and calling me a kāfir, he himself becomes a kāfir. In this matter, my opponents have always taken the lead. They called me kāfir and prepared edicts against me. I did not take the lead in preparing edicts against them. They would be prepared to confess that if I am a Muslim in the estimation of God Almighty, then by calling me kāfir they themselves become kāfirs according to the edict of the Holy Prophet [peace and blessings of Allāh be on him]. Thus, I do not call them kāfir; they themselves fall within the purview of the edict of the Holy Prophet [peace and blessings of Allāh be on him].

[Tiryāq-ul-Qulūb, Rūḥānī Khazā'in, Vol. 15, pp. 432-433]

Ḥaḍrat Mirzā Ghulām Aḥmad, the Promised Messiah and Mahdī [peace be on him] devoted the whole of his life to the service of Islām. He died at Lāhore on 26 May 1908. Till the evening of the previous day he was occupied with the composition of a paper designed to furnish a peaceful *modus vivendi* between the Muslim and non-Muslim sections of the people of the sub-continent, which he designated *Paighām-e-Ṣulah* (A Message of Peace).

He wrote and published more than eighty books in Urdū, Arabic and Persian, in which he presented a true exposition of the teachings of Islām, based on the Holy Qur’ān and the practice of the Holy Prophet [peace and blessings of Allāh be upon him] shorn of all the innovations and incrustations that had been grafted upon them during the centuries of decline. He also set forth in his writings and speeches the life-inspiring philosophy that permeates every commandment, direction and prohibition comprised in the Holy Qur’ān, which constitutes the guidance that mankind would need in the epoch that was opened with his advent.

اسلام چيز كيا هے؟ خدا كے لئے فنا
تركِ رضائے خوليش پے مرضىٰ خدا

*What is Islām, but to lose one's self
for the sake of God;
And to surrender one's own pleasure for His.*

ISLĀM

The True and Living Faith

میں ديكھتا ہوں كے اسلام كے ماننے سے نور كے چشمے ميرے اندر بہ رہے ہیں۔

I perceive that through believing in Islām fountains of light are coursing through me.

1

ISLĀM

The Purpose of Religion

The true purpose of adopting a faith is that one should acquire such certainty concerning God, Who is the fountainhead of salvation, as if one can see Him with one's eyes. The wicked spirit of sin seeks to destroy a man and a person cannot escape the fatal poison of sin till he believes with full certainty in the Perfect and Living God and till he knows for certain that God exists, Who punishes the offender and bestows upon the righteous everlasting joy. It is a common experience that when one believes in the fatal effects of anything one does not have recourse to it. For instance, no one swallows poison consciously. No one deliberately stands in front of a wild tiger. No one deliberately thrusts his hand into the hole of a serpent. Then why does a person commit sin deliberately? The reason is that he has not that certainty in this matter as he has in other matters of the kind that we have mentioned. The first duty of a person, therefore, is to acquire certainty with regard to the existence of God, and to adopt a religion through which this certainty can be acquired so that he should fear God and shun sin. How can such certainty be acquired? It cannot be acquired through mere stories. It cannot be acquired through mere arguments. The only way of acquiring certainty is to ex-

perience God repeatedly through converse with Him or through witnessing His extraordinary signs, or by keeping company with someone who has that experience.

[*Nasim-e-Da'wat, Rūḥānī Khazā'in, Vol. 19, pp. 447-448*]

The purpose of religion is that man should obtain deliverance from his passions and should develop personal love for God Almighty through certain faith in His existence and His perfect attributes. Such love of God is the paradise, which will appear in diverse shapes in the hereafter. To be unaware of the True God, to keep away from Him, and not to have any love for Him, is the hell which will appear in diverse shapes in the hereafter. Thus, the true purpose is to have full faith in Him. Now the question is which religion and which book can fulfil this need. The Bible tells us that the door of converse with God is closed and that the ways of obtaining certainty are sealed. Whatever was to happen, happened in the past and there is nothing in the future..... Of what use then is a religion that is dead? What benefit can we derive from a book that is dead? What grace can be bestowed by a god who is dead?

[*Chashma-e-Masīḥī, Rūḥānī Khazā'in, Vol. 20, pp. 352-353*]

The purpose of accepting a religion is that God, Who is Self-Sufficient and is in no need of His creation or its worship, may be pleased with us, and that we should experience such grace and mercy as should wipe out our inner stains and rusts so that our breasts may be filled with certainty and understanding. This is not possible for a man to achieve through his own devices. Therefore, God the Glorious, keeping hidden mainly His own Being and the wonders of His creation, for instance, souls, bodies, angels, heaven, hell, resurrection, prophethood, etc.

and yet disclosing them partially through reason, appointed his servants to believe in all these mysteries.

[Surmah Chashm Āryā, Rūḥānī Khazā'in, Vol. 2, p. 81]

Recognizing a True Faith

In order to recognize a true religion it is necessary to look at three matters. In the first place, one must see what is the teaching of a religion concerning God. That is to say, what does a religion state with regard to the Unity, power, knowledge, perfection, greatness, punishment, mercy and other attributes of the Divine.....

Secondly, it is necessary that a seeker after truth should inquire what does a religion teach with regard to his own self and with regard to human conduct. Is there anything in its teaching which would disrupt human relationships, or would draw a person into courses which are inconsistent with modesty and honour, or would be contrary to the law of nature, or would be impossible to conform to or carry out, or make it dangerous to do so. It would also be necessary to see whether some important teaching needed to control disorderliness has been left out. It would also be necessary to discover whether a religion presents God as a Great Benefactor with Whom a relationship of personal love should be established and whether it lays down commandments which lead from darkness into light and from heedlessness to remembrance.

Thirdly, it is necessary for a seeker after truth to satisfy himself that the god presented by a religion should not be one who is believed in on the basis of tales and stories and resembles a dead being. To believe in a god who resembles a dead being, belief in whom is not by virtue of his having manifested himself but is due to one's own good faith, would be to put him under an obligation. It is

useless to believe in a god whose powers are not felt and who does not himself make manifest the signs of his own existence and life.

[Nasīm-e-Da'wat, Rūḥānī Khazā'in, Vol. 19, pp. 373-374]

The religion that claims to be from God must show signs of being from God and should bear God's seal, which should attest the fact that it is from Him. Islām is such a religion. That God Who is hidden is known through this religion and manifests Himself to the true followers of this religion. A true religion is supported by the hand of God and through such religion God manifests Himself that He exists. The religions that depend entirely upon stories are only a form of idol worship. Such religions do not possess the spirit of truth. If God is alive as He was, and speaks and hears as He did, there is no reason why He should continue to be silent as if He does not exist. If He does not speak in this age, then equally and certainly He does not hear either. In other words, He is now nothing. That religion alone is true which demonstrates that God hears and speaks in this age also. In a true religion, God attests His existence through His speaking.

Search for God is a difficult matter. It is not an affair of worldly philosophers and wise men. Observation of the heavens and earth only leads to the conclusion that although orderliness indicates that the universe should have a Creator yet it is not proof that such a Creator in fact exists. There is a great deal of difference between **ought to be** and **is**. The Holy Qur'ān is the only book that sets forth His existence as a fact and not only urges the seeking of God but makes Him manifest. There is no other book which makes manifest the Hidden Being.

[Chashma-e-Masīhī, Rūḥānī Khazā'in, Vol. 20, pp. 351-352]

Religion does not mean disputes, abuse and harsh words that are indulged in, in the name of religion. In this context, no one pays attention to the suppression of inner vices or the establishment of true relationship with the Beloved. One party attacks another party like dogs and every kind of ill conduct is exhibited in support of religion. Such people do not realize why they came into this world and what is the main purpose of their lives. They continue to be blind and ill-natured and give their bigoted sentiments the name of religion. They exhibit their bad manners and employ their loose tongues in support of a fictitious god of whose existence they have no proof. Of what use is a religion, which does not teach the worship of the Living God? The god that they present is no better than a corpse. He walks with the support of others; when that support is withdrawn, he falls to the ground. The only thing they gain from such a religion is bigotry. They lack altogether true fear of God and true sympathy with mankind, which is the best of characteristics.

[Brāhīn-e-Aḥmadiyya Part V, Rūḥānī Khazā'in, Vol. 21 p. 28]

Islām – the True Religion

Remember, to establish its truth, a religion which claims to be from God must prove its excellence in two respects: First of all, it should be so comprehensive, perfect, complete and free from every defect in its doctrine, teachings and commandments, that reason should not be capable of proposing anything better; and there should be nothing lacking in it. It should be ahead of all other religions in this respect. The Holy Qur'ān puts forward this claim by proclaiming:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي
وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا⁷

This day have I perfected your religion for you and completed My favour upon you and have chosen for you Islam as religion.

This means that God requires us to conform to the reality inherent in the word Islām. Here there is a clear claim that the Holy Qur’ān comprehends the **perfect teaching** and that the time of the revelation of the Holy Qur’ān was the time when such perfect teaching could be revealed. The Qur’ān alone is entitled to make this claim. No other heavenly book has put forward such a claim. Both the Torah and the Gospel refrain from making this claim. On the contrary, the Torah sets out God's commandment that:

“I will raise them up a Prophet from among their brethren, and put My words in his mouth and whosoever will not hearken unto My words I will require it of him.”⁸

It is obvious, therefore, that if the Torah had been adequate for meeting the needs of subsequent ages, there would have been no necessity for the coming of another Prophet, listening to whom was made obligatory. In the same way the Gospel has nowhere claimed that its teaching is **perfect** and **comprehensive**. But there is a clear confession that:

“I have yet many things to say, but ye cannot bear them now but that when the Paraclete is come he will lead you to the whole truth.”⁹

⁷ al-Mā'idah, 5:4 [Publisher]

⁸ Deuteronomy, 18:18 [Publisher]

⁹ John 16:12-13 [Publisher]

Thus, Moses confessed the incompleteness of the Torah and drew attention to the teaching of the Prophet who was to come. In the same way, Jesus admitted the incompleteness of his teaching and said that the time had not yet come for the perfect teaching to be disclosed but that when the Paraclete arrives he would set forth the perfect teaching. In contrast the Holy Qur'ān does not, like the Torah and the Gospel, leave the matter for another book to complete but announces the perfection of its teaching in the words:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي
وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا¹⁰

.....Here is thus a great argument in support of Islām that by virtue of its teaching it **prevails over every religion** and no religion can compete with it in respect of the perfection of its teaching.

The second kind of success, which is peculiar to Islām and not shared by any other religion, and which fully testifies to its truth, is that it manifests its living blessings and **miracles** of which other religions are wholly deprived. The signs that Islām exhibits not only establish its superiority over other religions but also enable it to draw the hearts of the people by exhibiting its **perfect light**. The first characteristic of Islām, which we have stated above, that is to say, the perfection of its teaching, is not quite conclusive in establishing that Islām is a true religion revealed by God. A bigoted opponent who is not far-sighted may assert that it is possible that a teaching might be perfect and yet it may not proceed from God Al-

¹⁰ 'This day have I perfected your religion for you and completed My favour upon you and have chosen for you Islām as religion.'—al-Mā'idah, 5:4 [Publisher]

mighty. This first characteristic relieves a wise seeker after truth of many doubts and brings him close to certainty, but does not establish the matter conclusively and beyond doubt till it is combined with the second characteristic. When both these characteristics are combined, the light of the true faith reaches its perfection.

A true faith comprises thousands of proofs and lights but these two characteristics are enough to carry conviction to the heart of a seeker after truth and expound the matter to the **satisfaction** of all deniers of truth. Nothing more is needed in addition. I had originally intended that in support of the truth of Islām I would set down **three hundred arguments** in *Brāhīn-e-Aḥmadiyya*. But on further reflection I perceived that these two characteristics are a substitute for thousands of proofs and thus God made me alter my plan.

[*Brāhīn-e-Aḥmadiyya*, Part V, *Rūḥānī Khazā'in*, Vol. 21, pp. 3-6]

God Almighty is not held back from exposition of the claim of the Holy Prophet [peace and blessings of Allāh be on him]. He came like a sun and manifested his light from every point of view. He who turns away from this true sun, will come to no good. We cannot credit such a one with good faith. Can anyone who is afflicted with leprosy and whose limbs are corrupted with leprosy, claim that he is whole and is not in need of treatment? Should he say so, can we credit him with good faith? Should such a person insist that he cannot arrive at the truth of Islām, despite good faith and despite every effort such as he puts forth in his worldly affairs, his matter rests with God. We have not come across any such person and we consider it impossible that anyone equipped with reason and a sense of justice should prefer some

other faith to Islām. Foolish and ignorant people adopt the position under the dictates of their lower selves that belief in the Unity of God is enough, and that it is not necessary to follow the Holy Prophet [peace and blessings of Allāh be on him]; but it is to be borne in mind that a Prophet is the mother of belief in Unity, who gives birth to it and points to the existence of God. Who knows the exposition of the truth better than God Almighty Himself? He filled heaven and earth with signs to prove the truth of the Holy Prophet [peace and blessings of Allāh be on him] and now in this age He has sent me and has displayed thousands of signs like heavy rain, which prove the truth of the Holy Prophet [peace and blessings of Allāh be on him]. What then is lacking in the full exposition of the truth? He who has sense enough to oppose why can he not think out the way of acceptance? He who pretends that he can see at night, why can he not see in the full light of day? Indeed the way of acceptance is much easier than the way of rejection.

The case of a person whose reason is defective and whose faculties are not normal should be committed to God, and we have nothing to do concerning him. He is like children who die at an early age. But a wicked denier cannot excuse himself on the ground that he is acting in good faith. It should be considered whether his faculties are such that he can appreciate questions of Unity and Prophethood. If he is capable of appreciating them and denies out of ill will, he cannot be excused. Can we excuse a person who observes the light of the sun and yet persists in asserting that it is not day but night? In the same way, we cannot excuse those who deliberately indulge in wrong reasoning and are unable to repel the arguments that are put forward on behalf of Islām. Islām

is a living faith. A person who can distinguish between the living and the dead, how can he set aside Islām and accept a dead religion?

[Ḥaqīqat-ul-Wahī, Rūḥānī Khazā'in, Vol. 22, pp. 180-181]

Progressive Development by Following Islām

When I reflect upon the Holy Word of God, I find that in its teachings it seeks to reform the natural conditions of man and to raise him step by step to higher spiritual levels. In the first place God desires to teach man the elementary rules of behaviour and culture and thus to change him from the wild condition of animals, and then to bestow upon him elementary moral conditions which can be described as culture or civilization. Then He trains him and raises him from the elementary moral conditions to a high moral stage. All this is in truth one stage, which is the reform of natural conditions, and the only difference is one of degree. The All-Wise One has presented the moral system in such a way whereby man should be able to move from a lower moral level to a higher moral level. The third stage is that man should be devoted to winning the true love and pleasure of his Creator and the whole of his being should be devoted to God. It is at this stage that the faith of Muslims has been named **Islām**, which means to be wholly devoted to God and to keep nothing back.

[Islāmī Uṣūl kī Philosophy, Rūḥānī Khazā'in, Vol. 10, p.324]

The Need for Islām

It is foolish to imagine that religion means a few things that are mentioned in the Gospel. All matters that are essential for the perfection of man are comprehended

within the scope of religion. Religion comprises all those matters which lead man from his wild condition to the condition of true humanity and then lead him from the condition of humanity to a life of wisdom and thereafter lead him from a life of wisdom to a life that is devoted to God.

[Kitāb-ul-Bariyyah, Rūḥānī Khazā'in, Vol. 13, p. 89]

There is no doubt that the Gospel does not provide for the full nurture of the tree of humanity. We are sent into the world with many faculties and every faculty demands that it should be used on its proper occasion. The Gospel emphasizes only the faculty of meekness and gentleness. Meekness and forgiveness are good qualities when exercised on the proper occasion but their use on every occasion would be greatly harmful. Our cultural life, which comprises the interplay of different kinds of temper, demands that we should exercise all our faculties with discretion on the proper occasion. It is true that, on some occasions, forgiveness and forbearance would benefit materially and spiritually a person who has done us harm. On other occasions, the exercise of those faculties would encourage the offender to commit greater mischief and to do more harm.

Our spiritual life resembles our physical life to a large degree. It is our experience that the use of only one type of food and medicines would upset our health. If we were to confine ourselves over a period to the use of cooling articles of diet and refrain altogether from the use of warming articles, we would become a prey to some diseases like paralysis, Parkinson's disease or epilepsy. On the contrary, if we confine ourselves to warming articles of diet, so much so that even the water that we drink

must be warm, then equally we would be liable to some other kind of disease. Consequently, in order to maintain our physical health we must keep a balance between hot and cold, hard and soft, and movement and rest. We should follow the same rule in respect of our spiritual health. God has bestowed no evil faculty upon us. Indeed no faculty is evil in itself; it is the misuse of a faculty that is evil. For instance, envy is evil but if we use it for a good purpose, that is to say, as a competition in goodness, it becomes a high moral quality. The same is the case with all moral qualities. Their misuse renders them harmful and their use on proper occasion in a moderate manner makes them beneficial.

It is, therefore, a mistake to cut off all other branches of the tree of humanity and to put the entire emphasis on forgiveness and forbearance. That is why this teaching has failed in its purpose and Christian sovereigns had to enact codes of law for the punishment of offenders. The current Gospels cannot bring about the perfection of the human self. As the stars are dimmed when the sun rises and then disappear from sight altogether, the same is the case of the Gospel in comparison with the Holy Qur'ān.

[Kitāb-ul-Bariyyah, Rūhānī Khazā'in, Vol. 13, pp. 66-67]

A study of the religions of the world reveals that every religion, except Islām, contains some mistake or the other. This is not because they were all false in their origin, but because after the advent of Islām, God gave up the support of other religions. They became like neglected gardens, which had no gardener to look after them, and for the irrigation and upkeep of which no arrangement had been made, so that gradually they began to decay. Their fruit-bearing trees became dry and barren,

and thorns and weeds spread all over. Those religions lost all spirituality, which is at the root of all religions, and nothing was left but bare words.

God did not allow this to happen in the case of Islām, as He desired that this garden should flourish throughout. He made provision in each century for its irrigation and thus rescued it from decay. Although at the beginning of each century, when a man of God was appointed for its reform, the ignorant people opposed him and were averse to the reform of anything which had become part of their habits and customs, yet God Almighty adhered throughout to His way. In these latter days also, which is the time of the last battle between guidance and error, finding the Muslims heedless and neglectful in the beginning of the fourteenth century, God recalled His promise and made provision for the revival of Islām. But other faiths were never revived after the advent of the Holy Prophet [peace and blessings of Allāh be on him] and they all died. There was no spiritual life in them and errors took root in them, as dirt accumulates in a garment which is much in use but which is never washed. People who had no concern with spirituality and who were not free from the stains of earthly existence corrupted these faiths to a degree that they no longer resemble the originals.

Consider the case of Christianity, how pure was its origin. The teaching set forth by Jesus was not perfect as compared with the teachings of the Qur’ān, because the time had not yet come for the revelation of the perfect teaching and people were not yet strong enough to bear it, yet that teaching was an excellent one and was appropriate for its own time. It guided to the same God to Whom the Torah guided; but after Jesus, the god of the

Christians became another god who found no mention in the Torah and was not at all known to the children of Israel. Belief in this new god upset the whole system of the Torah and all the guidance contained in the Torah for deliverance from sin and attaining true salvation and a pure life was frustrated. Salvation and deliverance from sin now depended upon the confession that Jesus had accepted crucifixion for the sake of the salvation of mankind, and that he was the very God Himself. Many permanent laws of the Torah were abrogated and the Christian faith was so changed that if Jesus were to come back to the earth he would not be able to recognize it.

It is a matter of surprise that the people who were admonished to adhere to the Torah set aside its commandments at one stroke. For instance, it is nowhere stated in the Gospel that though the Torah forbids the eating of the flesh of swine yet it is now permitted, nor does the Gospel say that though circumcision is prescribed in the Torah yet that commandment is now abrogated. But all this was done and that which had never been said by Jesus became part of religion. However, as it was God's design to establish a universal religion, namely Islām, the decay of Christianity was an indication of the appearance of Islām.

It is also well established that Hindūism had been corrupted before the advent of Islām and that throughout India idol worship had become common. Part of this corruption resulted in the doctrine that God Who is not dependent upon matter for the exercise of His attributes is, according to the Āryās, essentially dependent on the availability of matter for the creation of the universe. This led to another false doctrine that all particles of mat-

ter and all souls are eternal and uncreated. Had they considered deeply the attributes of God, they would never have said so; for if in the exercise of His eternal attribute of creation, God is dependent on matter like a human being, then how is it that in the exercise of the attribute of hearing and seeing He is not so dependent as man is. Man cannot hear without the agency of air and he cannot see without the aid of light. Then is God also dependent upon light and air for seeing and hearing? If He is not so dependent, be sure that He is not dependent upon matter for the exercise of His attribute of creation. It is entirely false that He is dependent upon matter for the exercise of any of His attributes. It is a great mistake to attribute human weaknesses to God; for instance, that He cannot create something from nothing. Man's being is limited and God's Being is unlimited. By the power of His Being, He can create another being. This is the essence of Godhead. He is not dependent upon matter for the exercise of any of His attributes, for had that been so, He would not be God. Nothing can obstruct Him. If He were to desire to create a heaven and earth instantly, He would be able to do so. Of the Hindūs those who, in addition to knowledge, partook of spirituality also and were not committed to bare logic, never believed that concerning God which the Āryās set forth today. This is the result of the lack of spirituality altogether.

All this corruption, some of which is unmentionable and is opposed to human purity, was an indication of the need of Islām. Every reasonable person is bound to confess that a short while before Islām, all other faiths had become corrupt and had lost all spirituality. The Holy Prophet [peace and blessings of Allāh be on him] was a **great reformer** in the cause of truth who restored the lost

verities to the world. No Prophet shares with him the pride that he found the whole world in darkness and by his advent that darkness gave place to light.

[Lecture Siālkot, Rūḥānī Khazā'in, Vol. 20, pp. 203-206]

Perfect Reality of Islām

First of all, it is necessary to set out what is **the reality of Islām**, what are the means of arriving at that reality and what are the fruits of following that reality; for this knowledge is essential for the purpose of understanding many mysteries. It would be of great benefit for our opponents from among the Muslims that they should study these matters with attention, for many of the doubts which assail their minds are the result of their failure to reflect upon the complete and **perfect reality of Islām**, its sources and its fruits..... The opponents of religion also would benefit greatly by this study. They would understand what **religion** is and what are the signs of its truth.

In the idiom of Arabic, **Islām** means money paid as earnest to conclude a bargain, or to commit some affair to someone, or to seek peace, or to surrender a claim or point.

The technical meaning of **Islām** is set out in the verse:

بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ
وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ¹¹

This means that a Muslim is one who commits himself wholly to the cause of God Almighty; that is to say, one who devotes himself to God Almighty, to following His designs and to winning His pleasure, and then becomes steadfast in doing good for the sake of God Almighty and

¹¹ al-Baqarah, 2:113 [Publisher]

devotes all his faculties to that cause. In other words, he belongs entirely to God Almighty both doctrinally and in practice.

Doctrinal belonging means that one should esteem one's being as something which has been created for the recognition of God Almighty and His obedience and the seeking of His love and pleasure.

Practical belonging means to do all the good that is related to every one of one's faculties with such eagerness and attention as if one beholds the countenance of the True Beloved in the mirror of one's obedience.

[Ā'īna-e-Kamālāt-e-Islām, Rūḥānī Khazā'in, Vol. 5, pp. 57-58]

The reality of **Islām** is to present one's neck to God like the sacrificial lamb; to give up one's own designs and to be devoted to the designs of God and His pleasure; to lose oneself in God and to impose a type of death upon oneself; to be dyed in the personal love of God and to obey Him entirely for the sake of that love; to obtain eyes that see only through Him, and to obtain ears that hear only through Him, and to develop a heart that should be wholly devoted to Him, and to obtain a tongue which would speak only at His command. This is a stage where all search ends; human faculties complete their functions and man's ego dies completely. Thereupon Divine mercy confers a new life upon the seeker through His living words and His shining light. He is honoured with the delightful converse of God. A fine light, which is not discoverable by reason and is not recognizable by the eyes, approaches close to his heart, as is said by God:

وَتَخُنُ أَقْرَبَ إِلَيْهِ مِنْ حَنْبَلِ الْوَارِيدِ¹²

¹² Qāf, 50:17 [Publisher]

We are nearer to him than even his jugular vein.

In this manner, God honours mortal man with His nearness. Then the time comes when blindness is removed and eyes are given insight and man beholds God with his new eyes, hears His voice and finds himself wrapped in the mantle of His light. Thus, the purpose of religion is fulfilled and having beheld God, man casts aside the dirty garment of his lower life and puts on a garment of light. He waits for a sight of God and of heaven not merely as a promise to be fulfilled in the hereafter, but in this very life. He achieves the bounties of sight and converse and heaven. As Allāh the Exalted has stated:

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ
أَلَّا يَظَاهَرُوا وَلَا يُنَبِّئُوا وَأَبْشُرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ¹³

This means that: Angels descend upon those who affirm that their God is the One Who possesses all perfect attributes and Who has no associate in His Being or His attributes, and after their affirmation, they are steadfast and no earthquake and calamity and no confrontation of death can shake their faith. God speaks to them and reassures them not to be afraid of calamities or of enemies and not to be sorrowful over past misfortunes. He reassures them that He is with them and that He has bestowed upon them in this very world the paradise that was promised to them in which they should rejoice.

These are not statements without testimony, nor are they promises that have not been fulfilled. Thousands of the faithful in Islām have tasted of the spiritual paradise that is promised in this verse. The true followers of Islām have been made heirs by Almighty God to all the previ-

¹³ Hā Mīm al-Sajdah, 41:31 [Publisher]

ous righteous ones, and bounties that were bestowed upon them have been bestowed upon the Muslims.

[Lecture Lāhore, Rūḥānī Khazā'in, Vol. 20, pp. 160-161]

A person can be held to be a Muslim when the whole of his being together with all his faculties, physical and spiritual, is devoted to God Almighty, and the trusts that are committed to him by God Almighty are rendered back to the True Giver. He should demonstrate his being a Muslim not only doctrinally but also in practice. In other words, a person claiming to be a Muslim should prove that his hands and feet, heart and mind, reason and understanding, anger and compassion, meekness and knowledge, all his physical and spiritual faculties, honour and property, comfort and delight, and whatever pertains to him from the top of his head to the soles of his feet together with his motives, fears and passions, have all been subordinated to Almighty God as a person's limbs are subordinated to him. It should be proved that his sincerity has reached a stage in which whatever is his does not belong to him but to God Almighty, and that all his limbs and faculties have become so devoted to the service of God as if they had become the **limbs of the Divine**.

Reflection on these verses¹⁴ shows clearly that devoting one's life to the cause of God Almighty, which is the essence of Islām, has two aspects.

First, that God Almighty should become one's object of worship and true goal and love, and that worship, love, fear and hope should be for God alone, to the exclusion of all others. All the commandments related to His holiness, glory and worship, all the limits set by Him, and all

¹⁴ The reference is to verse al-Baqarah, 2:113 [Translator]

heavenly decrees should be totally and sincerely accepted. All these commandments, limits, laws and decrees should be accepted in great humility. All the truths and understandings, which are the means of appreciating His vast powers and of finding out the greatness of His kingdom and His sovereignty and are a guide for the recognition of His favours and bounties, should be fully ascertained.

The second aspect of devoting one's life to the cause of God Almighty is that one's life should be devoted to the service of His creatures and to sympathy with them and to sharing their burdens and sorrows. One should suffer pain to bring them comfort, and one should experience grief to bring them consolation.

This shows that **the reality of Islām is a very superior thing** and that no one can truly deserve the title of Muslim till he surrenders the whole of his being to God, together with all his faculties, desires, and designs and till he begins to tread along His path withdrawing altogether from his ego and all its attendant qualities. A person will be truly called a Muslim only when his heedless life undergoes a **total revolution** and his evil-directing self, together with all its passions, is wiped out altogether and he is invested with a new life which is characterized by his carrying out all his obligations to Allāh and which should comprise nothing except obedience to the Creator and sympathy for His creatures.

Obedience to the Creator means that in order to make manifest His Honour, Glory and Unity, one should be ready to endure every dishonour and humiliation, and one should be eager to undergo a thousand deaths in order to uphold His Unity. One hand should be ready to cut

off the other with pleasure in obedience to Him, and the love of the grandeur of His commandments and the thirst for seeking His pleasure should make sin so hateful as if it were a consuming fire, or a fatal poison, or an obliterating lightning, from which one must run away with all one's power. For seeking His pleasure one must surrender all the desires of one's ego; and to establish a relationship with Him one should be ready to endure all kinds of injuries; and to prove such relationship one must break off all other relationships.

The service of one's fellow-beings means to strive for their benefit purely for the sake of God in all their needs, and in all the relationships of mutual dependence which God has established out of true and selfless sympathy for them. All in need of help should be helped out of one's God-given capacity and one must do his best for their betterment both in this world and in the hereafter.

[Ā'īna-e-Kamālāt-e-Islām, Rūḥānī Khazā'in, Vol. 5, pp. 59- 62]

Blessings of Islām

I would now wish to enlarge upon the fruits of Islām. Let it be clear that when a true seeker lives Islām in full, and each one of his faculties, without any affectation or pretence, spontaneously begins to tread the path of God Almighty, the result of his efforts is that the higher manifestations of Divine guidance, freed from all intervening veils, hasten towards him. Diverse types of blessings descend upon him. The commandments and doctrines, which were accepted on faith and as hearsay, are now experienced by him as realities and certainties through true visions, and definite and unambiguous revelation. The mysteries of the faith and the law are revealed to him

and he is afforded a view of the Divine kingdom so that he should arrive at the stage of perfect certainty and understanding. A blessing characterizes his tongue and his words and all his actions and his movements. He is bestowed extraordinary courage and steadfastness and his understanding is expanded at a high level. The characteristic failing of humankind, meanness, miserliness, the tendency towards frequent stumbling, short-sightedness, proneness towards passion, lowliness of behaviour and every darkness of his ego are totally removed from him and he is filled with the light of Divine attributes. Thereupon, he undergoes an entire change and puts on the garment of a new birth. He hears through God Almighty, sees through Him, moves with Him and stops with Him. His anger becomes the wrath of God Almighty, and his compassion becomes the compassion of God Almighty.

When he arrives at that stage, his prayers are heard as a mark of his having been chosen, and not merely as a trial; and he becomes the proof of God on earth and personifies security from God. There is joy in heaven on his account and the highest gift that is bestowed upon him is the word of God which descends upon his heart free from any doubt, like the light of the moon shining through without any mistiness. It carries an effective sense of delight with it and bestows satisfaction, comfort and security. The difference between this converse with God and revelation is that revelation is like a perennial spring that flows continuously to the chosen ones of God. They speak, see and hear with the Holy Spirit and all other intentions are born of the breath of the Holy Spirit. The truth of the matter is that they become the reflection and embodiment of the Qur'ānic verse:

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ۝ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ۝¹⁵

But converse with God is different. It means that the word of God descends upon them in the form of verbal revelation. They hear the response to their questions from God such as a friend receives from a friend. We can only define it by saying that it is a special manifestation of God the Glorious, which is conveyed through a favourite angel. Its purpose is to give intimation of the acceptance of prayer, or to communicate a new or secret matter, or to make aware of something that is to happen in the future, or to convey God's pleasure or lack of it concerning any matter, or to create certainty and understanding concerning some matter. It is a Divine voice that manifests itself in the form of converse in order to create understanding and satisfaction. It is not possible to define it any more than to say that it is a voice which proceeds from God and is experienced in delicious words full of blessings, which is not induced by any thinking or reflection or any intrusion of self and is blessed with a Divine manifestation and Divine majesty.

[Ā'īna-e-Kamālāt-e-Islām, Rūḥānī Khazā'in, Vol. 5, pp. 226-233]

I believe in Islām alone as a true religion and consider all other faiths as bundles of falsehood. I perceive that by believing in Islām fountains of light are coursing through me. Through the love of the Holy Prophet [peace and blessings of Allāh be on him], I have arrived at that high stage of converse with the Divine and of acceptance of prayer which can only be achieved by a follower of the true Prophet and by no other. If the Hindūs and the

¹⁵ 'Nor does he speak out of his own desire. It is nothing but pure revelation that has been revealed by God.'—al-Najm, 53:4-5
[Publisher]

Christians and others were to supplicate their false gods, even unto death, they could not achieve that stage.

I hear the words of God, which the others believe in only as a theory. I have been shown and have been told and have been made to understand that Islām alone is the true faith in the world, and it has been disclosed to me that I have received all this through the blessing of following the *Khātām-ul-Anbiyā'* [peace and blessings of Allāh be on him] and that the equal of it cannot be achieved in any other religion for they are all false.

[Ā'īna-e-Kamālāt-e-Islām, Rūḥānī Khazā'in, Vol. 5, pp. 275-276]

God be thanked a thousand times, Who has bestowed upon us a religion, which is such a means of attaining to the knowledge of God and to the fear of God, as has had no equal in any age. Thousands of blessings be upon the immaculate Prophet^{sa} through whom we have entered this faith and thousands of Divine mercies be bestowed upon his companions who irrigated this garden with their blood.

Islām is such a blessed and God-indicating religion that if a person follows it truly and acts upon the teachings, guidance and admonitions contained in the Holy Word of God Almighty, the Holy Qur'ān, he would behold God in this very life. For the recognition of God, Who is hidden from the sight of the world behind thousands of screens, there is no other means except the teachings of the Qur'ān. The Holy Qur'ān guides towards God Almighty through reason and heavenly signs in a very easy manner. It comprehends a blessing and a magnetic power, which draws a seeker of God every moment towards God and bestows light, comfort and satisfaction. A true believer in the Holy Qur'ān does not merely contemplate

like philosophers that there ought to be a Creator of this wonderful universe; he acquires a personal insight and, being honoured with a holy vision, he sees with the eye of certainty that that Creator in fact exists. He who is bestowed the light of this Holy Word does not merely guess like those who rely upon reason alone that God is One, without associate. But through hundreds of shining signs which take him by the hand and lead him out of the darkness, such a person learns for himself that God has no associate in His Being or in His attributes. He is able to demonstrate to the world that he believes God to be such a Unity. The majesty of the Unity of God so fills his heart that in comparison with the Divine will, he regards the whole world as no more than a dead insect and indeed as nothing at all.

[Brāhīn-e-Aḥmadiyya Part V, Rūḥānī Khazā'in, Vol. 21, pp. 25-26]

Continued Beneficence of Islām

The God of a true religion should be so much in accord with reason and the light of nature that His existence should be a matter of proof for people who possess reason but who have no heavenly book in which they believe. He should be such as does not savour of coercion or artificiality. Such perfection is characteristic of the God Who is presented by the Holy Qur'ān. The followers of other religions have either abandoned the True God, as have the Christians, or have attributed improper and low attributes to Him, as have the Jews, or have deprived Him of His attributes, as have the pagans and the Āryās. **The God of Islām is the same True God Who is seen through the mirror of the law of nature and is visible in the book of nature.** Islām has not presented a new God but has presented the same God Who is presented by the light of

man's heart and by man's conscience and **by heavens and earth.**

Another quality of a true religion is that it **should not be a dead creed.** The blessings and greatnesses which were cultivated in it in the beginning should persist in it till the end of the world for the promotion of the welfare of mankind, so that ever fresh signs should confirm its past signs and should not permit the light of its truth to become an old tale. I have been writing over a long period that the Prophethood which was claimed by our lord and master Muḥammad, **the chosen one** [peace and blessings of Allāh be on him] and the **heavenly proofs** in the form of signs which he had set forth, **still continue in Islām** and are bestowed upon his followers so that they should arrive at the state of complete understanding and should **witness the Living God** directly.

The signs which are attributed to **Jesus** are mere stories, and are nowhere to be seen, and therefore this religion, which teaches the worship of the dead, is itself dead like its god. A verity cannot be confined to old tales. Every people have a store of tales setting forth alleged miracles and wonders. It is a characteristic only of **Islām** that it does not present merely the defective and imperfect comfort of tales and stories, but **satisfies** the seekers with living signs.

A seeker after truth should not be satisfied with senseless worship of the dead and should not be put off with sorry tales. We have come into the market of the world to purchase the best. We should not waste our faith by exchanging it with false things. A living faith is that through which we can find **the Living God. The Living God is He Who can inspire us** directly, or could at least bring us

in contact with one who is directly inspired. I convey this **good news** to the whole world that the **God of Islām is such a Living God**. Those with whom no one can now speak are dead and are not God. No one can see their signs today. He whose god is dead would be put to shame in every field and would be humiliated and would not be helped in any way.

My purpose in making this **announcement** is that a religion which is true does not change. As it was in the beginning, so it would be at the end. A true religion would never become a dry tale. **Islām is a true religion** and I call everyone—Christians, Āryās, Jews and Brahmūs—to show them the truth of Islām. Is there anyone of them who seeks the Living God? We do not worship the dead. Our God is Living. He helps us through His inspiration and revelation and through heavenly signs. If there is a single **Christian who is truly a seeker after truth, let him make a comparison between our Living God and his dead god. For such a trial, a period of forty days would suffice.**

[Majmū'a Ishtihārāt, Vol. 2, pp. 310-312]

Enduring Signs of the Truth of Islām

The Islām whose qualities we have set out is not something for proof of which we have to refer only to the past and have to point only to the ruins of tombs. Islām is not a dead faith so that it may be said that all its blessings have been left behind and there is nothing ahead. The principal quality of Islām is that its blessings always accompany it. It does not speak only of the past but offers present blessings as well. The world is always in need of blessings and heavenly signs. It is not as if it needed them in the past and does not need them now.

A weak and helpless human being who is born like a

blind is in need of knowing something of the heavenly kingdom and needs to see some signs of the existence and power of God in Whom he believes. The signs of a past age cannot suffice for a subsequent age, for hearing is not the same as seeing and, by the passage of time, past events become like stories. Every new century, in a manner of speaking, starts a new world. Therefore, the God of Islām, Who is the True God, manifests new signs for each new world. At the beginning of each century, especially at the beginning of a century which has strayed far away from faith and integrity and is enveloped in many darknesses, He raises a substitute Prophet in the mirror of whose nature is exhibited the form of a Prophet. Such a one demonstrates to the world the excellences of the Prophet whose follower he is and convicts all opponents through the truth and the display of reality and the frustration of falsehood.

[Ā'ina-e-Kamālāt-e-Islām, Rūḥānī Khazā'in, Vol. 5, pp. 245-247]

The sign of a true religion is that through its teaching such righteous ones should continue to arise who should arrive at the stage of a *Muhaddath* to whom God Almighty should speak face to face. The first and foremost sign of the truth of Islām is that at all times it produces such righteous ones with whom God Almighty talks:

تَنْزَّلُ عَلَيْهِمُ الْمَلٰٓئِكَةَ اَلَّا يَخَافُوْا وَا لَا يَحْزَنُوْا¹⁶

This alone is the test of a true, living and acceptable religion. We know that this light is to be found only in Islām and that the Christian faith is without such light.

[Ḥujjat-ul-Islām, Rūḥānī Khazā'in, Vol. 6, p. 43]

¹⁶ Angels descend on them, saying: 'Fear ye not, nor grieve.'—Ḥā Mīm al-Sajdah, 41:31 [Publisher]

We can furnish conclusive proof to every seeker after truth that from the time of our lord and master the Holy Prophet [peace and blessings of Allāh be on him] up to this day, in every century there have appeared men of God through whom God Almighty has guided other people by the display of heavenly signs. Of these were Sayyed ‘Abd-ul-Qādir Jilānī, Abu-al-Ḥasan Kharqānī, Abū Yazīd Bisṭāmī, Junaid Baghdādī, Moḥy-ud-Dīn Ibn-e-‘Arabī, Dhunnūn Miṣrī, Mu‘īn-ud-Dīn Chishtī Ajmerī, Quṭb-ud-Dīn Bakhtiār Kākī, Farīd-ud-Dīn Pākpatnī, Nizām-ud-Dīn Dehlvi, Shāh Walī-ullāh Dehlvi, and Sheikh Aḥmad Sarhandī (Allāh is pleased with them, and they are pleased with Him). Their number exceeded thousands. So many extraordinary happenings concerning them are set out in the books of the learned ones that even a very bigoted opponent has to admit that these people manifested extraordinary signs and miracles. I tell you truly that through my research, so far as it is possible for one to discover about the past, I have come to the conclusion that the number of heavenly signs in support of Islām and as a testimony of the truth of the Holy Prophet [peace and blessings of Allāh be on him] which have been manifested through the *Auliya’* of this Ummah, is not to be equalled in the history of other religions. Islām is the only religion which has progressed through heavenly signs, and its numberless lights and blessings have ever demonstrated the existence of God Almighty as if He is visible close at hand.

Be sure that on the score of its heavenly signs Islām has not been put to shame in any age. In this age of yours, you could, if you wished, be the witnesses of signs in support of Islām. Say truly: have you not witnessed signs in support of Islām in your own age? Is there any other

religion in the world that can produce such testimony? These indeed are the reasons which have broken the back of Christian missionaries. He whom they set up as god has nothing in his support except a few meaningless tales and false narratives.

The signs of the truth of the Holy Prophet [peace and blessings of Allāh be on him], whom they reject, are visible in this age like pouring rain. For seekers the gates of heavenly signs are as open today as they were in any previous age, and for those who are hungry after truth the banquet of bounties is as much available today as it was before. A living faith is as much available today as it was before. A living faith has always the hand of the Living God at its back and such a faith is Islām.

[Kitāb-ul-Bariyyah, Rūḥānī Khazā'in, Vol. 13, pp. 91-92]

If anyone should have a question that there are hundreds of false religions which have flourished through thousands of years, though they must have originated in some imposture, the answer is as follows. According to us, imposture means that a person should himself fashion deliberately a few sentences, or should invent a book claiming that it has been revealed to him by God Almighty whereas nothing of the kind has been revealed to him. We can affirm on the basis of full research that such imposture has never been able to flourish in any age. The Book of God bears clear testimony that those who were guilty of imposture against God Almighty were soon destroyed. We have already stated that the same testimony is borne by the Torah, the Gospel and the Holy Qur'ān.

The false religions that we observe in the world today like those of the Hindūs and the Zoroastrians do not rep-

resent the dispensations of false prophets. The truth is that their followers through their own mistakes have fallen into accepting their current doctrines. You cannot point to any book which claims clearly that it is a divine book while in truth, it might be an imposture and a whole people might have held it in honour throughout. It is, however, possible that a Divine book might have been misinterpreted. A political government seizes jealously a person who falsely claims to be a government official. Then, why would God, Who is jealous of His glory and His kingdom, not seize a false claimant?

[Anjām-e-Ātham, Rūḥānī Khazā'in, Vol. 11, pp. 63-64, footnote]

Allāh

The Exalted

**Glory be to Him and
Hallowed be His Name**

یہ دولت لینے کے لائق ہے اگرچہ جان دینے سے ملے۔
“This wealth is worth acquiring,
even at the cost of one’s life.”

2

ALLAH THE EXALTED

Personal Experience with God

The God Who has manifested Himself to all the Prophets, and appeared to Moses on Mount Sinai and appeared to Jesus on Mount Seir and shone forth to Ḥaḍrat Muḥammad, the chosen one [peace and blessings of Al-lāh be on him] on Mount Pārān, the same Mighty and Holy God has manifested Himself to me. He has talked to me and has said: I am the High Being to establish Whose worship all the Prophets were sent. I alone am the Creator and the Master and have no associate. I am not subject to birth or death.

[Government Angrezī aur Jihād, Rūḥānī Khazā'in, Vol. 17, p. 29]

The pure life that is free from sin is a **brilliant ruby** which no one possesses today. **God Almighty has bestowed that brilliant ruby on me and He has commissioned me that I should inform the world of the way in which that brilliant ruby might be acquired.** I affirm with confidence that by treading on this path everyone would certainly acquire it. The only way in which it might be acquired is the **true recognition of God**; but this is a difficult and delicate matter. A philosopher, as I have said already, contemplating the heavens and earth and reflecting on the perfect orderliness of the universe, merely states that there ought to be a Creator. **But I lead to a higher stage and affirm on the basis of my personal experience that God is.**

[Malfūzāt, Vol. III, p. 16]

Our paradise lies in our God. Our highest delight is in our God for we have seen Him and have found every beauty in Him. This wealth is worth procuring though one might have to lay down one's life to procure it. This ruby is worth purchasing though one may have to lose oneself to acquire it. **O ye, who are bereft! run to this fountain and it will satisfy you.** It is the fountain of life that will save you. What shall I do, and how shall I impress the hearts with this good news, and by beating what **drum** shall I make the **announcement** that this is our God, so that people might hear? What remedy shall I apply to the ears of the people so that they should listen?

[Kashtī Nūḥ, Rūḥānī Khazā'in, Vol. 19, pp. 21-22]

The Grace of God Covers Everything

God is the light of the heavens and the earth. Every light that is visible on the heights or in the valleys, whether in souls or in bodies, whether personal or impersonal, whether apparent or hidden, whether in the mind or outside it, is a bounty of His grace. This is an indication that the general grace of the Lord of the worlds envelops everything and nothing is deprived of that grace. He is the source of all grace, the ultimate cause of all lights and the fountainhead of all mercies. His Being is the support of the universe and is the refuge of all high and low. He it is Who brought everything out of the darkness of nothingness and bestowed upon everything the mantle of being. No other being than Him is in himself present and eternal or is not the recipient of His grace. Earth and heaven, man and animals, stones and trees, souls and bodies, have all come into existence by His grace.

[Brāhīn-e-Aḥmadiyya, Rūḥānī Khazā'in, Vol. 1, pp. 191-192, footnote]

God of Islām Visible in Nature and Perceived by Human Hearts

The **God of Islām** is the same God Who is visible in the **mirror of the law of nature** and is discernible in the **book of nature**. Islām has not presented a new God but has presented the same God Who is presented by the light of man's heart, by the conscience of man, and by **heaven and earth**.

[Majmū'a Ishtihārāt, Vol. II, pp. 310-311]

Our soul and every particle of our being are prostrate before the Mighty, True and Perfect God from Whose hand every soul and every particle of creation together with all its faculties came into being, and through Whose support every being is sustained. Nothing is outside His knowledge, outside His control, or outside His creation. We call thousands of blessings and peace and mercy on the Holy Prophet Muḥammad, the chosen one [peace and blessings of Allāh be on him] through whom we have found the Living God Who gives us proof of His existence through His Word. He demonstrates to us through extraordinary signs His shining countenance which possesses eternal and perfect power. We found the Messenger^{sa} who manifested God to us and we found the God Who created everything through His perfect power. How majestic is His power that nothing came into being without it and nothing can continue to exist without its support. That True God of ours possesses numberless blessings, numberless powers, numberless beauties and beneficences. There is no other God beside Him.

[Nasīm-e-Da'wat, Rūḥānī Khazā'in, Vol. 19, p. 363]

The Being of God is transcendental and beyond the beyond and is most secret and cannot be discovered by the

power of human reasoning alone. No argument can prove it conclusively, inasmuch as reason can travel only so far that contemplating the universe it feels the need of a Creator. But the feeling of a need is one thing and it is quite another to arrive at the certainty that the God, Whose need has been felt, does in fact exist. As the operation of reason is defective, incomplete and doubtful, a philosopher cannot recognize God purely through reason. Most people who try to determine the existence of God Almighty purely through the exercise of reason, in the end become atheists. Reflecting over the creation of the heavens and the earth does not avail them much and they begin to deride and laugh at the men of God. One of their arguments is that there are thousands of things in the world which have no use and the fashioning of which does not indicate the existence of a fashioner. They exist merely as vain and useless things. These people do not seem to realize that lack of knowledge of something does not necessarily negate its existence.

There are millions of people in the world who regard themselves as very wise philosophers and who utterly deny the existence of God. It is obvious that if they had discovered a strong reason for the existence of God, they would not have denied it. If they had discovered a conclusive argument in support of the existence of God, they would not have rejected it shamelessly and in derision. It is obvious, therefore, that no one boarding the ark of the philosophers can find deliverance from the storm of doubts, but is bound to be drowned, and such a one would never have access to the drinking of pure Unity.

Belief in the Unity of God Established through the Holy Prophet^{sa}

It is a false and stinking notion that belief in the Unity of God can be achieved otherwise than through the Holy Prophet [peace and blessings of Allāh be on him]; nor can man achieve salvation without it. How can there be faith in the Unity of God unless there is perfect certainty with regard to His existence? Be sure, therefore, that belief in the Unity of God can be achieved only through a Prophet, as our Holy Prophet [peace and blessings of Allāh be on him] convinced the atheists and pagans of Arabia of the existence of God Almighty by showing them thousands of heavenly signs. Up till today, the true and perfect followers of the Holy Prophet [peace and blessings of Allāh be on him] present those signs to the atheists.

The truth is that till a person observes the living powers of the Living God, Satan does not depart from his heart, nor does true Unity enter into it, nor can he believe with certainty in the existence of God. This holy and perfect Unity is appreciated only through the Holy Prophet [peace and blessings of Allāh be on him].

[Ḥaqīqat-ul-Waḥī, Rūḥānī Khazā'in, Vol. 22, pp. 120-121]

It is not within the power of man to comprehend all the activities of the Divine, as they are above reason, intellect and imagination. A man should not be proud of his pittance of knowledge that he has to some degree comprehended the system of cause and effect, inasmuch as that knowledge of his is very limited, as if it were a millionth part of one drop out of the ocean. The truth is that as God Almighty Himself is unbounded His activities are unbounded also. It is beyond and above human power to

reach the reality of every activity of God.

Contemplating His eternal attributes we can, however, affirm that as Divine attributes have never fallen into disuse, therefore, in God's creation, some species have always existed in one form or the other; but any eternal personal coexistence (with God—Ed.) is false. It is to be remembered that, like His attribute of creation, His attribute of destruction has always been in operation all the time and that also has never fallen into disuse.

The philosophers have put forth every effort to bring the creation of heavenly and earthly bodies within the purview of their physical laws and to establish the source of all creation, but they have utterly failed to do so. Whatever they have gathered together as the result of their physical research is quite incomplete and defective. That is why they have not been able to adhere to their theories throughout and have always changed them about. As their research is confined entirely to their reason and speculation and they receive no help from God, they cannot emerge out of their darkness. No one can truly recognize God till he understands that there are numberless activities of the Divine which are far beyond and above human power, reason, and speculation. Before reaching this stage of understanding, a person is either an atheist and has no faith in God, or if he does believe in God, that god is the result of his own reasoning and is not the God Who manifests His Own Being and the mysteries of Whose powers are so numerous that human reason cannot encompass them. Since God has bestowed upon me the knowledge that His powers are wonderful, that they have depth upon depth and are beyond of beyond, and are outside comprehension, I have always considered

the philosophers to be rank disbelievers and secret atheists. It is my personal observation, and I have had experience of such wonderful Divine powers, that we can only describe them as something coming into existence out of non-existence. I have described some instances of these signs at some other places. He who has not observed this wonder of Divine power has observed nothing. We do not believe in a god whose powers are limited by our reason and speculation and there is nothing beyond. We believe in the God Whose powers, like His Being, are unlimited, unconfined, and unending.

[Chashma-e-Ma'rifat, Rūḥānī Khazā'in, Vol. 23, pp. 280-282]

God's Beauty, Beneficence and Unity taught by the Holy Qur'ān

The Holy Qur'ān comprises teachings which work towards endearing God. They exhibit His beauties and remind us of His beneficence, inasmuch as love is created either by the observation of beauty or by the remembrance of beneficence. The Qur'ān teaches that by virtue of His excellences God is One, without associate. He suffers from no defect. He comprehends all good qualities and manifests all holy powers. He is the Originator of all creation and is the fountainhead of all grace. He is the Master of all recompense and everything returns to Him. He is near and yet far, and He is far and yet near. He is above all, but it cannot be said that there is someone below Him. He is more hidden than everything else is but it cannot be said that there is something more manifest than Him. He is Self-Existing in His Being and everything is alive through Him. He is Self-Sustaining and everything is sustained by Him. He supports everything and there is nothing that supports Him. There is

nothing that has come into being on its own, or can live without Him on its own. He comprehends everything, but it cannot be said what is the nature of that comprehension. He is the Light of everything in heaven and earth and every light has shone forth from His hand and is a reflection of His Being. He is the Providence of the universe. There is no soul that is not sustained by Him and exists by itself. No soul has any power which it has not obtained from Him and which exists by itself.

Two Kinds of Divine Mercy

His mercy is of two kinds. One, which has been eternally manifested without being the result of any action on the part of anyone. For instance, heaven and earth, the sun, moon and planets, water, fire and air, and all the particles of the universe which were created for our comfort, and all those things that were needed by us, were provided before our coming into being. All this was done when we were not even present. No action had proceeded from us. Who can say that the sun was created on account of some action of his, or that the earth was created in consequence of some good action of his? This is the mercy which came into operation before the creation of man and is not the result of anyone's actions. The second kind of Divine mercy comes into operation in consequence of human action. This needs no illustration.

Allāh is Free from All Defects

The Holy Qur'ān sets forth that God is free from all defects and is not subject to any loss; and He desires that man should purify himself from defects by acting upon His instructions. He has said:

مَنْ كَانَ فِي هَذِهِ أَعْمَى فَهُوَ فِي الْآخِرَةِ أَعْمَى ¹⁷

This means that: He who has no insight in this world and is not able to behold the Peerless Being, will be blind after death and will be enveloped in darkness, inasmuch as man is bestowed insight in this life with which to see God and he who will not take that insight with him from this world, will not be able to see God in the hereafter.

God Almighty has made it clear in this verse what progress He desires man to achieve and how far man can proceed by following His teaching. God sets forth in the Holy Qur'ān the teaching by following which a person can see God in this very life. As Allāh says:

مَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَادِقًا
وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا ¹⁸

This means that: He who desires to see God—who is the True Creator—in this very life, should act righteously.

That is to say, his conduct should exhibit no default and his actions should not be for show, nor should he take pride in them that he is such and such, nor should his actions be defective and incomplete, nor should they smell of anything which is inconsistent with his personal love of God. All his actions should breathe sincerity and faithfulness. He should abstain from associating anything with God. He should worship neither sun nor moon, nor stars, nor air, nor fire, nor water, nor any other thing whatsoever. He should not exalt worldly means so as to depend upon them as if they were God's associates, nor should he depend upon his own enterprise and effort, for this is also a species of association. Having done every-

¹⁷ Banī Isrā'īl, 17:73 [Publisher]

¹⁸ al-Kahf, 18:111 [Publisher]

thing, he should consider that he has done nothing. He should have no pride in his knowledge, nor have dependence upon his actions. He should consider himself truly ignorant and slothful and his soul should be prostrate all the time at the threshold of God Almighty. He should draw the grace of God to himself through his supplications. He should become like a person who is thirsty and is helpless and finds a fountain spring forth in front of him, the water of which is clear and sweet, and he crawls up to the fountain and applies his lips to it and does not let go till he is fully satisfied.

In the Holy Qur'ān, our God describes His attributes thus:

قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ الصَّمَدُ ۝ لَمْ يَلِدْ ۝ وَلَمْ يُولَدْ ۝
 وَكَمْ يَكُن لَّهُ كُفُوًا أَحَدٌ ۝¹⁹

This means that: Your God is One in His Being and in His attributes. No other being is eternal and everlasting and self-existing like His Being, nor are the attributes of any being like His attributes.

A person's knowledge needs a teacher and yet is limited. God's knowledge needs no teacher and is unlimited. A person's hearing is dependent upon air and is limited, but God's hearing is inherent and is unlimited. A person's seeing is dependent upon the light of the sun or some other light and is limited, but God's seeing is by His inherent light and is unlimited. The power of man to create is dependent upon some matter, needs time and is limited. God's power to create is neither dependent on any matter nor does it need time and is unlimited. All His attributes are without equal and as He has no equal in His

¹⁹ al-Ikhlāṣ, 112:2-5 [Publisher]

Being, no one is His equal in His attributes. If one of His attributes were to be defective, all His attributes would be defective and therefore His Unity cannot be established unless He were without any equal in His attributes as He is without any equal in His Being. He is not anyone's son, nor is anyone His son. He is Self-Sufficient and needs neither father nor son. This is the Unity which the Holy Qur'ān teaches and which is the basis of our faith.

[Lecture Lāhore, Rūḥānī Khazā'in, Vol. 20, pp. 152-155]

God has commanded me to inform the members of my Community that those who have believed with a faith which contains nothing of the world in it, and which is not coloured by hypocrisy or cowardice, and does not fall short of any degree of obedience, are the people who are approved by God, and God says that they are the ones whose feet are planted firmly on sincerity.

Let him who has ears hear what it is that God desires of you. It is that you should become wholly His and should not associate anyone with Him in heaven or in earth. Our God is the One Who is living today as He was living before, and Who speaks today as He spoke before, and hears today as He heard before. It is a false notion that in this age He hears but does not speak. Indeed, He both hears and speaks. All His attributes are eternal and everlasting. None of His attributes has fallen into disuse or will fall into disuse. He is the One without associate Who has no son and no consort. He is the Peerless One Who has no equal and like Whom no individual is absolutely qualified with any quality, and Whose attributes are not shared by anyone. None of His powers lacks anything. He is near and yet far and He is far and yet near. He can

manifest Himself in any shape to those who have experience of visions but He has no body and no shape. He is above all but it cannot be said that there is anyone below Him. He is on His throne, but it cannot be said that He is not on the earth. He combines in Himself all perfect qualities and is a manifestation of all true praiseworthiness. He is the fountainhead of all excellences and combines in Himself all powers. All grace originates with Him and everything returns to Him. He is the Master of all kingdoms and possesses every perfect quality. He is free from every defect and weakness. It belongs to Him alone that all those on earth and in heaven should worship Him. Nothing is beyond His power. All souls and their capacities and all particles and their capacities are His creation. Nothing manifests itself without Him. He manifests Himself through His powers and His signs and we can find Him only through Him. He manifests Himself always to the righteous and shows them His powers. That is how He is recognized and that is how the path is recognized which has His approval.

He sees without physical eyes, hears without physical ears and speaks without a physical tongue. It is His function to bring into being from nothingness. As you see in a dream, He creates a whole world without the agency of any matter and shows as present that which is mortal and nonexistent. Such are all His powers. Foolish is the one who denies His powers and blind is the one who is unaware of their depth. He does everything and can do everything except that which is inconsistent with His dignity or is opposed to His promise. He is one in His Being and His attributes and His actions and His powers. All doors that lead to Him are closed except the one door which has been opened

by the Holy Qur'ān.

[al-Waṣīyyat, Rūḥānī Khazā'in, Vol. 20, pp. 309-311]

All Praise belongs to Allāh

Alḥamdu lillāh. All praise belongs to the True God Who combines in Himself all perfect attributes and Whose name is Allāh. In the idiom of the Holy Qur'ān, Allāh is the name of that perfect Being Who is truly worthy of worship, combines in Himself all perfect attributes, is free from all defects, is One without associate and is the fountainhead of all beneficence. In His Holy Book, God Almighty has described His name Allāh as combining in itself the attributes of all other names and qualities. No other name has been given this rank. Thus, the name Allāh comprehends all other perfect attributes.

Alḥamdu lillāh, therefore, means that all types of praise, overt and covert, relating to personal perfection or relating to natural wonders, are the characteristic of Allāh, and no one is His associate in them. It also means that all true praise and perfect qualities, which the wisdom of a wise one can think of or the reflection of any thinker can conceive of, are comprehended in God Almighty. There is no excellence, the possibility of which is vouched for by reason, of which God Almighty is bereft like an unfortunate human being. The wisdom of no wise one can point to an excellence which is not to be found in God Almighty. The maximum of all excellences that a person can conceive of is found in Him. He is perfect from every point of view in His Being, His attributes and His good qualities, and He is absolutely free from all defects. This is a truth which distinguishes a true religion from a false one.

Defective Concepts of God in Other Religions

A study of all religions would reveal that there is no religion, other than Islām, which teaches that God Almighty is absolutely free from all defects and possesses to the full all praiseworthy qualities.

Concepts of Hindūs and Āryā Samājists

The average Hindū considers his deities as partners in Providence and as sharers in God's actions. He even regards them as capable of altering God's designs and of upsetting His decrees. The Hindūs also believe that their Parmeshwar, at one time or the other, by way of transmigration, was born in the shape of a human being or some animal even as filthy as swine, and that he became involved in all their ills and vices. In that condition, he was subject, like others of the species, to hunger and thirst, pain and hurt, fear and sorrow, disease and death, humiliation and disgrace, and helplessness and weakness. Thus, it is obvious that such beliefs negate the high qualities of God Almighty and reduce His eternal and everlasting glory and majesty.

Their brothers, the Āryā Samājists, who claim that they follow the Vedās strictly, deprive God Almighty of the power of creation. They hold that souls are uncreated and self-existing like God Himself, whereas reason would consider it a defect in God Almighty that He should be the Master of the world and yet should not be the Lord and Creator of something, and that the life of the world should not depend upon His support but should be self-existing. Assume that the following two questions were to be submitted to sane reason: (i) Is it more appropriate and in accord with the perfect praiseworthiness of the

All-Powerful God that He should have brought into existence the whole universe out of His Own perfect power and should be its Lord and Creator and that the whole of the universe should be dependent upon His Providence and that the attribute of creation and its power should be inherent in His being and that He should not be subject to birth or death; (ii) Or is it more in accord with His status that the whole of creation, which is under His control, should not be created by Him and should not be dependent upon Him for its existence, and that He should not be its Creator and Lord and should not possess the attribute of power of creation and He should not be free from the defects of birth and death.

Reason would never hold that He Who is Master of the world is not its Creator and that the thousands of wonderful qualities that are found in souls and bodies are self-existent, and there is no one who created them and that God Who is called the Master of all is master only in name. Nor would it hold that God is without power of creation or is helpless and defective and is given to the consumption of impure articles, or is subject to death, pain, suffering, inaction, or ignorance. On the contrary, reason bears witness that God Almighty should be free from all these low attributes and defects, and should possess full perfection. Full perfection demands the possession of full power. If God Almighty does not possess full power, is not the Creator of anything and is not able to safeguard Himself against loss or defect, He would not have full perfection and by lacking full perfection He would not be worthy of perfect praise.

The Concept of Christians

This is the case of the Hindūs and Āryās. What the Chris-

tians attribute to God Almighty by way of His Glory is a matter which can be determined by a single question. God Almighty, Who is Perfect and Eternal and Self-Sufficient and Non-Dependent, had carried on all His great works through eternity by Himself. He alone created the universe without the aid of a father or son and bestowed upon souls and bodies all the powers that they needed and is Himself the Guardian, Supporter and Controller of the universe. He brought into being, through His attribute of *Rahmāniyyat*, all that souls and bodies were to need without waiting for any action on their part, and created the sun and the moon and numberless stars and the earth and thousands of bounties contained therein out of His pure grace, without the assistance of any son. Then the same Perfect God in the latter days, discarding all His glory and power, became dependent upon a son to make provision for the salvation and forgiveness of mankind, and that son so inferior as to possess no kind of similarity to the Father. He did not create like the Father any portion of heaven or earth which should bear testimony to his godhead. The Gospel of Mark 8.12, describes his helplessness in the words that he sighed and said: ‘Why does this generation seek a sign? Truly, I say to you, no sign shall be given to this generation.’

When he was put upon the cross, the Jews said that if he would come back to life they would believe in him. But he did not show them this sign, nor did he prove his godhead and perfect power in any other way. Such miracles as he worked had been worked in large numbers by previous Prophets and even the water of a pond possessed properties that manifested similar miracles (See chapter 5 of the Gospel of St. John). As he himself confessed, he was not able to show any sign in support of his godhead.

Being born of a frail woman, he, according to the Christians, underwent such disgrace, humiliation and helplessness throughout his life, as is the portion of the unfortunate and deprived ones. He was a prisoner for a period in the darkness of the womb and was born through the passage polluted by urine, and passed through every condition to which the birth of human beings is subject, and did not escape a single one of them. Then he confessed in his own book, his ignorance, lack of knowledge and powerlessness and that he was not good. That humble servant, who was without any reason described as the son of God, was inferior to some of the major Prophets in his intellectual attainments and in his actions. His teaching was also imperfect, being only a branch of the Law of Moses.

How then is it permissible to attribute to the All-Powerful God, Who is Eternal and Everlasting, this calumny that having been Perfect in His Being, and Self-Sufficient and All-Powerful, He in the end became dependent upon such a defective son and suddenly lost all His glory and His greatness? I do not believe that any wise person would permit such humiliation to be imagined concerning the Perfect Being Who comprehends all perfect qualities.

[Brāhīn-e-Aḥmadiyya, Rūḥānī Khazā'in, Vol. 1, pp. 435-441, footnote 11]

Attributes of God

It needs no argument that the true and perfect God, to believe in Whom is the duty of every creature, is the Lord of the worlds. His Providence is not confined to a particular people, age or country. He is the Sustainer of all peoples, of all ages, of all places and of all countries.

He is the fountainhead of all grace. Every physical and spiritual power is bestowed by Him, and the whole universe is sustained by Him and He is the support of all.

God's grace comprehends all peoples, all countries and all ages, lest any people should complain that God bestowed His bounties upon others, but not upon them, or that others received a Book from Him for their guidance, but they did not, or that in other ages He manifested Himself through His revelation, inspiration and miracles, but that He remained hidden in their age. By bestowing His grace upon all He obviated all these objections and out of His vast qualities He did not deprive any people or any age of His physical or spiritual bounties.

[Paighām-e-Şulaḥ, Rūḥānī Khazā'in, Vol. 23, p. 442]

Thank for Allah's Beneficence (Urdū Poem)

O Allāh, Maker of things, Concealer of faults, All-Powerful;

O my Dear, my Benefactor, my Sustainer!

How should I thank You, O Bestower of Great Favours?

Where can I find the tongue to express my gratitude?

It is entirely Your grace and favour that You have chosen me;

Otherwise, there was no shortage of humble servants in Your court.

Those who vowed friendship turned into enemies;

But You did not abandon me, O Fulfiller of all my needs.

O my Unique Friend, O Refuge of my life,

You alone are sufficient for me; I can't do anything without You.

But for Your grace, I would have long been reduced to
dust;

Then Allāh knows where this dust would have
scattered.

May my heart and soul and very being be sacrificed in
Your way!

I know of none who loves like You;

Since the beginning, I have been brought up under the
blessed shadow of Your protection;

Like a suckling was I nursed by You.

In no son of man have I found the fidelity that You
have;

Nor have I come across, apart from You, any
compassionate friend.

People say that the unworthy are not accepted;

But despite being unworthy, I have been granted
acceptance in Your court.

So numerous are Your favours and bounties bestowed
upon me;

They will remain uncountable to the Day of Judgement.

[Brāhīn-e-Aḥmadiyya, part V, Rūḥānī Khazā'in, Vol. 21, p. 127]

Two Types of Divine Attributes – Immanent and Transcendental

God Almighty, in order to bestow perfect understanding upon His humble creatures, has set out in the Holy Qur'ān two aspects of His attributes. First, He has described His attributes metaphorically as resembling some human qualities. For instance, He is Noble, Merciful, and Beneficent. He can be angry as well as loving. He has hands and eyes, legs and ears. He has been creating throughout eternity, though nothing has been eternally co-existent with Him. However, species have long ex-

isted and even that is not essential for the operation of His attribute of creation, for though creation is one of His attributes, the manifestation of His Unity and Singleness at certain times is also a part of His attributes. None of His attributes falls into permanent disuse, but a temporary cessation of its operation is permissible.

Thus God manifested His attributes of resemblance to man. For instance, God is Creator, but to some degree, man also creates or fashions; and man can be called noble for, up to a point, he possesses the quality of nobility; and man can be called merciful for, up to a point, he possesses the quality of mercy. He also has the quality of anger; and he has eyes and ears, etc. This could create a suspicion in one's mind that man resembles God in respect of these attributes, and God resembles man. Therefore, God, by contrast, has also mentioned in the Holy Qur'ān His attributes of transcendence, i.e., such attributes of which man does not partake at all in his being or in his qualities. God's creation is not like man's creation, nor is God's mercy like man's mercy, nor is His wrath like man's anger, nor is His love like man's love, nor is He in need of space like man.

The Holy Qur'ān sets out clearly that in His attributes God is quite distinct from man. For instance, it is said:

لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ²⁰

Nothing in essence shares its substance or attributes with God. He is All-Hearing, All-Seeing.

At another place it is said:

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَةٌ وَلَا نَوْمٌ

²⁰ al-Shūrā, 42:12 [Publisher]

لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا
 بِإِذْنِهِ ۗ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۗ وَلَا يُحِيطُونَ
 بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ ۗ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَ
 الْأَرْضَ ۗ وَلَا يَئُودُهُ حِفْظُهُمَا ۗ وَهُوَ الْعَلِيُّ الْعَظِيمُ²¹

This means that: True Being and True Existence and all true qualities belong only to God and that no one is an associate with Him in respect of them. He alone is alive in His Being and all others are alive through Him. He exists in His own Being and everything else exists through His support. As He is not subject to death so also He is not subject to even temporary cessation of His senses like sleep or slumber; but others are subject to death, sleep and slumber. All that you see in the heavens or in the earth belongs to Him and manifests itself and exists through Him. There is no one who can intercede with Him without His permission. He knows all that is before or behind people, that is, His knowledge comprises that which is manifest and that which is hidden. No one can encompass any part of His knowledge except that much which He permits. His power and His knowledge encompass the heavens and the earth. He supports all and nothing supports Him. He is not wearied by supporting the heavens and the earth. He is above all weakness and feebleness and lack of power.

Throne of Allāh-His Station of Singleness and Transcendence

At another place it is said:

إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ²²

²¹ al-Baqarah, 2:256 [Publisher]

²² al-A‘rāf, 7:55 [Publisher]

Your Lord is Allāh, Who created the heavens and the earth in six periods and then settled Himself on the Throne.

This means that having created the heavens and the earth and all that is in them and having manifested His attributes of resemblance, He then addressed Himself to His station of transcendence and aloneness, in order to demonstrate His attributes of transcendence which station is beyond of beyond and is farthest away from creation. That station which is the highest is called the Throne.

The explanation of this is that in the beginning all creation was nonexistent and God Almighty manifested Himself at a station which was beyond of beyond and is named the Throne, that is a station which is higher than and above all the worlds. There was nothing except His Being. Then He created the heavens and the earth and all that is in them. When creation came into being, He hid Himself and desired that He should be known through His creation.

It must be remembered that Divine attributes never fall into permanent disuse. Except God, no one enjoys eternal personal existence, but the permanence of species too is requisite. No Divine attribute falls into permanent disuse, but there is temporary disuse. As the attribute of creation and the attribute of destruction are inconsistent with each other, therefore, when the attribute of destruction comes into full operation, the attribute of creation falls into disuse for a period. In short, in the beginning it was the time of the operation of the Divine attribute of Singleness and we cannot say how often this period repeated itself, except that it is eternal and without limit. In any case, the attribute of Singleness has priority in time over other

attributes. That is why it is said that to begin with, God was alone and that there was no one with Him. Then God created the heavens and earth and all that is in them and in that context He manifested His attributes that He is Noble, Merciful, Forgiving, and Acceptor of repentance. But he who persists in sin and does not desist is not left without chastisement. He also manifested His attribute that He loves those who repent, and His wrath overtakes only those who do not desist from wrongdoing and disobedience.....

Nothing approximates to the Attributes of Allāh

All His attributes are appropriate to Him. They are not like human qualities. His eyes etc. are not physical and none of His attributes resembles human attributes. For instance, when a man is angry he suffers from anger himself and his heart loses its comfort and perceives a burning sensation and his brain is oppressed and he undergoes a change; but God is free from all such changes. His wrath means that He removes His support from one who does not desist from mischief and, according to His eternal law, He metes out to him such treatment as a human being metes out to another when he is angry. Metaphorically, it is called God's wrath. In the same way, His love is not like the love of a human being, for a human being suffers in love also when he is separated from his beloved. But God is not subject to suffering. His nearness also is not like the nearness of a human being, for when a human being approaches near someone he vacates the space which he had occupied before. But God, despite being near is far, and despite being far is near. In short, every Divine attribute is distinct from human qualities. There is only a verbal resemblance and no

more. That is why in the Holy Qur'ān Allāh the Exalted says:

لَيْسَ كَمِثْلِهِ شَيْءٌ²³

That is: Nothing approximates to God Almighty in its being or its qualities.

[Chashma-e-Ma'rifat, Rūḥānī Khazā'in, Vol. 23, pp. 272-276]

Permanence of Allāh's Attributes

God will never cease to operate. He is always the Creator, the Providence, the Sustainer, the Gracious, the Compassionate and always will be. In my opinion, it is sinful to debate about the One of such Majesty. God has not imposed belief in anything which He has not demonstrated.

[Malfūzāt, Vol. IV, p. 347]

As the stars appear stage by stage God's attributes also appear stage by stage. Man is sometimes under the shadow of the Divine attributes of Glory and Self-Sufficiency and sometimes he is under the shadow of His attributes of Beauty. That is indicated in His saying:

كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ²⁴

It is a foolish notion that after sinful people have been condemned to hell the Divine attributes of Mercy and Compassion will cease to operate and will not be manifested, inasmuch as the permanent cessation of the operation of Divine attributes is not permissible. The basic attribute of God Almighty is Love and Mercy and that is the mother of all attributes. It is the same attribute

²³ al-Shūrā, 42:12 [Publisher]

²⁴ 'Every day He reveals Himself in a new state.'—al-Raḥmān, 55:30 [Publisher]

of His perfect attributes or if one's mind were to imagine the best and highest attributes, that God alone would be the most exalted and none else could be greater than Him. To associate anyone lower with Him in His worship would be utterly wrong.

Then He says that He is **عَلِيمُ الْغَيْبِ** which means that He alone has full knowledge of Himself and no one can encompass His Being.

We can wholly observe the sun, the moon and every created thing, but we are unable to observe God wholly. Then He says that He is the Knower of the seen. Nothing is hidden from Him. Being God it could not be presumed that He was unaware of anything. He observes every particle of this universe, which a human being cannot do. He knows when He will destroy this system and set up the Judgement. No one except Him knows when that will be. He alone knows all these times.

Then He says: **هُوَ الرَّحْمَنُ** which means that before the coming into being of creatures and their actions, out of His pure grace and in consequence of no action of anyone, He makes provision for the comfort of everyone; as for instance, He made the sun and the earth and all other things for our use before any action proceeded from us. This bounty is called in the Book of God *Rahmāniyyat*, and on account of this attribute, God Almighty is called *Rahmān*.

Then He says: **الرَّحِيمُ** which means that He rewards good actions with gracious rewards and does not let anyone's efforts go waste. On account of this attribute, He is called *Rahīm* and this attribute is called *Rahīmiyyat*.

Then He says: **مَلِكُ يَوْمِ الدِّينِ** which means that He has in

His own hands the recompense of everyone.

He has no agent to whom He has committed the governance of heaven and earth, having withdrawn Himself from it, leaving it to the agent to award punishment or reward.

Then He says: **أَلْمَلِكُ الْقُدُّوسُ** which means that God is the Sovereign, whose sovereignty is subject to no defect.

It is obvious that human sovereignty is not free from defects. For instance, if the subjects of a human sovereign were all to leave the country and migrate, his sovereignty could not be maintained, or if his subjects were afflicted with famine, he would not be able to recover any revenue; or if his subjects were to dispute with him and question the basis of his sovereignty, what qualification for his sovereignty could he put forward? But the sovereignty of God is not subject to any of this. In an instant, He can destroy the whole kingdom and create a new one. Were He not the Creator and All-Powerful, His sovereignty could not be maintained without injustice, for having forgiven the world once and bestowed salvation upon it, how could He have obtained another world to rule? Would He seize upon those who had attained salvation and revoke His salvation tyrannically? In such case, His Godhead would be called in question and like worldly sovereigns His sovereignty would prove defective. Those who make laws for the world fall into different moods and have recourse to tyranny when they find that they cannot achieve their selfish purpose without tyranny.

For instance, a law permits that to save a vessel, the occupants of a boat might be allowed to perish, but God should not be subject to any such dire necessity. Had

God not been All-Powerful, possessing the capacity of creating from nothing, He would have been compelled either to have recourse to tyranny or to adhere to justice and be deprived of His Godhead. The vessel of God carries on with full power and justice.

Then He says: **اَسْلَمُ** which means that He is Himself secure against all defects and misfortunes and hardships and bestows security upon His creation. Had he been subject to misfortunes, for instance, had He been subject to being killed by people or by being frustrated in His designs, how would anyone's heart feel secure that God would save him from misfortunes? The false gods are described in the Holy Qur'ān as follows:

إِنَّ الَّذِينَ كَفَرُوا مِنْ دُونِ اللَّهِ لَنْ يَخْلُقُوا ذُبَابًا وَلَوْ اجْتَمَعُوا لَهُ
 وَإِنْ يَسْلُبْهُمُ الذُّبَابُ شَيْئًا لَا يَسْتَنْقِذُوهُ مِنْهُ ضَالِّينَ الطَّالِبِ
 الْمَطْلُوبِ ○ مَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ ○²⁶

Those whom you call gods instead of Allāh, cannot create even a fly, even if they were all to join hands to do so; and if a fly were to take away something from them, they do not have the power to recover it therefrom. Ignorant are those who worship them and helpless are those whom they worship.

Can gods be like this? God has all power above every other powerful one and He overcomes all. No one can seize Him or beat Him. Those who fall into such mistakes do not rightly estimate God and do not know what He should be.

Then God is the Bestower of peace and sets forth reasons in support of His excellences and His Unity. This is an

²⁶ al-Ḥajj, 22:74-75 [Publisher]

indication that a believer in the True God will not be put to shame in any company or before God Himself, inasmuch as he is furnished with strong arguments. But a believer in an artificial god is always in great distress. Instead of putting forward reasons he describes every senseless thing as a mystery so that he should not be laughed at and thus he seeks to hide established errors.

Then He says:

الْمُهَيَّبُونَ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ²⁷

God is Guardian over all and Supreme over all. He sets everything right and is exalted above everything.

Then He says:

هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَى²⁸

He is the Creator of body and soul. He gives shape to the bodies in the womb. All beautiful names that can be conceived of belong to Him.

Then He says:

يُسَبِّحُكُمْ لَهُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ ۗ وَهُوَ الْعَزِيزُ الْحَكِيمُ²⁹

Inmates of the heaven and the earth glorify Him alike.

This verse indicates that there is life on celestial bodies and that the dwellers therein follow Divine guidance.

Then He says:

عَلَى كُلِّ شَيْءٍ قَدِيرٌ³⁰

That is, He has power to do all that He wills, which is a great reassurance for His worshippers, for if God were

²⁷ al-Hashr, 59:24 [Publisher]

²⁸ al-Hashr, 59:25 [Publisher]

²⁹ al-Hashr, 59:25 [Publisher]

³⁰ al-Baqarah, 2:21 [Publisher]

not powerful and were helpless, nothing could be expected of Him. Then He says:

رَبِّ الْعَالَمِينَ ○ الرَّحْمَنِ الرَّحِيمِ ○ مَلِكِ يَوْمِ الدِّينِ ○³¹
 أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ³²

He is the Sustainer of all the worlds. He is Gracious, Merciful and Master of the Day of Judgement, and has not delegated His power to anyone else.

He hears the call of everyone who calls on Him and responds to it, that is to say, He accepts prayers.

Then He says:³³ *أَلْحَى الْقَيُّومُ* which means that He is the Ever-Living and All-Sustaining. If He were not Ever-Living there would be the fear lest He might die before us.

Then it is said that He is Single, has no father and no son and no equal and no peer³⁴.

[Islāmī Uṣūl kī Philosophy, Rūḥānī Khazā'in, Vol. 10, pp. 372-376]

Four Principal Attributes of Allāh

God Almighty has four principal attributes which may be called the mothers of all attributes. Every one of them makes a demand upon our humanness. These four are *Rubūbiyyat*, *Raḥmāniyyat*, *Raḥīmiyyat* and *Mālikiyyat* of the Day of Judgement.

For its manifestation, *Rubūbiyyat* demands nothingness, or a state resembling nothingness. Every form of creation, whether animate or inanimate, comes into being through it.

³¹ al-Fātiḥah, 1:2-4 [Publisher]

³² al-Baqarah, 2:187 [Publisher]

³³ al-Baqarah, 2:256 [Publisher]

³⁴ al-Ikhlāṣ, 112:2-5 [Publisher]

For its manifestation, *Rahmāniyyat* demands the absence of existence and its operation is related only to animates and not to inanimates.

Rahīmiyyat demands for its manifestation an affirmation of their nothingness and non-existence from the part of creation which is endowed with reason and relates only to man.

Mālikiyyat of the Day of Judgement demands for its manifestation humble supplication and pleading and relates only to such of mankind as fall like beggars on the threshold of Unity and spread forth their mantle of sincerity in order to receive grace and, finding themselves empty handed, believe in the *Mālikiyyat* of God.

These four attributes are in operation all the time. Of these *Rahīmiyyat* moves a person to supplication and *Mālikiyyat* consumes a person in the fire of fear and terror and gives birth to true humility, for this attribute establishes that God is the Master of recompense and that no one has the right to demand anything. Forgiveness and salvation are through grace.

[Ayyām-uş-Şulaḥ, Rūḥānī Khazā'in, Vol. 14, pp. 242-243]

In *Sūrah Fātiḥah* God Almighty has set forth four of His attributes, namely, *Rabb-ul-Ālamīn*, *Rahmān*, *Rahīm* and *Mālik-i-Yaum-id-Dīn*. The order in which they are mentioned is the natural order of these four attributes and they are manifested in this order. Divine grace is manifested in the world in four types.

The first is **the most general grace**. This is the absolute grace which perpetually envelops everything from the heavens to the earth without distinction of animate or inanimate. The coming into being of everything from

non-existence and its fullest development is through this grace. Nothing is outside of it. All souls and bodies were manifested and are manifested through it and all were developed and are developed through it. This grace is the very life of the universe. Were it to be withdrawn for an instant the universe would come to an end; and had it not been for this grace, there would have been no creation. In the Holy Qur'ān this grace is named *Rubūbiyyat* and by virtue of it God is called *Rabb-ul-‘Ālamīn*, as is said at another place:

وَهُوَ رَبُّ كُلِّ شَيْءٍ³⁵

God is the *Rabb* of everything.

(Part Number: 8)

Nothing in the universe is devoid of His *Rubūbiyyat*. So the attribute of *Rabb-ul-‘Ālamīn* is mentioned first of all in *Sūrah Fātiḥah* and it is declared:

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ³⁶

as of all the attributes of grace, this has natural priority, both because it comes into manifestation before the other attributes of grace and because it is the most general in its scope, inasmuch as it comprehends everything whether animate or inanimate.

The second type of grace is **general grace** and the difference between this grace and the one previously mentioned is that the first one comprehends the whole of the universe and the second one is a special Divine bounty which is bestowed upon animates. In other words, the special attention of the Divine towards living things

³⁵ al-An‘ām, 6:165 [Publisher]

³⁶ ‘All praise belongs to Allāh, Lord of all the worlds.’—al-Fātiḥah, 1:2 [Publisher]

is called the general grace. It operates in respect of all living things according to their needs without their having any right or title to it. It is not the consequence of, or reward for, any action. It is by the blessing of this grace that every living thing lives, eats, drinks and is safeguarded against dangers and has its needs fulfilled. Through it all the means of life which are needed by every animate or its species for their own continuance, are made available. It is the consequence of this grace that whatever the souls need for their physical development has all been provided, and for those who in addition to physical development are in need of spiritual development, that is to say, they possess the capacity for such development, the Word of God has descended through eternity at the time of its need.

It is through the operation of this grace of *Rahmāniyyat* that man fulfils his millions of needs. He has available to him the surface of the earth for residence, the sun and the moon for light, air for breathing, water for drinking, all varieties of food for eating, millions of medicines for treatment, a large variety of garments for wearing and Divine Books for guidance. No one can claim that all this has been provided through the blessing of his actions, that he had performed some good action in some previous existence in consequence of which God has bestowed these numberless bounties upon mankind. It is thus established that this grace which is manifested in thousands of ways for the comfort of all animates is an *ex gratia* bounty, which is not bestowed in consequence of any action but is a manifestation of Divine compassion, so that every animate should achieve its natural purpose and all its needs may be fulfilled. By virtue of this grace, Divine bounty provides for the needs of mankind and all

animals and affords them protection so that their capacities should not remain in the realm of potentiality.

The existence of this Divine attribute is established by the observation of the law of nature. No reasonable person would deny that the sun, the moon, the earth, and the elements, and all other necessary things which are found in the universe, and upon which the life of all animates depends, are manifested through this grace. The name of this grace, of which everything that breathes takes advantage according to its needs, without distinction of man or beast, believer or non-believer, good or bad, and of which no animate is deprived, is *Raḥmāniyyat*, and by virtue of it God has been called *Raḥmān* in *Sūrah Fātiḥah* after *Rabbul-‘Ālamīn*. The attribute *al-Raḥmān* is referred to at several other places in the Holy Qur’ān. For instance:³⁷

وَرَادَ اقْتِيْلَ لَهُمْ اِسْجُدْ وَاللِّرَّحْمٰنِ قَالُوْا مَا الرَّحْمٰنُ اَتَسْجُدُ
لِمَا تَاْمُرُنَا وَرَادَهُمْ نُفُوْرًا ۝ تَبٰرَكَ الَّذِيْ جَعَلَ فِي السَّمٰوٰتِ
بُرُوْجًا وَجَعَلَ فِيْهَا سُرٰجًا وَقَمَرًا مُّنِيْرًا ۝ وَهُوَ الَّذِيْ جَعَلَ
النَّيْلَ وَالنَّهَارَ خَلْفَةً لِّمَنْ اَرَادَ اَنْ يَّتَّخِرَ اَوْ اَرَادَ شُكُوْرًا ۝
وَعِبَادُ الرَّحْمٰنِ الَّذِيْنَ يَمْشُوْنَ عَلٰى الْاَرْضِ هُوْنًا وَّرَادًا
خٰطِبُهُمْ الْجٰهِلُوْنَ قَالُوْا سَلٰمًا ۝³⁷

This means that: When the disbelievers, pagans and atheists are admonished that they should prostrate themselves before the *Raḥmān*, they feel aversion towards the name *Raḥmān* and enquire: What is *Raḥmān*? The answer is that *Raḥmān* is the Blessed Being, Who is the perpetual source of all good and Who has made mansions in the heaven and has placed the sun and the moon in those mansions which provide light to the whole creation with-

³⁷ al-Furqān, 25:61-64 [Publisher]

³⁹ al-A‘rāf, 7:157 [Publisher]

out distinction of believer and disbeliever. The same *Rahmān* has made for all mankind day and night which follow each other so that a seeker of understanding should draw benefit from this wise arrangement and should find release from the coverings of ignorance and indifference and so that he who is eager to be grateful should render thanks.

The true worshippers of *Rahmān* are those who walk humbly upon the earth and when the ignorant ones address them harshly they reply to them in words of peace and compassion.

That is to say, they offer kindness in place of harshness, and in return for abuse, they pray for their revilers and thus they exhibit gracious qualities, for the Gracious One bestows the bounties of the sun, the moon, the earth and other countless favours upon all His creatures regardless of whether they are good or bad.

In these verses, it has been expounded that the word *Rahmān* is used for God because His mercy encompasses all good and bad alike. At another place this mercy has been referred to in the verse:

عَذَابِيْ أُصِيبُ بِهِ مَنْ أَشَاءُ وَرَحْمَتِيْ وَسِعَتْ كُلَّ شَيْءٍ ﴿٣٩﴾

I inflict My chastisement upon whom I so determine and My mercy encompasses everything.

At another place it is said:

قُلْ مَنْ يَّكْفُرْ كُفْرًا بِآيَاتِنَا وَالتَّوْبَةَ مِنَ الرَّحْمٰنِ ۚ

Tell these disbelievers and the disobedient ones that were it not for the attribute of *Rahmāniyyat*, they could not have averted divine chastisement. In other words, it is by

⁴⁰ al-Anbiyā', 21:43 [Publisher]

virtue of *Rahmāniyyat* that He grants respite to the disbelievers and pagans and does not seize them quickly. At another place *Rahmāniyyat* is referred to as:

أَوَلَمْ يَرَوْا إِلَى الطَّيْرِ قَوْمَهُمْ صَفَّتْ وَيَقْبِضْنَ ۗ مَا يُمْسِكُهُنَّ إِلَّا الرَّحْمَنُ ۗ⁴¹

(Part Number: 29)

Do they not observe the birds flying above them with their wings spread out and closed down. It is the Gracious One Who keeps them from falling down.

This means that the grace of *Rahmāniyyat* so encompasses all animates that even birds which seem to have little value, fly joyously in the current of this grace.

As this grace follows naturally after *Rubūbiyyat*, it has been mentioned in that order in *Sūrah Fātiḥah*.

The third type of grace is **special grace**. The difference between this and general grace is that in the case of the general grace, a beneficiary is not under obligation to make himself good, or to bring his ego out of the coverings of darkness, or to put forward any effort to take advantage of it. By virtue of general grace, God Almighty bestows upon every animate all that it needs according to its nature without asking and without any effort on its part. But in the case of special grace, striving and effort, purification of the heart and supplication, attention towards God and all kinds of appropriate efforts are needed. He alone receives this grace who seeks it and this grace descends upon one who works for it. The existence of this grace is also proved by observation of the law of nature. It is obvious that those who strive in the cause of God and those who are indifferent cannot be equal. Without doubt, a special mercy descends upon

⁴¹ al-Mulk, 67:20 [Publisher]

people who strive truly in the cause of God and withdraw from every darkness and disorder. By virtue of this grace, in the Holy Qur'ān, God's name is *Raḥīm*. Because the attribute of *Raḥīmiyyat* is special and follows upon the fulfilment of certain conditions, it is mentioned after *Raḥmāniyyat*, for *Raḥmāniyyat* was manifested before *Raḥīmiyyat* manifested itself. On account of this natural order *Raḥīmiyyat* is mentioned after *Raḥmāniyyat* in *Sūrah Fātiḥah* and Allāh the Exalted says:

الرَّحْمَنِ الرَّحِيمِ⁴²

This attribute is mentioned at several places in the Holy Qur'ān. For instance, at one place it is said:

وَكَانَ يَأْمُرُ الْمُؤْمِنِينَ كَرِيمًا⁴³

This means that God's *Raḥīmiyyat* is confined to the believers and that a disbeliever and a rebellious one have no share in it.

It is worthy of note that the operation of the attribute of *Raḥīmiyyat* has been confined to the case of believers, but *Raḥmāniyyat* is not so limited. Nowhere is it stated that God is *Raḥmān* towards believers. The mercy which is specially related to the believers is always described as *Raḥīmiyyat*. At another place it is said:

إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ⁴⁴

The *Raḥīmiyyat* of Allāh is close to those who do their duty to the utmost.

At another place it is said:

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَاجَرُوا وَجَاءُوا فِي سَبِيلِ اللَّهِ

⁴² 'The Gracious, the Merciful'—al-Fātiḥah, 1:3 [Publisher]

⁴³ 'And He is Merciful to the believers'—al-Aḥzāb, 33:44 [Publisher]

⁴⁴ al-A'rāf, 7:57 [Publisher]

أُولَئِكَ يَرْجُونَ رَحْمَتَ اللَّهِ وَاللَّهُ غَفُورٌ رَحِيمٌ⁴⁵

Those who believed and migrated from their homes or shed their selfish desires, and strove in the path of Allāh hope for His mercy, for Allāh is Most Forgiving, Ever-Merciful.

This means that His *Rahīmiyyat* is certainly bestowed upon those who deserve it. There is no one who seeks Him and does not find Him.

عاشق که شد که یار بجالش نظر نه کرد
اے خواجہ درد نیست وگرنہ طیب ہست⁴⁶

The fourth kind of grace is **the most special one**. This grace cannot be achieved merely by striving and effort. The first condition for its manifestation is that this world of means which is narrow and dark should be demolished altogether and the full power of the Lord of Unity should manifest its perfect brilliance nakedly without the intrusion of other means. This last degree of grace where all other graces end, is distinguished from other graces by being perfect in the sense that it is open and clear and there is no covertness or deficiency in respect of it. That is to say, there should be no doubt left with regard to the determined bestowal of this grace, nor with regard to the reality and pure and perfect mercy of this grace. The generosity of and the rewarding by the Eternal Master, the Bestower of the grace, should appear as bright as the day. The recipient of this grace should know with cer-

⁴⁵ al-Baqarah, 2:219 [Publisher]

⁴⁶ What kind of a lover is he towards whom the Beloved does not incline?

O my master, what is lacking is pain, for the Physician is available.

[Publisher]

tainty and should feel it as a matter which is patent that the Master of the kingdom is bestowing a grand bounty, and great delight upon him by His determination, attention and special power. And that for **his righteous conduct** he is receiving the reward which is perfect and everlasting, most clear and superior, most desirable and loved, and that there is no aspect of a test or trial involved.

To become the beneficiary of that complete, perfect, lasting and superior grace, it is necessary that the person concerned should be transported to another world from this defective, opaque, narrow, confined, mortal and doubtful world, because this grace is an experience of grand manifestations in which the beauty of the true Benefactor should be clearly seen and should be experienced as a certainty, so that no stage of manifestation and certainty should be left out and no veil of material means should obstruct it. Every detail of complete understanding should come into operation in full force. The manifestations should be so clear and definite that God Himself should convey that they are free from every test and trial. This manifestation should carry with it high and perfect delights possessing so completely one's heart and soul and every spiritual and physical faculty to such a degree as could not possibly be exceeded.

This world which is defective in its essence, clouded in its appearance, mortal in its being, doubtful in its conditions, and narrow in its extent, cannot bear these grand manifestations. Pure lights and eternal bounties, and those perfect rays which are everlasting cannot be contained in it. For this manifestation, another world is needed which should be wholly free from the darkness of material means and should be the perfect and pure mani-

festation of the power of the One Supreme Being.

This most special grace is to some degree enjoyed in this very life by those perfect personalities who tread completely along the path of truth and, discarding their selfish designs and desires, lean wholly towards God. They die before their death, and though they appear to be in this world, they in truth dwell in the other world. Inasmuch as they withdraw their hearts altogether from the material means of this world, breaking away from the habits of humanness and turning away altogether from that which is beside Allāh, adopt the way which is above the ordinary. God Almighty treats them in the same way and, in an extraordinary manner, manifests those lights for them which in the case of the others are only manifested after death. They experience to some degree this most special grace in this life.

This is a very special grace and is the ultimate end of all graces. He who achieves it arrives at the greatest good fortune and enjoys eternal prosperity which is the fountainhead of all joys. He who is deprived of this grace is condemned forever to hell. By virtue of this grace, God Almighty has named Himself *Mālik-i-Yaum-id-Dīn* in the Holy Qur'ān. The recompense referred to in this juxtaposition is the perfect recompense, the details of which are set out in the Holy Qur'ān. That perfect recompense cannot be manifested without the manifestation of complete Mastership. This is referred to at another place where it is said:

لَيَمُنَّ الْمَلَائِكَةُ الْيَوْمَ بِاللهِ الْوَاحِدِ الْقَهَّارِ⁴⁷

This means that: On that day God's *Rubūbiyyat* will mani-

⁴⁷ al-Mu'min, 40:17 [Publisher]

fest itself without the intervention of material means and it will be observed and felt that everything besides the great power and might of Allāh is nonexistent.

Then all comfort and joy, and all reward and punishment, will appear clearly as coming from God. There will be no veil in between and there will be no room left for any doubt. At that time, those who had cut themselves asunder from everything for His sake will find themselves in a state of perfect bliss which will envelope their bodies and souls, their outside and inside, and no part of their beings will be deprived of this great good fortune.

Mālik-i-Yaum-id-Dīn also indicates that on that Day comfort or suffering and pleasure or pain, whatever is experienced by man, will proceed directly from God Almighty, and He will be the Master of all conditions. In other words, meeting with Him or being cut off from Him will be the cause of eternal good fortune or eternal misfortune. Those who had believed in Him, adhered to Unity and had dyed their hearts in His pure love, will experience the lights of His mercy clearly and openly; and those who had not achieved faith and love of God will be deprived of this delight and comfort and will be involved in painful torment.

...It will thus be seen that the priority given to the attribute *Rahmān* over the attribute *Rahīm* is necessary and is demanded by the rule of good composition. When the book of nature is studied, the first attribute of God which comes to notice is *Rubūbiyyat*, then His *Rahmāniyyat*, and thereafter His *Rahīmiyyat* and finally His *Mālikiyyat*. Perfect composition demands that the order followed in the book of nature should also be kept in view in the revealed book. To reverse the natural order in composition

is to reverse the law of nature. For a perfect composition it is necessary that the order of the composition should be in such accord with the order of nature as if it were its photograph in which that which is natural and in fact prior should be prior in description also. Thus in these verses the highest eloquence is displayed in which the natural order is perfectly observed. The verses follow the order which everyone possessing insight would observe in the order of the universe. Is this not the straightforward way that the order in which Divine bounties appear in the book of nature should be followed also in the Revealed Book? To take exception to such an excellent and wise order is the characteristic of those blind ones who have lost at once both their sight and their insight.

چشم بد اندیش که برکنده باد
عیب نماید هنرش در نظر⁴⁸

We revert to the subject and proceed to expound what is set out in *Sūrah Fātiḥah* from *Rabb-ul-‘Ālamīn* to *Mālik-i-Yaum-id-Dīn*. As expounded in the Holy Qur’ān, it comprises four grand verities:

The first verity is that God Almighty is *Rabb-ul-‘Ālamīn*, that is to say, that God is the *Rabb* and Master of all that which is in the universe. All that appears, is seen, felt or perceived by reason, is His creation, and that true existence belongs only to God Almighty and to nothing else. In short, the universe with all its components is created and is the creation of God. There is nothing in the components of the universe which is not the creation of God.

⁴⁸ The eye of the ill-wisher, wherever it lands;
Is prone to see evil even where there is good. [Publisher]

Through His perfect *Rubūbiyyat* God Almighty controls and rules over every particle of the universe.

His *Rubūbiyyat* is in operation all the time. It is not that after having created the world God has withdrawn from its control and that He has committed it to the law of nature so that He Himself does not intervene in any way. It is not like the maker of a machine who has no concern with it after it has been made. The creations of the True Maker are not unconnected with Him. The *Rabb-ul-‘Ālamīn* exercises His perfect *Rubūbiyyat* all the time over the whole universe and the rain of His *Rubūbiyyat* falls perpetually upon the whole universe. At no time is the universe deprived of the benefit of His grace. Even after the creation of the universe, that Source of Grace is needed every moment, without interruption, as if He had not yet created anything. As the world depended upon His *Rubūbiyyat* for its coming into being, it is equally dependent upon it for its continuation and sustenance. It is He Who supports the world every moment and every particle of the universe is kept fresh and flourishing because of Him. He exercises His *Rubūbiyyat* in respect of everything by His will and intent. It is not as if His *Rubūbiyyat* were exercised in respect of anything without His intent. In short, this verity means that everything in the universe is created and is dependent upon the *Rubūbiyyat* of God Almighty in respect of all its excellences and conditions, at all times. There is no spiritual or physical excellence which any created thing can acquire on its own without the determination of the Absolute Controller. Besides, it is latent in this and other verities that the divine attributes, such as *Rabb-ul-‘Ālamīn* etc., are special to Him and that none else is associated with Him in that respect. The opening phrase of the *Sūrah*, namely,

Alḥamdu lillāh, makes it clear that all worthiness of praise belongs to God alone.

The second verity is *Raḥmān*, which follows upon *Rabb-ul-‘Ālamīn*. We have already explained that all animates, whether gifted with reason or not, good or bad, have been furnished and continue to be furnished with all that is needed for their maintenance, preservation of life, and the continuation of their species out of the general mercy of God Almighty. This is an absolute bounty that does not depend upon anyone's actions.

The third verity is *Raḥīm*, which follows after *Raḥmān*. This means that, as demanded by His mercy, God Almighty brings about good results in consequence of the efforts of His creatures. He forgives the sins of those who repent. He bestows upon those who ask. He opens for those who knock.

The fourth verity is *Mālik-i-Yaum-id-Dīn*. This means that God Almighty is the Master of all perfect recompense which is free from all test and trial and the intervention of beguiling means and is purified of all uncleanness and is free from doubt and defect and is a manifestation of His great powers. He does not lack the power to make manifest His perfect recompense, which is as bright as the day. The manifestation of this grand verity has as its purpose to make the following matters clear to everyone as a certainty.

First, that reward and punishment are a certainty, which are imposed upon His creatures by the True Master as the result of His special determination. This matter is not possible of exposition in this world for it is not clear to the average person why and wherefore does he experience good or ill, and comfort or pain. No one hears the

voice out of whatever he experiences that this is the recompense of his deeds, nor does anyone observe or feel that whatever he is passing through is the consequence of his actions.

Secondly, the exposition is desired that material means are irrelevant and that it is the Grand Being or God Who is the fountainhead of all grace and the Master of all recompense.

Thirdly, it is desired to expound what is great good fortune and what is great misfortune. Great good fortune is that condition of supreme triumph in which light, joy, pleasure, and comfort encompass the inside and outside, the body and soul, of a person, and no limb or faculty is left out. The great misfortune is the torment which, in consequence of disobedience, impurity, distance and separation, is set ablaze in the hearts and envelopes the bodies so that the whole being feels like being on fire and in hell.

These manifestations cannot be observed in this world because this narrow, constricted and opaque world, which puts on the mantle of physical means and is in an imperfect condition, cannot bear their being made manifest. This world is subject to tests and trials and its comfort and its pain are both temporary and defective. Whatever a person experiences in this life is under the veil of physical means which hide the countenance of the Master of recompense. Thus this world cannot be the true and perfect and open day of recompense. The true, perfect and open Day of Judgement or of Recompense will be the world which will follow this one. That world will be the place of the grand manifestation and of the demonstration of glory and beauty. Whatever hardship or

ease, comfort or pain, sorrow or joy, is experienced by people in this world is not necessarily attributable to God's bounty or His wrath. For instance, anyone's being rich is not a conclusive proof that God is pleased with him, nor is anyone's poverty or privation proof that God Almighty is displeased with him. Both these are a trial so that a wealthy one may be tried in respect of his wealth and a poor one may be tried in respect of his poverty. These verities are set out in detail in the Holy Qur'ān.

[*Brāhīn-e-Aḥmadiyya, Rūḥānī Khazā'in, Vol. 1, pp. 444-461, footnote 11*]

It is well established that of the objects that are visible in the universe, none is indispensable. For instance, the earth is spherical and according to the estimate of some, its diameter is approximately eight thousand miles, but there is no firm reason why this shape and this bulk should be essential for it, and why is it not permissible that it should be of greater or lesser bulk or should have a different shape. From this it follows that this shape and bulk, the combination of which constitutes existence, are not essential for the earth.

In the same way, the existence and continuation of all things is dispensable. Besides, in many cases circumstances come into operation which threaten the continuation of certain things and yet they are not wiped out. For instance, despite severe famines and epidemics from the very beginning, all through the seed of everything has always survived, while reason permits, indeed it demands, that on account of thousands of hardships and calamities which have afflicted the world from the beginning, it should have happened sometime that in consequence of severe famines, corn which provides sustenance for humanity should have become non-

available, or through the severity of epidemics the human species should have disappeared, or some species of animals should have been wiped out, or the machinery of the sun or the moon might have gone out of order, or of numberless other things which are necessary for the proper working of the universe, something might have got out of order. It is contrary to expectation that millions of things should escape disorder and disruption and should not become victims of calamity.

In conclusion, such things whose existence and continuation is not essential in their own right, and whose going out of order is more of a possibility than their continuation, and their suffering no decline and their coming into being and continuing in an orderly way, and the continued availability of billions of things needed in the universe, are a clear proof that for all of them there is a Bestower of life, Protector and Sustainer, Who combines the perfect attributes in Himself. That is to say, He is the Controller, the Wise, the Gracious, the Compassionate, Eternal and Ever-Living, free from every defect, not subject to death or destruction and even free from slumber and sleep which have a resemblance to death.

He is the Being Who combines in Himself all perfect attributes, Who brought into being the universe with perfect wisdom and appropriateness and chose its existence in preference to non-existence. He alone, on account of His perfection, His creation, His *Rubūbiyyat*, and His Self-Existence, is worthy of worship.

This above is the translation of this part of the verse:

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ

لَهُ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ⁴⁹

It should be observed with what nicety, dignity, and wisdom has the Holy Qur’ān in this verse put forth the reasoning in support of the existence of the Creator of the universe and in how few words vast meanings and wise points have been comprehended. For ‘everything in the heavens and earth’ has established by firm reasoning the existence of a Creator possessing perfect attributes in words whose excellence and comprehensiveness have not been equalled by anything said by a philosopher.

The philosophers of defective intelligence have not been able to appreciate that souls and bodies were created and are not eternal, and have remained unaware that true life, and true existence and true sustenance belong only to God. This deep understanding can only be learnt from the verse in which it is stated that true life and eternal existence belong only to Allāh Who combines all perfect attributes in Himself. Except Him, nothing else enjoys true existence and true sustenance. This very thing has been presented as an argument for the need of a Creator of the universe and it is affirmed:

لَهُ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ⁵⁰

That is to say: As the universe is neither really self-existing, nor self-subsisting, it does necessarily need an efficient cause through which it obtained life and continuation. It is also necessary that that such an efficient

⁴⁹ ‘Allāh—there is no God but He, the Living, the Self-Subsisting and All-Sustaining. Slumber seizes Him not, nor sleep. To Him belongs whatsoever is in the heavens and whatsoever is in the earth.’ al-Baqarah, 2:256 [Publisher]

⁵⁰ ‘To Him belongs whatsoever is in the heavens and whatsoever is in the earth.’—al-Baqarah, 2:256 [Publisher]

cause should comprehend all perfect attributes and should control the universe by His will. It should be Wise and should know the unseen. Verily that is Allāh.

In the idiom of the Holy Qur'ān, Allāh is the name of the Being Who is comprehensive of all perfect excellences. That is why in the Holy Qur'ān the name Allāh is described as comprehensive of all perfect attributes and at various places it is stated that Allāh is He Who is Lord of the worlds, is Gracious and Merciful, controls the universe by His will, is Wise, Knower of the unseen and All-Powerful, and is Eternal and Ever-Existing, etc. It is well established that in the idiom of the Holy Qur'ān, Allāh is the name of the Being Who is comprehensive of all perfect attributes. That is why this verse begins with the name of Allāh and proceeds:

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ⁵¹

That is to say, the Sustainer of this transitory world is a Being Who encompasses all excellences.

This is an indication that it is a wrong notion that in this universe, which exhibits such perfect orderliness, some things can be the originating cause of others. On the contrary, for this wise project, a Creator is needed Who should exercise control by His will and should be Wise, All-Knowing, Ever-Merciful, Immortal and encompass the perfect attributes. It is Allāh alone Who possesses perfection in His Being.

After establishing the existence of the Creator of the universe, it was necessary to impress upon a seeker after truth that that Creator is free from every kind of association. This was indicated by:

⁵¹ al-Baqarah, 2:256 [Publisher]

قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ الصَّمَدُ الخ 52

It should be observed how concisely in this brief statement the Being of the Creator has been shown to be free from every kind of association. Association can be of four types. It could be in respect of number, rank, descent, or action and effect. In this *Sūrah*, it has been declared that God is free from association of all these types. It has been made clear that He is the One in number and is not two or three; He is the Besought of all; He alone is Self-Existing while everything else is contingent and mortal and is ever dependent upon Him; and He is *كَلِمَةَ* which means that He has no son who can claim to be His partner; and He is *كَلِمَةَ* which means that he has no father to share His power; and He is *كَلِمَةَ* which means that no one can be His equal in His works to claim partnership with Him on this account. Thus, it has been made clear that God Almighty is free from associates of any of the four types and is One, without associate.

Then the Holy Qur'ān sets forth an argument in support of His being One, without associate, by stating:

كُلُّ مَا كَانَتْ فِيهِمَا إِلَهَةً إِلَّا اللَّهُ لَفَسَدَتَا 53

مَا كَانَ مَعَهُ مِنْ إِلَهٍ الخ 54

That is, had there been any other god beside the One Who combines in Himself all perfect attributes, both heaven and earth would have been corrupted. Since it was inevitable that at times this plurality of gods would

⁵² 'Say, He is Allāh, the One; Allāh, the Independent and Besought of all....'—al-Ikhlāṣ, 112:2-5 [Publisher]

⁵³ al-Anbiyā', 21:23 [Publisher]

⁵⁴ al-Mu'minūn, 23:92 [Publisher]

have acted against one another, and their differences would have resulted plunging the universe into chaos, each one of them would have worked for the welfare of his own creation; for whose comfort, he would have considered it permissible to destroy others. This too would have led to chaos.

Then it is stated:

فَلْيَدْعُوا الَّذِينَ زَعَمْتُمْ مِنْ دُونِهِمْ فَلَا يَمِيلُونَ كَشَفِ الضَّرِّ عَنْكُمْ وَلَا تَخْوِيلًا . . . 55

This means that those who deny the existence of God are told that now that they are being pressed hard by the arguments in support of Islām and its glory and power, they should call for help on those whom they claim to be the associates of God. They will then know that they will not be able to remove any affliction from them, nor to bring about any change favourable to them.

‘Tell these pagans, O Prophet: Call those whom you worship besides Allāh, to help you against me. Do whatever you can to defeat me and give me no respite. Bear in mind that my Supporter and Helper is the God Who has revealed the Holy Qur’ān. He alone is the help and succour of His true and righteous Messengers. Those from whom you seek help are neither able to help you nor can they help themselves.

Then the Holy Qur’ān proceeds to establish through the law of nature that God is free from every defect and shortcoming:

تُسَبِّحُ لَهُ السَّمَوَاتُ السَّبْعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ الخ 56

The seven heavens and the earth and those that are

⁵⁵ Banī Isrā’īl, 17:57 [Publisher]

⁵⁶ Banī Isrā’īl, 17:45 [Publisher]

therein celebrate His praise; and there is not a thing but glorifies Him with His praise, but you do not understand their glorification.

This means that reflection upon the heavens and the earth would show that God is Perfect and Holy and is without sons or associates, but that this would be realized only by those who possess understanding. It is also stated:

قَالُوا اتَّخَذَ اللَّهُ وَكْدًا سُبْحٰنَهُ ۗ هُوَ الْعَزِيْزُ الخ 57

This means that: Some people say that God has taken unto Himself a son whereas to be dependent upon a son is a deficiency and God is free from every deficiency. He is Self-Sufficient and Independent, Who needs no one. To Him belongs all that is in the heavens and the earth. Do you charge Him with something of which you have no knowledge? Why should He be dependent upon sons? He is Perfect and is alone Sufficient to carry out the obligations of Godhead and needs no other instrument.

Some people say God has daughters whereas He is free from all these deficiencies. Do you claim sons for yourselves and assign daughters to Him? This is not a fair division.⁵⁸

O People! Worship God, the One without associate, Who created you and your forebears. You should fear the Powerful and Mighty One Who has spread out the earth for you as a bed and raised the heaven for you as a canopy, and by sending water from the heaven created all types of fruits for your sustenance. So do not deliberately appoint associates for God those things which have been

⁵⁷ Yūnus, 10:69 [Publisher]

⁵⁸ al-Najm, 53:22-23 [Publisher]

created for your benefit⁵⁹.

God is One, Who has no associate. He is God in heaven and God on earth⁶⁰.

He is the First and the Last and He is the Manifest and the Hidden⁶¹.

Eyes are not able to probe into His reality and He knows the reality of the eyes⁶².

He is the Creator of everything and nothing is like unto Him. It is a clear argument in support of His being the Creator, that He has created everything according to a measure and has fixed its parameter limits⁶³, which proves the existence of the Measurer and Limiter. He is proved worthy of all praise and is the only true Benefactor in this world and the next. All command belongs to Him and everything returns to Him.

God will forgive every sin for whomsoever He wills, but He will not forgive *Shirk*—associating anything with Him.⁶⁴

Let him who hopes to meet his Lord work righteousness and let him associate no one in the worship of his Lord⁶⁵.

Associate not anything with God. It is a great sin⁶⁶.

Do not ask any favours from anyone except God. Everything will perish except Him. His is the command and to

⁵⁹ al-Baqarah, 2:22-23 [Publisher]

⁶⁰ al-Zukhruf, 43:85 [Publisher]

⁶¹ al-Ḥadīd, 57:4 [Publisher]

⁶² al-An‘ām, 6:104 [Publisher]

⁶³ al-Furqān, 25:3 [Publisher]

⁶⁴ al-Nisā’, 4:49 [Publisher]

⁶⁵ al-Kaḥf, 18:111 [Publisher]

⁶⁶ Luqmān, 31:14 [Publisher]

Him is your return⁶⁷.

[Brahin-e-Aḥmadiyya, Rūḥānī Khazā'in, Vol. 1, pp. 515-521, sub-footnote 3]

God's Beauty and Beneficence

God's law of nature and the book of nature, which have been in existence since the creation of man, teach us that to establish a strong relationship with God it is necessary to have experienced His Beneficence and His Beauty. As pointed out before, by beneficence is meant instances of the moral qualities of God Almighty which a man might have personally experienced in his own being. For instance, God may have become his Guardian when he was helpless and weak and an orphan. Or God may have fulfilled his need at a time of want; or God may have helped him at a time of great sorrow; or God may have guided him without the intervention of a preceptor or guide in his search after God.

By His beauty are also meant His attributes which appear in the guise of beneficence, for instance, His perfect Power or His Tenderness or His Kindness or His *Rubūbiyyat* or His Compassion, or His general *Rubūbiyyat* and those common bounties which are available in large numbers for the comfort of man. There is also His knowledge which a person obtains through Prophets and thereby saves himself from death and ruin. Also His attribute that He hears the supplications of the restless and fatigued ones. Also His excellence that He inclines towards those who incline towards Him, even more so. All this is comprised in God's Beauty. The very same attributes when they are experienced by a person become His Beneficence with reference to him, though they are only

⁶⁷ al-Qaṣaṣ, 28:89 [Publisher]

His Beauty with reference to others.

When a person experiences in the shape of Beneficence those Divine attributes which constitute His Beauty his faith is strengthened beyond measure and he is drawn towards God as iron is drawn towards a magnet. His love for God increases manifold and his trust in God becomes very strong. Having experienced that all his good is in God, his hopes in God are strengthened. He continues to incline towards God naturally, without pretence and affectation, and finds himself dependent upon God's help every moment and believes firmly through the contemplation of Divine attributes that he will be successful, because he has experienced in his own person many instances of God's grace, favour and generosity. Therefore, his supplications proceed from the fountain of power and certainty and his resolve becomes extremely firm and unshakable.

In the end, having observed Divine favours and bounties, the light of certainty enters with great force into him and his ego is altogether consumed. On account of the frequent contemplation of the greatness and power of God, his heart becomes the House of God. As the human soul never leaves his body while a person is alive, in the same way, the certainty that enters into him from God, the Mighty and Glorious, never leaves him. The Holy Spirit surges inside him all the time and he speaks under the instruction of this very Spirit. Verities and insights flow out of him and the tent of the Lord of Honour and Majesty is ever set in his heart. The delight of certainty, sincerity and love flows through him like water whereby every limb of his is nourished. His eyes exhibit the brightness of nourishment and his forehead reveals its

light. His countenance appears as if it had been washed by the rain of Divine love and his tongue partakes fully of this freshness. All his limbs exhibit a brightness, as after a spring shower an attractive freshness is revealed in the branches, leaves, flowers and fruits of trees.

The body of a person on whom this spirit has not descended and who has not been refreshed by it is like a corpse. This freshness and joyousness cannot be described in words and can never be acquired by the dead heart which has not been refreshed by the fountain of the light of certainty. On the contrary, it stinks. But the one who has been bestowed this light, and inside whom this fountain has burst forth, exhibits as one of his signs that all the time and in everything, in every word and in every action, he receives power from God. This is his delight and his comfort and he cannot live without it.

[Review of Religions-Urdū, Vol. I, pp. 186-187]

Perfect praise is offered for two kinds of excellences, fullness of beauty and fullness of beneficence. If anyone possesses both these excellences, one's heart becomes enamoured of him. The principal function of the Holy Qur'ān is to display both these excellences of God, so that people may be drawn towards that Being Who has no equal or like, and should worship Him with the eagerness of their souls. For this purpose, in the very first chapter, it sets out the excellences of the God to Whom it invites people. That is why this chapter opens with *Alḥamdu lillāh*, which means that all praise belongs to the Being Whose name is Allāh. In the idiom of the Qur'ān, Allāh is the name of the Being Whose excellences have reached the perfection of beauty and beneficence, and Who suffers from no deficiency. The Holy Qur'ān in-

vests the name of Allāh with all attributes and thus indicates that Allāh comprehends all perfect attributes. As He comprises every excellence, His beauty is obvious. By virtue of this beauty, He is named Light in the Holy Qur'ān as is said:

اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ⁶⁸

Allāh is the Light of the heavens and the earth.

This means that all light is but a reflection of His light.

Almighty Allāh's Attributes of Beneficence

Divine qualities of beneficence are many, of which four are basic. In their natural order, the **first one** is that which is described in *Sūrah Fātiḥah* as *Rabb-ul-‘Ālamīn*. This means that the *Rubūbiyyat* of God Almighty, that is to say, the creation and carrying to perfection of the universe, is in operation all the time. The world of heaven and earth, the world of bodies and souls, the world of animals, vegetables and minerals, and all other worlds, are being nurtured by His *Rubūbiyyat*. The worlds through which a human being passes before his taking shape as a sperm till his death, or his arrival in his second life, are all nourished from the fountain of *Rubūbiyyat*. Thus Divine *Rubūbiyyat*, because it comprehends all souls, bodies, animals, vegetables, and minerals etc. is named the most general grace, inasmuch as everything that exists is its recipient and comes into being through it. Although Divine *Rubūbiyyat* is the originator of everything that exists, and nourishes and sustains it, yet its greatest beneficiary is man because **he derives benefit from the whole of creation**. Therefore, man has been reminded that his God is *Rabb-ul-‘Ālamīn* so that he should be en-

⁶⁸ al-Nūr, 24:36 [Publisher]

couraged to believe that the power of God Almighty is vast and that for man's benefit He can bring into being all types of resources.

The **second excellence** of God Almighty, which is His beneficence in the next degree and which is called general grace, is *Raḥmāniyyat*, by virtue of which God is named *Raḥmān* in *Sūrah Fātiḥah*. In the idiom of the Holy Qur'ān, God Almighty is called *Raḥmān* because He bestowed upon every living thing, which includes man, its **appropriate shape and qualities**. That is to say, man was bestowed all faculties and powers and was given a shape and limbs which were needed by the type of life which had been designed for him and to which they were suited. Whatever was needed for his maintenance was provided. Birds, animals and man were all bestowed powers that were suited to them. Thousands of years before their coming into being, God Almighty by virtue of His attribute of *Raḥmāniyyat*, created the heavenly and earthly bodies so that all living things might be safeguarded. No one's action has anything to do with the *Raḥmāniyyat* of God Almighty. It is pure mercy which came into operation before the coming into being of living things. Man is the principal beneficiary of the *Raḥmāniyyat* of God Almighty, inasmuch as everything is sacrificed for his success. Therefore, he is reminded that God is *Raḥmān*.

The **third excellence** of God Almighty, which is His beneficence in the third degree, is *Raḥīmiyyat*, by virtue of which God has been named *Raḥīm* in *Sūrah Fātiḥah*. In the idiom of the Holy Qur'ān, God is called *Raḥīm* when accepting the prayers, supplications and righteous actions of people, He safeguards them against calamities, misfortunes and waste of effort. This beneficence is described

as special grace and is confined to human beings. Other things have not been bestowed the faculty of prayer and supplication and righteous action, but man has been bestowed this faculty. Man is an articulate animal and can be the recipient of Divine grace through the exercise of his faculty of speech. Other things have not been bestowed this faculty. It is obvious, therefore, that supplication is a quality of humanness, which is inherent in man's nature.

Man derives grace from the Divine attribute of *Rahīmiyyat* as he derives from the attributes of *Rubūbiyyat* and *Rahmāniyyat*; the only difference is that *Rubūbiyyat* and *Rahmāniyyat* do not demand supplication as they are not confined to man and bestow their grace upon all living things, and indeed *Rubūbiyyat* comprises within itself beneficence towards animals, vegetables, minerals and heavenly and earthly bodies. Nothing is outside the operation of its grace. As a contrast, *Rahīmiyyat* is a special robe of honour for man. If man does not derive benefit from this attribute, he reduces himself to the condition of animals, nay, even of minerals.

The operation of *Rahīmiyyat* having been confined to man, and supplication being needed for bringing it into operation, it shows that there is a type of Divine grace which is **conditioned upon supplication** and cannot be achieved without supplication. This is the way of Allāh and is a definite law the contravention of which is not permissible. That is why all Prophets [peace be on them] supplicated for their followers. The Torah reveals that on many occasions the children of Israel offended God Almighty and were about to be chastised, but the chastisement was averted by the prayers, supplications and

prostrations of Moses [peace be on him] though time after time God announced that He would destroy Israel.

All this shows that prayer is not in vain, nor is it a type of worship which does not procure any grace. This is the thinking of those who do not estimate God Almighty as He should be estimated, and who do not reflect deeply on God's words nor do they observe the law of nature. The truth is that grace does certainly descend in response to supplication and bestows salvation upon us. It is the grace of *Rahīmiyyat* through which man makes progress. Through this grace, man arrives at the stage of *Vilāyat*, and **believes in God Almighty as if he was beholding Him**. Intercession also depends upon the attribute of *Rahīmiyyat*. It is *Rahīmiyyat* of God Almighty that demands that good people should intercede for bad people.

The **fourth beneficence** of God Almighty, which might be named most special grace, is *Mālikiyyat* of the Day of Judgement, by virtue of which He has been named *Mālik-i-Yaum-id-Dīn* in *Sūrah Fātiḥah*. The difference between this attribute and *Rahīmiyyat* is that through prayer and worship *Rahīmiyyat* operates to establish a person's worthiness and through *Mālikiyyat* the reward is awarded. Through the operation of *Rahīmiyyat*, a person deserves success in an affair like a student's passing an examination, but to be awarded the rank or other object for which the examination was undertaken and passed is by virtue of the attribute of *Mālikiyyat*. These two attributes indicate that the beneficence of *Rahīmiyyat* is achieved through God's mercy and the favour of *Mālikiyyat* is achieved through the grace of Almighty God. *Mālikiyyat* would manifest itself on a vast and perfect scale in the hereafter, but in accordance with the measure of this

world, all these four attributes manifest themselves in this world as well.

[Ayyām-uṣ-Ṣulaḥ, Rūḥānī Khazā'in, Vol. 14, pp. 247-251]

The Will and Power of God

God Almighty operates in this world in three capacities: one, in the capacity of God; two, in the capacity of a friend; and three, in the capacity of an enemy. His treatment of His average creatures proceeds from His capacity as God and His treatment of those who love Him and whom He loves, proceeds not only in His capacity as God, but also predominantly in His capacity of a friend. The world feels that God is supporting the person concerned like a friend. His treatment of His enemies is characterized by painful chastisement and such signs as indicate clearly that God Almighty is the enemy of that people or that person. Sometimes God tests a friend of His by making the whole world his enemy and for a time subjects him to their tongues and their hands, but He does not do this because He desires to destroy His friend, or to disgrace or humiliate him. He does this so that He might show His sign to the world and so that His impertinent opponents should realize that despite their utmost efforts they were not able to harm the person concerned.

[Nuzūl-ul-Masīḥ, Rūḥānī Khazā'in, Vol. 18, pp. 517-518]

In the Holy Qur'ān, the attributes of God Almighty are mentioned in the subjective and not in the objective. For instance, He is Holy, but He has not been described as safeguarded, because then it would have to be supposed that there was someone to safeguard Him.

[Malfūzāt, Vol. IV, p. 119]

Our God has power over everything. They are false who

say that He created neither souls nor the particles of the body. They are unaware of God. We witness His new creation every day and He ever breathes a new spirit of progress into us. Had He not the power to bring into being from nothing that would have been the death of us. Wonderful is He Who is our God. Who is there like unto Him? Wonderful are His works. Who is there whose works are like His? He is **Absolute Power**.

[Nasīm-e-Da'wat, Rūḥānī Khazā'in, Vol. 19, p. 435]

The real cause of worship of other deities and of belief in the doctrine of transmigration of souls is the denial of Divine attributes and considering God Almighty as disabled from exercising complete control over the universe. Since God's wise and just attributes were supposed to have been suspended, other deities were invented for seeking fulfilment of needs, and natural changes and upsets were described as the consequence of deeds done in a previous existence. Thus, transmigration of souls and the worship of other deities resulted from this one fundamental mistake.

[Shahna-e-Haqq, Rūḥānī Khazā'in, Vol. 2, pp. 407-408]

Through His Might, does God prove His existence;
This is how He unveils His invisible countenance.

Whatever God wills and is pleased to announce;
Cannot be averted, for such is the power of God.

[Announcement dated 5 August 1885, Majmū'a Ishtihārāt, Vol. 1, p. 143]

Our God possesses many wonders, but they are visible only to those who become His out of sincerity and loyalty. He does not disclose His wonders to those who do not believe in His Power and who are not sincere and loyal to Him. How unfortunate is the man who does not know that he has a God Who has power to do all that He

wills.

[Kashfī Nūh, Rūhānī Khazā'in, Vol. 19, p. 21]

His powers are unlimited and His wonders are without end. For His special servants He can even change His law, but even that changing is part of His law. When a person falls at His threshold with a new spirit and carries out a change in himself, only to win His pleasure, God also makes a change for such a one so that the God Who appears to him is quite a different God from the One known to the average person. God appears weak to a person whose faith is weak, but to him who appears before God with a strong faith, He shows that for his help He too is Strong. Thus in response to changes in man there are changes in Divine attributes. For him who is without any strength in his faith as if he is dead, God also withdraws His help and support and becomes silent, as if, God forbid, He had died. But all these changes He carries out within His law and in accord with His Holiness. No one can set a limit to His law. Therefore, to assert hastily that such and such a matter is contrary to natural law without any conclusive reason, which is bright and self-evident, would be mere folly, for no one can argue on the basis of something whose limits have not yet been defined and who cannot be the subject of conclusive reasoning.

[Chashma-e-Ma'rifat, Rūhānī Khazā'in, Vol. 23, pp. 104-105]

If God is not believed in as All-Powerful, all our hopes would be frustrated. The acceptance of our prayers is dependent upon the belief that when God wills He can create in the particles of the body or in the soul powers that they may not possess. For instance, we pray for the recovery of a person who is ill and he appears likely to

die. Then we supplicate that God may create in the particles of his body a strength that should save him from death. We observe that very often such supplication is accepted. In many cases, we are at first intimated that a certain person is about to die, and that his powers of life are at an end. But when our supplication reaches its climax and its intensity becomes poignant and painful, we seem to arrive at the point of death, then it is revealed to us by God that the powers of life have been revived in the person concerned. Then suddenly he begins to show signs of health as if he was dead and has come to life. I remember that at the time of the plague I supplicated: O Mighty and Powerful God, safeguard us against this calamity and create in our bodies an antidote which should save us from the poison of the plague. Then God Almighty created that antidote in us and said: 'I shall safeguard you against death by plague and all those who dwell within your house and are not arrogant', that is to say, those who are not disobedient to God and are righteous would all be saved. God also said that Qādiān would be safeguarded, that is to say, Qādiān would not be destroyed by the plague like many other villages.

This is what we all saw, and we observed the fulfilment of all these things.... Thus our God creates new powers and qualities in the particles of the body. Having been reassured by God the Perfect, we avoided the human precaution of inoculation against the plague. Many of those inoculated died, but we are, by the Grace of God Almighty, still alive. Thus does God Almighty create particles as He created particles in our bodies by way of antidote. He also creates souls as He breathed into me a pure soul by which I came alive. We need not only that He should create the soul and revive our body, but our

soul also needs another soul which should revive it. Both these souls are created by God. He who has not grasped this mystery is unaware of God's Powers and is heedless of God.

[*Nasīm-e-Da'wat, Rūhānī Khazā'in, Vol. 19, pp. 390-391*]

Limitless Manifestation of God's Attributes

God's Divinity and Godhead is related to His unlimited power and countless mysteries which man cannot confine within the limits of law. For the recognition of God, it is an important and fundamental principle that the Powers and Wisdom of God the Glorious are unlimited. By understanding this principle and reflecting deeply upon it everything becomes clear and one is able to see the straight path of the recognition of Truth and the worship of Truth.

We do not deny that God Almighty always operates in accordance with His eternal attributes, and it would not be improper if we were to call this acting according to eternal attributes by the name of Divine law. What we question is whether acting in accordance with those eternal attributes, or in other words, the eternal Divine law, should be regarded as limited and defined. We believe that the effects of the attributes, which are part of God's Being and are unlimited, are manifested at their appropriate times and nothing occurs outside of them and those attributes affect all creation in heaven and earth. The effects of these attributes are called the way of Allāh or the law of nature; but because God Almighty, along with His perfect attributes, is Unlimited and Endless, it would be folly on our part to claim that the effects of those attributes, that is to say, the laws of nature, do not extend beyond our experience, intelligence or observation.

It is a great mistake on the part of those who are philosophically inclined that they first regard the law of nature as something which has been completely defined and then they refuse to accept anything new which they encounter. It is obvious that this attitude is not well founded. Had this been true no way would have been left open to accept anything new and it would have become impossible to discover new things, for in such a case everything new would appear to contravene the laws of nature and one would have to reject it which would mean the rejection of a new truth. A contemplation of the lives of the philosophers would show along how many tracks their thinking has proceeded and how often they have shame-facedly discarded one view in favour of another, and having held for a long time that something was contrary to the law of nature and having denied it, they in the end accepted it remorsefully. What was the cause of this change? It was that what they had adhered to at one time was a doubtful thing which was falsified by new experience. As new experiences came to light their thinking went on changing in accordance with them. Their thinking has been guided by new experiences and yet even now there is a good deal which is hidden from their view and concerning which it is to be hoped that, after stumbling and passing through diverse humiliations they would in the end accept it.

The laws of nature are not so firm within the ambit of human reason that they should exclude new research. Can any reasonable person imagine that in the school of this world, man, despite his short age, has completed his knowledge of eternal mysteries, and that his experience of Divine wonders has become so comprehensive that whatever falls outside this experience is outside the

Power of God Almighty? It is only a shameless and foolish one who would entertain any such idea. Those philosophers who were truly good and wise and whose thinking was inspired by spiritual values have confessed that their thinking, which was limited and tentative, could not become the means of discovering and recognizing God and His limitless secrets and wisdom.

It is an established truth that everything contains within itself a quality which continues to be affected by the limitless powers of God Almighty. This shows that the qualities of things are limitless whether we come to know of them or not. If all philosophers, ancient and modern, were to employ their intellectual capacities till the Day of Judgement in discovering the qualities of a grain of poppy seed, no reasonable person would believe that they would comprehend completely all those qualities. Thus there is nothing more foolish than to think that the qualities of heavenly and earthly bodies are limited to those which have so far been discovered through astronomy or physics.

In short, the law of nature is something which cannot withstand an established truth. The law of nature means such Divine action which was manifested or might be manifested in a natural way, but God Almighty has not tired of manifesting His Powers nor has He become disabled from doing so, nor has He gone to sleep, nor has He moved away into a corner, nor has He been overpowered and has under compulsion ceased manifesting His wonders, leaving us only His actions during a few centuries. Reason, wisdom, philosophy, literature and education all demand that we should not confine the body of natural law to the few demonstrated phenomena

of which hundreds of details are still to be discovered and we should not foolishly insist that the action of God Almighty cannot go beyond what we have already observed....

I wonder how can such things as are still awaiting a complete explanation of themselves, be the absolute measures of truth or be the criteria for judging it. This complicated problem has confused the philosophers so much that some of them, namely the Sophists, have denied altogether the qualities of matter, and some of them have asserted that though the qualities of matter are admitted yet they lack permanence. Water puts out fire, but it is possible that under some heavenly or earthly effect the water of a spring might lose this quality. Fire burns wood, but it is possible that some fire, by reason of some inner or outer effect, might not exhibit this quality. Such wonders continue to happen from time to time.

Philosophers have also said that certain heavenly or earthly qualities are manifested after thousands or hundreds of thousands of years. They appear supernatural to the uninitiated. Sometimes wonders occur in the heavens or on earth which confound great philosophers. They are driven to invent some law of physics or astronomy to accommodate them so that their law of nature may not be upset. So long as no flying fish had been observed, no philosopher admitted its existence. So long as through the process of continuously cutting off the tails of some dogs, tailless dogs were not produced, no philosopher admitted this possibility. So long as it was not discovered that in consequence of a severe earthquake in some place, a fire had started which melted stones but did not burn wood, philosophers considered such a quality as

contrary to the law of nature. So long as an aspirator was not invented, which philosopher knew that transfusion of blood was part of the law of nature? Could anyone name a philosopher who admitted the possibility of machines being run with electricity before electricity was discovered?....

‘Allāmah Shāreḥ Qānūn, who was both an eminent physician and a learned philosopher, has recorded in his book that among the Greeks it was generally known that some chaste and righteous women gave birth to children without consorting with a male. He expresses his own view that all these incidents cannot be rejected as false as they could not have been invented without some factual basis.... He has recorded that although all human beings are of one species and as such they are all alike, yet some of them, in rare cases, are endowed with certain high abilities which are not matched among the rest of their contemporaries.

It has been established that in modern times there have been cases in which a person has attained the age of more than three hundred years, which is most extraordinary. Some have been endowed with memories or eyesight of so perfect a nature as is not equalled in anyone of their contemporaries. Such people are rare and appear once in a while after hundreds and thousands of years. As the common people have in mind only that which happens on a large scale and frequently they are apt to regard that as the law of nature, that which is rare is looked upon with doubt and is considered false.

The mistake philosophers make is that they fail to make research into that which is rare of occurrence and get rid of it by describing it as mere tales and stories. It is the

eternal way of Allāh that occasionally He manifests rare wonders along with that which is of common occurrence. There are many instances of this, but it would take too long to set them down. Hippocrates, in one of his books of medicine, has mentioned certain cases known to him of people who were suffering from diseases which, according to the laws of medicine and the experience of physicians, were not susceptible of treatment and who yet recovered their health. Concerning these cases, he has noted that their recovery was due to some rare heavenly or earthly effects.

We wish to add that this phenomenon of common occurrence and rare occurrence is not confined to man alone, but is to be discovered among other species also. For instance, *Āk*—swallow wort—is bitter and poisonous, but sometimes after a long period, it produces a vegetable which is very sweet and delicious. A person who has never seen it and has always associated swallow wort with extreme bitterness, is bound to regard the new vegetable we have mentioned, as a contravention of the law of nature. In the same way, among other species also, after a long time, a rare quality is manifested. A short while ago, in Muḏaffargarh a he-goat was found which yielded milk like a she-goat. When this became generally known in the town, Mr. Macauliffe, the Deputy Commissioner of Muḏaffargarh, sent for the he-goat deeming it contrary to the law of nature that it should be yielding milk. When the he-goat was milked in his presence it yielded about three pints of milk.... Three serious-minded, trustworthy and respectable gentlemen testified before me that they had seen some men who yielded milk like women.... Some people have observed a female silkworm laying eggs without the intervention of a male, these eggs were hatched in the normal manner. Some

people have seen a rat emerging from dry clay with half its body still as clay. A physician *Qarshī* or '*Allāmah (Shāreḥ Qānūn)*' has recorded that he had seen a patient whose ear had ceased to function and he had become deaf. Later, a sore appeared below his ear in which there was a hole through which he could hear. In this way God bestowed another ear upon him....

Galen was asked: Can a man ever hear with his eyes? He answered: Present experience does not support this, but it is possible that there might be a hidden relationship between ears and eyes which as a result of an operation or through some heavenly intervention might manifest itself in this form, because the knowledge of the qualities of bodies is not yet complete.

Dr. Bernier, in his journal describing the ascent of Pīr Panjāl in Kashmīr, has mentioned a strange incident at page 80 of his book, that at one place they saw a big black scorpion which had emerged from under a rock, which was taken up by a young Moghul of his acquaintance and he passed it on to Dr. Bernier and a servant of his, but it did not bite any of them. The young Moghul stated that he had pronounced a verse of the Holy Qur'ān upon it and that in this manner he often seized scorpions which proved harmless. The author of *Futūḥāt* and *Fuṣūṣ*, who is a well-known and learned philosopher and mystic, has written in his book that on one occasion at his house there was a discussion between a philosopher and another person with regard to the burning property of fire. In the course of the discussion, the other person took hold of the philosopher's hand and thrust his own hand and the philosopher's hand into a charcoal fire which was burning in a stove and kept them there for a while. Fire

did no harm to the hand of either of them. I myself saw a dervish, who on a very hot day would recite the verse:

وَإِذَا بَطَشْتُمْ بَطَشْتُمْ جَبَّارِينَ⁶⁹

and would seize hold of a wasp and be immune to its sting. I have also experienced some wonderful effects of verses of the Holy Qur'ān, which display the wonders of the Power of God, the Glorious. In short, this museum of the world is filled with numberless wonders. Wise and noble philosophers have never taken pride in their limited knowledge and they have considered it a shameless impertinence to call their limited experience by the name of God's law of nature....

Can one set a limit to the Powers of the One Who has created this splendid heaven which is ornamented with the sun, the moon, and the stars, and has created this earth which is the envy of gardeners and which is peopled by diverse types of creatures, without the least effort, only by the exercise of His will?

[Surmah Chashm Āryā, Rūḥānī Khazā'in, Vol. 2, pp. 90-101]

Creation and the Words of God

It is a mystery of *Rubūbiyyat* that creation comes into being by God's words. This may be understood as meaning that creation is the reflection of God's words or that God's words themselves, by Divine Power, take on the shape of creation. The words of the Holy Qur'ān are susceptible of both interpretations. At some places in the Holy Qur'ān that which has been created is called the words of Allāh, which, having acquired new qualities

⁶⁹ 'And when you lay hands upon any one, you lay hands as tyrants.'—al-Shu'arā', 26:131 [Publisher]

and characteristics by Divine Power through the manifestations of *Rubūbiyyat*, took on the character of created objects. This is one of the mysteries of the attribute of creation which cannot be easily understood through reasoning. For the average person it is enough to realize that whatever God Almighty determines to create comes into being and that everything is His creation and has proceeded from His Power.

But this mystery of creation becomes plain to the men of understanding after their disciplinary exercises, through visions, and they seem to realize that all souls and bodies are words of God which, through perfect Divine wisdom, have been clothed as created objects. But the basic principle to be adhered to is the factor that is common to visions and reason, that is to say, that God is the Creator of everything and that souls and bodies could not come into being without Him. The phraseology of the Holy Qur'ān in this context is multifaceted but that which the Holy Qur'ān lays down conclusively and with certainty is that everything has come into being through God Almighty and nothing has come into being without Him, or on its own. This is enough for the elementary stage. Thereafter, to those who voyage through the different stages of understanding, the mystery would be disclosed after their striving, as Allāh the Exalted has said:

وَالَّذِينَ جَاءُوا هُدًى وَآمَنُوا بِمَا نُزِّلْنَا لَهُم مِّنْ رَبِّكَ

[Surmah Chashm Āryā, Rūḥānī Khazā'in, Vol. 2, pp. 173-175, footnote]

Here it is necessary to explain that when God, Who is the Cause of causes and to Whose Being all beings are re-

⁷⁰ 'And as for those who strive in Our path, We will surely guide them in Our ways.'—al-'Ankabūt, 29:70 [Publisher]

lated, makes a move towards the creation of anything, then if that move is on a full scale it occasions a move in all creation, but when it is a partial move, it occasions a move in some sections of the universe. The relationship of the whole of creation and of all the worlds to God, the Lord of Honour and Glory, resembles the relationship which subsists between the soul and the body. As all the limbs of the body are subject to the designs of the soul and they all move in the direction in which the soul moves, the same relationship subsists between God Almighty and His creation.

Although I do not say like the author of *Fuṣūṣ* about the Ultimate Being that:

خلق الاشياء وهو عينها⁷¹

yet I do say:

خلق الاشياء وهو كعينها. هذا العالم كصرحٍ ممرّدٍ من
قواريرٍ وماء الطاقت العظمى يجرى تحتها ويفعل ما
يريد يخيل في عيون قاصرة كأنها هو يحسبون الشمس
والقمر والنجوم موثرات بذاتها ولا موثر الا هو⁷².

The All-Wise has disclosed this mystery to me that the whole of this universe including all its sections is designed to carry out whatever is intended by the Cause of causes and is like the limbs which do not operate on their own, but are supplied with power all the time by the

⁷¹ He created things and that He is those very things. [Publisher]

⁷² He created all things and He is like those very things. This universe is like a great hall paved smooth with slabs of glass. A Great Power flows underneath it and does whatever It wills. In the eyes of the short-sighted, everything appears as if it existed by itself. They imagine that the sun, the moon, and the stars exist on their own, but all existence belongs to Him. [Publisher]

Great Soul as all the faculties of the body operate under the direction of the soul. This universe is a substitute for limbs for that Great Being. There are some things in it which are as the light of His countenance, which serve as light overtly or covertly according to His will. Some are like His hands, some are like His wings and some are like His breath. In short, this universe collectively is like a body for God Almighty and all the glory and the life of this body is derived from that Great Soul, Who is its Sustainer. Whatever movement is willed by that Sustainer, the same appears in all or some of the limbs of that body as may be desired by that All-Sustaining Being.

To illustrate this, we can imagine that the Sustainer of the universe is the Great Being, Who has numberless hands and feet and numberless other limbs possessing unlimited length and breadth and like an octopus this Great Being has tentacles which spread out to all corners of the living world and draw everything to themselves. These limbs are called the universe. When the Sustainer of the universe makes a move, full or partial, it necessarily creates movement in His limbs and He manifests His designs through these limbs and not in any other way. This is an easily understood illustration of the spiritual reality that every section of creation is subject to the designs of God Almighty and discloses His hidden designs in its countenance and carries them out with the utmost degree of obedience. This obedience is not at all based on governance and coercion. Everything is drawn towards God Almighty as if by a magnetic power and every particle is naturally inclined towards Him as the different limbs of a body are inclined towards that body. Thus, it is quite true that the whole of this universe is like the limbs of that Great Being and that is why He is called Sustainer of the

universe. As the soul is the sustainer of the body, He is the Sustainer of the whole of creation. Had that not been so the whole system would have run out of order.

Everything willed by that Sustainer whether overt or covert, whether related to the faith or to the world, is manifested through the creation and none of His designs is manifested on earth except through that means. This is the eternal law of nature which is in operation since the beginning.

[Taudīh-e-Marām, Rūhānī Khazā'in, Vol. 3, pp. 88-91]

It cannot be gainsaid that whatever qualities are found physically and mortally in heavenly bodies and elements are **spiritually and eternally present** in God Almighty. It has been disclosed to us that the sun and the moon etc. are nothing in their own selves. It is the **Supreme Power** which is operating behind the scenes. **It is He Who**, using the moon as a cover for His Being, bestows light upon dark nights, just as entering dark hearts He illumines them and Himself speaks inside a person. **It is He Who**, covering up His Powers with the sun, makes the day a **manifestation** of a grand light and manifests His works in different seasons. It is His Power that comes down from the sky and is **called rain** which turns the dry earth into greenery and satisfies the thirst of the thirsty. **It is His Power** that burns in the shape of fire, refreshes the breath in the shape of air, causes the flowers to bloom, raises the clouds and conveys sound to the ears. **It is His Power** that appears in the shape of the earth and carries on its back the different species like man and animals. **But are these things God?** No, they are His **creation**. God's Power moves as the hand moves the pen. We can say that the pen writes, but it is not the pen that writes, it is the hand

that writes. We can say that a piece of iron which, having been left in the fire, looks like the fire, burns and gives light, but these are not the qualities of the piece of iron, but of the fire. In the same way, it is true that all the heavenly bodies and earthly elements and every particle of the lower or the higher world which is visible and which is felt, is, on account of its different qualities, a name of God and an attribute of His. It is the Power of God which is hidden in them and manifests itself. They were all in the beginning God's words which have been manifested in different forms by His Power.

A foolish one might ask how did God's words become personified. Was not God diminished by their separation from Him? He should consider that the fire a magnifying glass obtains from the sun does not diminish the sun in any way. In the same way, the fruits by developing under the effect of moonlight do not diminish the moon in any respect. It is a secret of the understanding of God which is at the centre of all spiritual matters that the world was created by the words of God.

[Nasīm-e-Da'wat, Rūḥānī Khazā'in, Vol. 19, pp. 423-424]

When I observe these great bodies and reflect upon their greatness and wonders and realize that all this was created by God's design and His will, my soul cries out involuntarily: Our Mighty Lord how Great are Thy Powers. How wonderful and beyond the limit of reason are Thy Works. Foolish is the one who denies Thy Powers and stupid is the one who asks: From what material did He make all this?

[Nasīm-e-Da'wat, Rūḥānī Khazā'in, Vol. 19, p. 425, footnote]

The reality of the Godhead of God Almighty is that He is a Being Who is the source of all grace and that all beings

owe their origin to Him. That is why He is entitled to our worship and we accept with pleasure that He is entitled to possess our bodies and hearts and souls, inasmuch as we were nothing and He brought us into being. Thus, He Who brought us into being from nothingness is rightfully our Master.

[*Shahna-e-Haqq, Rūḥānī Khazā'in, Vol. 2, pp. 428-429*]

A speciality of God's Power by virtue of which He is called God is the Power whereby spiritual and physical faculties are created. For instance, in His bestowing eyes on animates, His true excellence is not that He made the eyes but that in the body cells He had already created hidden powers invested with the capacity of sight. Were those powers self-existing, God would be nothing. It would amount to giving credit to the wrong person. It is false to assert that sight is bestowed by those powers on their own and that God has nothing to do with it, and that if the particles of the universe had not had those powers, God's Godhead would have been rendered useless. The truth is that He Himself has created all the capacities of the souls and of the particles of the universe and He continues to create them and He Himself has put certain qualities in them and goes on putting them. Those very qualities when brought in juxtaposition exhibit their wonders. That is why no inventor can equal God.

An inventor of the locomotive, or of the telegraph or of photography or of the press or of any other instrument would confess that he is not the inventor of powers by the use of which he prepares the instrument. All inventors make use of existing capacities, as, in making a locomotive work, use is made of the power of steam. The difference is that God Himself has created these capaci-

ties in the elements and the inventors are not able to create those powers and capacities. Thus unless God is accepted as the inventor of all the capacities and powers of the particles of the universe and of the souls His Godhead is not established. In that case, He would rank only as a builder or a carpenter or a smith or a potter and no more. This is obvious and irrefutable.

[Nasīm-e-Da'wat, Rūḥānī Khazā'in, Vol. 19, pp. 383-384]

We bear witness with our full faith and complete understanding that the contention of the Āryā Samājists that souls and particles with all their capacities are eternal and self-existing and uncreated is false. This idea is disruptive of the relationship between God and His creatures. It is a new and repulsive doctrine which has been put forth by Pandit Dyānand. We are not aware to what degree this doctrine is drawn from the Vedās. What we contend is that this principle which has been expounded by the Āryā Samājists is not acceptable to sane reason after full understanding and reflection and pondering.

The principle of *Sanātan Dharam* lies in exact contrast. Although it has been disfigured by the exaggerations of Vedānta and the Vedāntists, and is exposed to a number of objections, nevertheless it does have a spark of truth in it. If their doctrine is simplified it amounts only to this that everything has been created by Parmeshwar. In such case, all doubts are removed and one has to confess that according to the principles of *Sanātan Dharam* the doctrine of the Vedās also is that all souls and particles of bodies and their powers and qualities are from God.

[Nasīm-e-Da'wat, Rūḥānī Khazā'in, Vol.19, p. 387]

The Holy Qur'ān has taught us that man together with his soul and all his capacities and every particle of his body,

is the creation of God. Therefore, according to the teaching of the Holy Qur'ān, we are the property of God and we possess no right which we can claim from Him, for not rendering which He could be held responsible. In this juxtaposition we cannot call God 'Just'. As we are entirely empty-handed we call Him *Raḥīm*. To call Him 'Just' would imply that we have rights against Him and for failure to discharge such rights He could be charged with default.

[Chashma-e-Ma'rifat, Rūḥānī Khazā'in, Vol. 23, p. 36]

The Holy Qur'ān does not arbitrarily and without reason describe God the Glorious as the Master of all souls and all cells of bodies, as do the Vedās. Almighty Allāh sets forth the reason, as He says:

لَهُ مُلْكُ السَّمٰوٰتِ وَ الْاَرْضِ ⁷³
 خَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ تَقْدِيرًا ⁷⁴

This means that the heavens and the earth and all that is in them belong to God Almighty, inasmuch as He has created them all.

He has put a limit to the capacity and work of each created being, so that limited things should point to a Limiter Who is God Almighty Himself.

Thus, we observe that as bodies are confined within their limits and cannot go outside of them, in the same way souls are also confined and cannot create more powers and capacities than those that have been invested in them. For instance, the moon completes its orbit within a month, that is, in twenty nine or thirty days, but the sun seems to complete its orbit in about three hundred sixty

⁷³ al-Ḥadīd, 57:3 [Publisher]

⁷⁴ al-Furqān, 25:3 [Publisher]

four days, and it cannot reduce the size of its orbit to that of the moon. Nor has the moon the power to extend its orbit to that of the sun. If the whole world were to agree to alter the orbits of these two luminous bodies, it would not be possible for it to do so. Nor could the sun and the moon make any alteration in them of their own power.

Thus the Being Who has confined these celestial bodies to their respective orbits and Who determines their course, is God. In the same way, there is a great difference between the body of a man and the body of an elephant. If all the physicians were to combine to bring about a change in man's capacities and in his bulk so as to make him the equal of the elephant, it would not be possible for them to do so. If they desired to confine the elephant to the bulk of man, this would be equally impossible. Here also there is a limitation, as there is in the case of the sun and the moon, and that limitation indicates a Limiter, that is to say, it points to a Being Who bestowed that bulk upon the elephant and determined a different one for man.

If one were to reflect one would find a hidden control of God Almighty over all these physical matters in a wonderful way. One observes the wonderful limitations imposed by Him. Beginning with the bulk of the insects which can be observed only under a microscope, up to the bulk of the great leviathans which can swallow a large vessel like a mouthful, one observes a wonderful spectacle of limitation. No animal can transcend the limits of its body. In the same way, the stars that are observed in heaven cannot go beyond their limits. This limitation shows that behind the scenes there is One Who lays down these limits. This is the meaning of the verse:

خَلَقَ كُلَّ شَيْءٍ قَدْرَهُ تَقْدِيرًا⁷⁵

A similar limitation to that which governs bodies is also found in the case of souls. You can easily understand that the excellences which a human soul can exhibit, or towards which it can make progress, are not available to the soul of an elephant despite its size and bulk. In the same way, the soul of every animal is confined to the limits of its species with reference to its faculties and capacities and it can acquire only those excellences which are appointed for its species. Thus as the limitations of bodies indicate that they have a Limiter and Creator, in the same way, the limitations of the capacities of souls also indicate that they have a Creator and a Limiter.

[Chashma-e-Ma'rifat, Rūḥānī Khazā'in, Vol. 23, pp. 17-19]

Creation and Differences in Rank

It would be an intrusion into the works of God, which is not permissible, to enquire why did God create a difference between capacities and why was not everyone bestowed such capacities as would enable him to arrive at the stage of perfect understanding and perfect love. Every reasonable person can understand that no one has a right against God to enquire that everyone should have the same rank and should be endowed with excellent faculties.

It is a matter of His grace to bestow whatever He wills. For instance, God has made you man and has not made a donkey a man. You have been endowed with reason and a donkey has not been so endowed. You can acquire

⁷⁵ '[He] has created everything, and has ordained for its proper measure.'—al-Furqān, 25:3 [Publisher]

knowledge and a donkey cannot. It is the will of the Master and is not a matter of right which you have and a donkey has not. In the creation of God a clear differentiation of ranks is discernible which no reasonable person can deny. Then can any part of creation which has no right to exist, let alone a right to be awarded a high rank, raise any objection before the Authoritative Master? It is a bounty and beneficence of God Almighty to bestow the robe of being upon His creatures and it is obvious that a Donor and Benefactor has the authority to regulate His bounty and His beneficence. Had He not the authority to bestow less He would not have the authority to bestow more and in such case He would not be able to exercise His Mastership.

If the creation were vested with any right against the Creator, this would involve a continuous series of claims; for at whatever stage the Creator would place any created being, the latter could claim that he is entitled to a higher rank. If God Almighty can create limitless ranks, and the exaltation of creation does not come to an end by the creation of man, the series of claims on the basis of right would be endless.

If the search should be for the wisdom underlying this differentiation of ranks, it should be understood that the Holy Qur'ān has set forth three types of wisdom in that context which are obvious and clear and cannot be denied by any reasonable person.

The first one is, that the affairs of the world may be adjusted in the best manner as is said:

وَقَالُوا لَوْلَا نُزِّلَ هَذِهِ الْقُرْآنُ عَلَيَّ لَكُنَّا مِنَ الْغَالِبِينَ ۝ أَمْ هُمْ يَقْسِمُونَ رَحْمَتَ رَبِّكَ
نَحْنُ قَسَمْنَا بَيْنَهُمْ مَوعِدَهُمْ فِي الْحَيَاةِ الدُّنْيَا ۖ وَفَعَلْنَا بَعْضَهُمْ نُورًا بَعْضًا دَرَجَاتٍ

لَيْتَجِدَ بَعْضُهُمْ لِبَعْضٍ سُلْطَانًا مِّنْ سُلْطَانٍ مَّعِينٍ ۚ وَرَحِمْتَ رَبَّنَا خَيْرٌ مِّمَّا يَجْمَعُونَ 76

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This means that: The disbelievers say why was this Qur'ān not revealed to some chieftain or wealthy person-age of Mecca or Ṭā'if so that it should have suited his eminence and by virtue of his dignity and his statesmanship and his spending his money, the faith could have spread speedily? Why was a person selected for this honour, who is poor and has no property?

To these the retort is:

أَهُمْ يَفْهَمُونَ رَحِمْتَ رَبَّنَا 77

Is it for them to distribute the mercies of the Eternal Lord?

That is to say, it is the doing of the All-Wise that He limited the faculties and capacities of some as they became involved in the appendages of this world and took pride in being called chieftains and wealthy and rich and forgot the true object of existence. On others, He bestowed spiritual graces and holy excellences and they became the favourites of the True Beloved through their devotion to His love.

Then follows the explanation that:

لَخُلُوفُ قِطْمَانٍ بَيْنَهُمْ مَّوَدِّعَاتُهُمْ 78

God has made some rich and some poor, some with fine qualities and others dull, some inclined to one occupation and others to another, so as to make it easy for some to serve others and to cooperate with them in order that responsibility might be shared and human affairs might

⁷⁶ al-Zukhruf, 43:32-33 [Publisher]

⁷⁷ Ibid.

⁷⁸ Ibid.

be carried on with ease. The verse concludes that in this context God's Book is far more beneficial than worldly riches and properties. This is a subtle allusion to the need for revelation.

Man is a social animal and none of his affairs can be carried to completion without cooperation. For instance, take bread which is the staff of life. How much social cooperation is needed for its production? From the stage of cultivation of the earth to the stage when a loaf of bread becomes available for eating, scores of workers have to cooperate with each other. This shows how much cooperation and mutual help is needed in different sectors of social affairs. To fill this need the All-Wise One created man equipped with different degrees of faculties and capacities so that everyone should occupy himself pleasurably according to his capacity and inclination; some should engage in cultivation, some should manufacture agricultural implements, some should grind corn, some should bring water, some should bake bread, some should spin, some should weave, some should engage in trade, some should carry on commerce, some should undertake employment and thus everyone should cooperate and help each other. Cooperation involves dealing with each other and these dealings give rise to questions of treatment, compensation, and neglect of duty which demand a system of law which should restrain wrong, trespass, rancour, disorder, and neglect of God, so that the order of the universe should not be upset.

The making of a living and the due performance of social duties depend upon justice and the recognition of God and these demand a system of law which should provide for due administration of justice and proper understand-

ing of the Divine and which should exclude every type of wrong and every kind of mistake. Such a system of law can be promulgated only by the Being Who is altogether free from forgetfulness, mistake, wrong and trespass and Who is worthy of obedience and respect in His Being. The law may be good, but if the promulgator of the law is not such who by his rank should possess superiority over all and the right to rule over them and if he is in the eyes of the people not free from tyranny, vice, error, and mistake, the law will either not come into operation or if it does come into operation, would give rise to every kind of disorder and instead of doing any good it would result in harm. All this would predicate a Divine Book, for all good qualities and every kind of excellence is to be found only in the Book of God.

Secondly, the wisdom underlying a difference of ranks is, that the excellence of good people may be demonstrated, for every good quality is known only by contrast. As it is said:

إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لَّهَا لِيَتَبَلَّوْهُمُ أَيُّهُمْ أَحْسَنُ عَمَلًا⁷⁹

(Part Number: 15)

That is to say: God has made everything upon earth a source of ornament for it so that the righteousness of the righteous may be demonstrated in comparison with the wicked, and so that by the observation of that which is dull the fineness of that which is fine may become apparent. Opposites are known by comparison with opposites and the value of the good is known by comparison with the bad.

Thirdly, in differentiation of ranks, it is desired to demonstrate different types of power and to draw attention to

⁷⁹ al-Kahf, 18:8 [Publisher]

God's greatness as is said:

مَا لَكُمْ لَا تَرْجُونَ لِلَّهِ وَقَارًا ۗ وَقَدْ خَلَقَكُمْ أَطْوَارًا ۗ⁸⁰

(Part Number: 29)

This means that: What ails you that you do not admit the greatness of Allāh? Whereas the differentiation of capacities and temperaments was created by the All-Wise so that His Greatness and Power might be recognized.

As is said at another place:

وَاللَّهُ خَلَقَ كُلَّ دَابَّةٍ مِّن مَّاءٍ فَمِنْهُم مَّن يَمْشِي عَلَىٰ بَطْنِهِ
وَمِنْهُم مَّن يَمْشِي عَلَىٰ رِجْلَيْنِ وَمِنْهُم مَّن يَمْشِي عَلَىٰ أَرْبَعٍ
يَخْلُقُ اللَّهُ مَا يَشَاءُ ۗ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ⁸¹

(Part Number: 18)

This means that:

Allāh has created every animal from water. Some of them move on their bellies, some of them on two feet and some on four. Allāh creates what He pleases. Allāh has power to do all that He wills.

This is an indication that all these different species have been created so that the diverse powers of the Divine might be demonstrated. Thus, the differentiation in the temperaments and the nature of creation is due to these three considerations which God has set out in the verses cited above.

[Brāhīn-e-Aḥmadiyya, Rūḥānī Khazā'in, Vol. 1, pp. 203-207, footnote 11]

Refutation of the Misguided Notions of the Āryās

Pandit Dyānand has recorded at page 501 of his Urdū book *Satyārath Prakāsh* that Permeshwar cannot forgive anyone's sin, for if He were to do so He would be guilty

⁸⁰ Nūḥ, 71:14-15 [Publisher]

⁸¹ al-Nūr, 24:46 [Publisher]

of injustice. Thereby he confesses that Permeshwar is merely a judge and is not Master. On the same page he has recorded that Permeshwar cannot bestow unlimited reward for limited actions. But if He is Master, there is no harm in His rewarding limited service with unlimited reward. The Master's actions are not to be measured by justice. If we own something and out of it we bestow a portion upon someone who asks for it, no one else has the right to complain that more was given to another than to him. In the same way, a creature has no right against God Almighty to demand justice. A servant cannot ask for justice nor can God admit the right of any of His creation to demand justice. Whatever God bestows upon a creature as a reward for his actions is purely His bounty.

Actions are nothing in themselves, for no action can be performed without the support and grace of God. When we reflect upon God's law, it becomes clear that whatever God Almighty has provided for His creatures is a bounty of two types.

One is the bounty which existed before the coming into being of man and man's action has nothing to do with it. He has created for the benefit of man the sun, the moon, the stars, the earth, water, air, fire, etc. and there is no doubt that all these things were prior to the actions of man, and man himself came into being after them. This is the Divine mercy which, in the idiom of the Qur'ān, is called *Rahmāniyyat*. That is to say, such bounty is not bestowed as a reward of a person's actions, but is by way of pure grace.

The second type of mercy is called *Rahīmiyyat* in the idiom of the Qur'ān; that is to say, the bounty that is bestowed upon man as a reward of his righteous actions.

Can we imagine that the God Who has demonstrated as an instance of His generous *Mālikiyyat* that He made the earth and heavens and the moon and sun, etc. when there was no trace of His creatures and their actions, is indebted to His creatures and rewards them according to their right, but no more? Had His creatures any right that He should have made the earth and heavens for them and should have created thousands of illuminated bodies in the heavens and thousands of things upon the earth which are a source of comfort and ease? To describe that Absolute Donor as a mere dispenser of justice like a judge and to deny His status and dignity as Master is the height of ingratitude.

[Chashma-e-Ma'rifat, Rūḥānī Khazā'in, Vol. 23, pp, 26-28]

It should be borne in mind that Master is the word which does not admit of any rights, and this expression can be applied in its fullness only to God for He alone is the Perfect Master. A person who accepts another as the Master of his life etc. confesses that he has no right to his life and property and that he owns nothing and everything belongs to the Master. In such a case, it is not permissible for him to demand from his Master that justice should be done to him in such and such a matter because justice depends upon right and he has given up all his rights. In the same way, man who in juxtaposition to his True Master accepted his own status as that of servant and confessed:

رَبَّنَا إِلَهُكَ وَإِنَّا لَكِ يَوْمَئِذٍ خُشْعُونَ

That is to say: Our belonging, life, body and progeny are all the property of God.

⁸² al-Baqarah, 2:157 [Publisher]

After this confession there remains no right which he can demand from God. That is why those who are gifted with true understanding, despite every type of endeavour, worship and almsgiving, leave themselves to the mercy of God Almighty and attach no value to their actions and make no claim that they have any right. In truth, Virtuous is only He through Whose bestowed strength a person can accomplish anything good, and He is God. No person can demand justice from God Almighty on account of his personal ability or merit. According to the Holy Qur'ān, all God's doings are as Master. As He punishes sin so He also forgives sin. He has power to do both as befits His *Mālikiyyat*. If He were always to punish sin there would be no escape for man, but God forgives most sins and punishes some so that a heedless person being warned should attend to Him. As is said in the Holy Qur'ān:

مَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فِيمَا كَسَبْتُمْ أَيْدِيَكُمْ وَيَعْفُوا عَنْ كَثِيرٍ 83

Whatever misfortune befalls you is in consequence of that which you practise. He pardons many of your sins, and punishes some.

And in the same *Sūrah* is the verse:

وَهُوَ الَّذِي يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَعْفُوا عَنِ السَّيِّئَاتِ 84

He it is Who accepts repentance from His servants and forgives sins.

No one should be misled by the fact that the Holy Qur'ān also contains the verse:

وَمَنْ يَحْمِلْ مَثْقَالَ دَرَّةٍ شَرًّا يَرَهُ 85

83 al-Shūrā, 42:31 [Publisher]

84 al-Shūrā, 42:26 [Publisher]

85 al-Zilzāl, 99:9 [Publisher]

Whoso will have done the smallest particle of ill will also see it.

Here there is no contradiction for the ill that is mentioned here is the ill in which a person persists and from which he does not repent. The Holy Qur'ān repeatedly affirms that remorse and repentance, and non-insistence upon evil, and asking for forgiveness procure forgiveness of sins. Indeed, it is said that God loves those who repent, as in the verse:

رَبَّنَا اللَّهُ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ⁸⁶

That is: God Almighty loves those who repent and loves those who strive to purify themselves from sin.

In short, to punish every sin is contrary to the forgiveness and mercy of God Almighty, for He is Master and is not like a magistrate. He has named Himself Master in the very first *Sūrah* of the Holy Qur'ān where it is said: He is *Mālik-i-Yaum-id-Dīn*, that is to say, He is the Master of punishment and reward and it is obvious that no one can be called Master unless He has authority to do both, that is to say, to punish when He wills and to forgive when He wills.

[Chashma-e-Ma'rifat, Rūḥānī Khazā'in, Vol. 23, pp. 23-24]

According to the principle of the Āryās, their Permishwar cannot be called *Mālik* for he has not the power to bestow what he has as a pure bounty or gift, while the donee has no right to it. He who is the owner of property has the authority to bestow any portion of it on anyone he chooses, but the Āryās believe that Permishwar can neither forgive sins nor can He bestow anything on anyone as a gift or bounty, because if He does either He would

⁸⁶ al-Baqarah, 2:223 [Publisher]

be acting unjustly.

Those who believe in the transmigration of souls cannot affirm that Permeshwar is the Master of creation. We have repeatedly affirmed that it is quite improper to bind a Master to act according to the principles of justice. We can affirm that He Who is *Mālik* is *Rahīm* and Bestower and Generous and forgives sins, but we cannot say that He adheres to justice in respect of His slaves and horses and cattle, inasmuch as the notion of justice is only applicable where there is a certain freedom on both sides. For instance, we can say concerning worldly sovereigns that they are just and treat their subjects with justice. So long as their subjects obey them, the rule of justice makes it obligatory upon them that, in return for the obedience of their subjects and the payment of their dues, the sovereign should safeguard their lives and properties and in times of need should help them out of his wealth. Thus, from one aspect sovereigns impose their commands upon their subjects and from another aspect the subjects impose their wishes upon the sovereigns. So long as these aspects operate in cooperation, the country remains at peace, but when either side commits a default the country ceases to be at peace. This shows that we cannot describe a sovereign as a true *Mālik* for he has to behave justly towards his subjects and his subjects have to behave justly towards him.

As regards God Almighty, we can call Him *Rahīm* on account of His *Mālikīyyat*, but we cannot call Him just. Any person who is owned by another cannot demand justice from his owner, though he can humbly supplicate for mercy. That is why the Holy Qur'ān does not designate God Almighty as just, because justice demands

mutual equality. God Almighty is Just in the sense that He acts justly as between creatures regarding their mutual rights, but He is not just in the sense that any creature of His might demand his right from Him as an associate. All His creatures belong to God and He has authority to treat them as He might wish. He might bestow kingdom upon whom He wills and He might make a beggar of him whom He so wills. He might cause anyone to die young or He might bestow a long life upon any. We ourselves when we own anything are free to bestow it as we might choose. Indeed God is Merciful; rather, He is the Most Merciful of all. By virtue of His mercy, and not out of any limits in consideration of justice, He provides for His creation. As we have repeatedly affirmed, the quality of *Mālikiyyat* and the quality of justice are inconsistent with each other. Having been created by Him, we have no right to demand justice from Him. We supplicate Him humbly for mercy.

It is most unbecoming for a creature to demand justice from God Almighty in His treatment of him. As everything relating to the nature of man is from God and all of man's faculties, spiritual as well as physical, are His bounty and a good action can be performed only through the support and strength bestowed by Him, it would be the height of ignorance to demand justice from Him relying upon one's good actions. We cannot consider such a teaching to be based on true knowledge. Indeed such a teaching is deprived of all true understanding and is full of folly. God Almighty has taught us in the Holy Qur'ān that to call God Just vis-à-vis His creatures is not only a sin, but a rank blasphemy.

Refutation of the Misguided notions of Christians

Short-sighted Christians, through lack of proper reflection, are involved in the false notion that justice and mercy cannot coexist in God Almighty, inasmuch as justice demands punishment and mercy demands forbearance. They fail to consider that the **justice of God Almighty is also a mercy** for it is all for the benefit of mankind. For instance, if God Almighty adjudges that a murderer should be executed this does not add anything to His Godhead. He ordains this so that mankind should not become extinct through killing each other. This is mercy for mankind and God Almighty has established this system of mutual rights between His creatures so that peace might be maintained and no group should trespass against another and thus create disorder. Thus all the punishments prescribed in the sphere of life, property, and honour are a mercy for mankind....

There is no conflict between justice and mercy. They are like two streams that run parallel to each other in their courses without one interfering with the other. We find the same principle in operation in worldly sovereignties. An offender is punished, but those who behave well and please the government become recipients of bounties and gifts.

It should be borne in mind that the basic attribute of God is mercy, and the notion of justice comes into operation after reason and law are established. That also is in a way a mercy. When reason is bestowed upon a person and, through his reason, he becomes aware of the limits set by God Almighty and His laws, he becomes subject to the operation of justice, but reason and law are not a condi-

tion for the operation of mercy. As God Almighty out of His mercy desired to exalt man above the rest of His creation, He prescribed the limits and rules of justice between them. It is a folly to imagine a contradiction between justice and mercy.

[Kitāb-ul-Bariyyah, Rūḥānī Khazā'in, Vol. 13, pp. 73-74]

Knowledge of God

A subtle question rises here: what is the nature of the knowledge of Almighty God through the perfection of which He is aware of the overt and the covert of every particle? It is true that reason cannot comprehend the true condition of that knowledge, yet it is entirely true to say that of all types of knowledge that can be conceived of that knowledge is more powerful and stronger and fuller and more complete. When we observe our own ways of acquiring knowledge and consider its diverse types, we find that the greatest and most certain and most absolute of all the types of knowledge is the knowledge that we possess concerning our own existence.

No man can in any condition forget his own existence or entertain any doubt concerning it. So far as our reason extends, we find this type of knowledge more powerful and stronger and fuller and more complete. We find it inconsistent with the perfection of God Almighty that His knowledge with regard to His creatures should in any way be less perfect than this, inasmuch as it would amount to a deficiency on the part of God Almighty, that He should not possess the highest kind of knowledge once could conceive of and it could be objected why God's knowledge fell short of the highest kind; was it by His own design or by some compulsion? It could not be

by His own design for no one deliberately permits a deficiency with regard to himself. Then how should God Almighty, Who loves perfection, permit such a deficiency concerning Himself? If it is said that it is by some compulsion, then it would follow that the compeller would be supreme over God Almighty in his powers and his strength, so that on account of that excess of strength he should be able to restrain God in His designs. But that is impossible in itself because nobody is supreme over God Almighty through whose obstruction He could be confronted with some compulsion. It is established, therefore, that God's knowledge is perfect.

We have already established that of all types of knowledge the most perfect is that which a person has with regard to his own existence. We have therefore to acknowledge that God's knowledge concerning His creation is like that knowledge though we cannot comprehend its true nature. Our reason tells us that the most certain and absolute knowledge is that which should exclude any distance or barrier between the knower and that which is to be known. That knowledge is of this type. As a man is not dependent upon other sources of knowledge in order to be aware of his own existence, to be animate and to consider oneself as an animate are so close to each other as to be identical. Such should be the knowledge of God Almighty concerning the whole universe. Here also there should be no difference and distance between the Knower and that which is to be known. This high quality of knowledge which God needs for the establishment of His Godhead can be predicated of Him, when it is accepted concerning Him that there is so much closeness and such relationship between Him and the subject of His knowledge, greater than which it is

not possible to imagine.

This perfect relationship with the subjects of His knowledge can exist only when all of them should have proceeded from Him and should be His creation. Their being must be dependent upon His Being. In other words, when the situation should be such that the true existence should be only His and all others should have proceeded from Him and should subsist with His support. Even after their creation, they should not be independent of Him, nor be separate from Him, but in truth after the creation of all things, He alone should be truly alive and all other life should have proceeded from Him and should exist only with His support. He alone should be subject to no limitation and everything else, souls as well as bodies, should be confined within the limits set by Him. He should comprehend everything; everything should be comprehended in His *Rubūbiyyat*. There should be nothing which should not have proceeded from His hand and should not be included within His *Rubūbiyyat*, nor should it exist without His support. It is only in such a situation that God Almighty would have a perfect relationship with the subjects of His knowledge. This relationship is referred in the Holy Qur'ān as:

وَتَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ ⁸⁷

We are closer to him than his jugular vein.

Similarly at another place it is said:

هُوَ الْحَيُّ الْقَيُّومُ ⁸⁸

That is to say: He alone sustains true life and everything else has proceeded from Him and has a life because of

⁸⁷ Qāf, 50:17 [Publisher]

⁸⁸ al-Baqarah, 2:256 [Publisher]

Him;

In truth He is the Life of all lives and is the Power of all powers....

If the soul is not accepted as having been created, then there would be no reason to assume that someone who bears the fictitious title of Permeshwar would have any knowledge concerning the reality of the soul, whose knowledge would extend to the ultimate limits of the soul. A person who has full knowledge concerning a thing has the power to make it also, and if he has not the power then his knowledge must be defective in some respect. In the absence of full knowledge, it would be difficult to distinguish between similar things, let alone to have the power of making them. If God Almighty is not the Creator of things then He not only suffers from the deficiency that His knowledge is incomplete, but it also follows that He would be subject to confusion in distinguishing between millions of souls and might often mistake the soul of X as the soul of Y. Partial knowledge often leads to such confusion. And if you assert that it does not, then produce some argument in your favour.

[Surmah Chashm Āryā, Rūḥānī Khazā'in, Vol. 2, pp. 221-226 footnote]

It might be asked that if full comprehension of a thing implies the power to create it then, as God's knowledge of His Own Being is perfect, is He the Creator of His Own Being or has He power to create the like of Himself? The answer to the first part is that were God Almighty the Creator of His Own Being, it would involve His being in existence before His coming into existence and this is an impossibility. God Almighty possessing complete knowledge of His Own Being means that, in this instance, the Knower and His knowledge and

that which is known are all the same and cannot be separated. There is here nothing which should be regarded as having been created. God's knowledge of His Own Being cannot be compared to anything else. In this instance, the Knower is not something apart from that which is known so that one may be designated as the Creator and the other as creation. The proper way to put it is that His Being is uncreated and is eternally and everlastingly Self-Existing and that is the meaning of God.

The second part of the objection is that God's complete knowledge of Himself means that He has the power to create His Own like. The answer to this is that God's power directs itself towards matters which are not inconsistent with His eternal attributes. It is true that God, if He so desires, can create that of which He has perfect knowledge, but it certainly does not follow that whatever He has the power to do He should proceed to do without regard to His perfect attributes. In the exercise of all His powers, He has regard to His perfect attributes and He has it in mind whether that which He wills is not contradictory of His perfect attributes. For instance, He has the power to burn a pious and righteous person in the fire of Hell, but His mercy and justice and attribute of reward would stand in the way, and, therefore, He never does it. In the same way His power is never inclined to destroy Himself for this would be contrary to His eternal life. He does not create His Own like because His attributes of Unity and Peerlessness, which are eternal, prevent Him from thinking in that way. It should be understood that to be unable to do something is one thing, but despite the power to do a thing, not to address Himself to something contradictory of His attributes, is quite another.

It is characteristic of God Almighty alone to know the hidden by virtue of His personal power and His personal condition. From ancient times, those who based themselves upon truth have believed that it is proper for God Almighty that He should know the hidden. This is a personal speciality of His. He has no associate in this attribute as He has no associate in His other attributes. It is, therefore, impossible for anyone to have personal knowledge of the hidden whether he is a Prophet or *Muḥaddath* or *Walī*. It is true, however, that favourites and chosen ones are given knowledge of hidden mysteries through revelation. This has been so since ancient times and continues today, but such experience is now confined to the followers of the Holy Prophet alone. [peace and blessings of Allāh be on him].

[*Ṭaṣḍīq-un-Nabī*, pp. 26-27 or *Maktūbāt-e-Aḥmadiyya*, Vol. 3, p.57]

Our Ever-Living and All-Sustaining God talks to me like one person talks to another. I ask Him something and supplicate Him and He answers in words full of power. If this should happen a thousand times, He does not fail to answer. In His words He discloses wonderful hidden matters and displays scenes of extraordinary powers till He makes it clear that He alone is the One who should be called God. He accepts prayers and intimates their acceptance. He resolves great difficulties and through repeated supplications revives those who are sick and very nearly dead. He discloses all these designs of His in advance through His words which relate to future events. He proves that He is the God of heaven and earth. He addressed me and told me that He would safeguard me against death by plague and all those who dwell in my house in piety and righteousness. Who else is there in this age except myself who has published such a revela-

tion and disclosed God's promise concerning the members of his family and other pious people who dwell within his house?

[Nasīm-e-Da'wat, Rūḥānī Khazā'in, Vol. 19, pp. 448-449]

In addition to all other normal conditions of man, ingrained in his nature, is the quest for a Transcendental Being for Whom there is a longing in his heart of hearts. The effect of this quest begins to be felt as soon as a child is born. As soon as it is born, it exhibits a spiritual characteristic which is that it leans towards its mother and entertains a natural affection for her. As its senses develop and the flower of its nature blooms, this attraction of love, which is inherent in it, begins to exhibit itself patently. It finds no comfort anywhere except in the lap of its mother. If it is separated from its mother and is put at a distance from her, its life becomes bitter, and though a heap of bounties may be placed before it, it finds its true comfort only in its mother's lap and nowhere else. Then what is this attraction that it feels towards its mother?

In truth, it is the **same attraction** which is vested in a child's nature for **God**. Every exhibition of affection by a person in fact proceeds from that very attraction, and the **restlessness of a lover** which a person experiences is in truth a reflection of that very love, as if he takes up diverse things and examines them in search for something that he has lost and whose name he has forgotten. A person's love of property, or children, or wife, or his soul being drawn towards the song of a sweet voiced singer, are in fact all **in search of the lost Beloved**. As man cannot perceive with his physical eyes the Imperceptible Being Who is latent in everyone like fire and yet is hidden from

everyone, nor can he find Him through the exercise of his imperfect reason, he has been subject to many errors in his understanding of Him and through his errors he renders to others that which is His due. God Almighty has mentioned an excellent illustration in the Holy Qur'ān that the world is like a great hall paved smooth with slabs of glass and a current of water flows underneath them which runs very fast. A person looking at the slabs of glass wrongly imagines them to be water also and is afraid of walking upon them as he would be afraid of walking upon water, though in reality they are only glass but very clear and transparent. Thus, these great objects in heaven like the sun and the moon etc. are transparent like glass and are worshipped by mistake. Behind them, there is a Higher Power at work which is flowing swiftly like water. It is the mistake of those who worship created things that they attribute to the glass all this activity which is being manifested by the Power behind it. This is the explanation of the verse:

رَأَيْتُمْ صَرَاحًا مُّسَمَّدًا مِنْ قَوَارِيرٍ⁸⁹

Revelation Needed for Attaining Absolute Certainty

As the Being of God Almighty, despite its brightness, is hidden beyond sight, the physical universe is not adequate for its true recognition. This is the reason why those who depended upon the physical system despite their careful consideration of its perfect orderliness which comprehends hundreds of wonders within itself, and despite their pursuit of astronomy and physics and philosophy to a degree which shows that they had pene-

⁸⁹ 'It is a palace paved smooth with slabs of glass.'—al-Naml, 27:45
[Publisher]

trated through heaven and earth, could not get rid of their doubts and suspicions and became involved in all types of errors and wandered far afield in their absurd fantasies. If they thought of the Being of the Creator, they proceeded only thus far that observing the great orderliness of the wise system they imagined that it should have a Creator. It is obvious, however, that this idea is incomplete and this understanding is imperfect, for to say that this system needs a God is not equal to saying that God in fact exists. This was only their conjectural understanding which cannot bestow satisfaction and contentment upon the heart, nor can it entirely remove doubts. This is not a cup which could quench the thirst of complete understanding which is inherent in man's nature. In fact, such imperfect understanding is very dangerous, for after a great deal of noise it leads to nothing.

So long as God Almighty does not affirm His Existence by His word, as indeed He has done, the mere observation of His handiwork does not afford satisfaction. For instance, if we see a room which is bolted from inside, our first reaction would be that there is someone inside who has put up the bolts for it is impossible to put up the bolts from outside. But if over a long period no one from inside should respond to repeated calls, we would have to abandon our assumption that there is someone inside and we would imagine that there is no one inside and that the bolts have been put up through some clever device. This is the case of the philosophers whose understanding does not go beyond the observation of God's work. It is a great mistake to imagine that God is like a corpse which has to be brought out of its grave by man. If God has to be discovered through human effort, all our hopes of such a God are vain.

Indeed God is the Being Who has ever called mankind to Himself by announcing: **I am present**. It would be impertinence to imagine that man has laid Him under an obligation through his understanding of Him and that if there had been no philosophers He would have remained unknown. It is another impertinence to enquire whether God has a tongue wherewith He can speak. Has He not created all heavenly bodies and the earth without physical hands? Does He not see the whole world without physical eyes? Does He not hear us without physical ears? Was it then not necessary that He should also speak?

It is not at all correct to say that all God's speaking has been left behind and that there is nothing in future. We cannot seal up His words and His speech in any age. Without doubt, He is ready to enrich the seekers from the fountain of revelation as He used to do before. The gates of His grace are as open today as they were at any time. It is true, however, that the needs for law and limitations having been fulfilled, all Messengerships and Prophethoods found their perfection at their last point, which was the person of our lord and master, the Holy Prophet [peace and blessings of Allāh be on him].

[Islāmī Uṣūl kī Philosophy, Rūḥānī Khazā'in, Vol. 10, pp. 363-367]

True knowledge about God depends upon this that we should reach the Living God Who speaks clearly to His favourites and bestows satisfaction and contentment upon them with His Majestic and delicious speech. He speaks to them as one man speaks to another and converses with them as a certainty that is beyond doubt or suspicion. He listens to them and responds to them and hearing their supplications He informs them of their ac-

ceptance. He proves to them that He is God on the one side by His majestic and delicious words, and on the other side, by His miraculous works and His Powerful and Mighty signs. To begin with, by way of prophecy He promises them His support and help and special guidance and then on the other side, in order to augment the greatness of His promises, He causes a whole world to oppose them. Those people use all their power and their deceit and all their devices to frustrate God's promises of support and help and supremacy which He makes to His favourites, but God brings to naught all their efforts. They sow mischief and God uproots it. They kindle a fire and God puts it out. They put forth their utmost efforts and God turns their designs against them.

The righteous ones of God are simple and straightforward and in the presence of God Almighty they are like children in the lap of their mother. The world opposes them because they are not of the world. All sorts of plans and devices are resorted to in order to destroy them. Peoples combine to put them to trouble, and all unworthy ones shoot arrows at them from the same bow, and all manner of calumnies and charges are invented against them, so that somehow they might be destroyed and all signs of them might be wiped off, but God Almighty fulfils His words all through their lives. They are honoured with God's true word which is clear and conclusive, and they are given knowledge of hidden matters, which is beyond the power of man, through the clear word of God, the Mighty and Powerful. On the other hand, through miraculous events which establish the truth of that which they had been told, their faith is strengthened and is further illumined. The kind of knowledge required by human nature for the true recog-

nition of God, is imparted through verbal and factual manifestation of the Divine so that not a particle of darkness is left.

This is the God through Whose verbal and factual manifestations, which comprise thousands of bounties and affect the heart powerfully, a person acquires a living faith and a true and holy relationship is established with God, which removes all personal dirt; and all weakness being excluded, inner darkness is dispelled by the fierce rays of heavenly light and a wonderful change is manifested. Therefore, the religion which does not present God as possessing these attributes and confines faith to ancient tales and fables and such matters as are not seen or heard, is certainly not a true religion. To follow such a fictitious god is like expecting a corpse to work like living beings. A god who does not prove his own existence afresh every time is as if he does not exist. He is like an idol which neither speaks nor hears nor answers questions, nor can he manifest his power in such a manner that even a confirmed atheist should not be able to doubt it.

[Brāhīn-e-Aḥmadiyya, Part V, Rūḥānī Khazā'in, Vol. 21, pp. 31-32]

OBJECTION: It is disrespectful to affirm that God speaks to man. What relationship can subsist between a mortal and the Eternal and Ever-Existing? What resemblance can there be between a handful of dust and Light itself?

ANSWER: This is a baseless objection. To meet it, it is enough to understand that the Noble and Gracious God has inspired the hearts of perfect human beings with untold eagerness for His own understanding, and has drawn them so powerfully to His love, affection and devotion

that they have been lost to their own selves. To propose in such a case that God would not desire to converse with them would be tantamount to saying that all their love and devotion are vain and that all their eagerness is only one-sided. Such a notion is utter nonsense. Can a seeker of One Who bestowed upon man the capacity to win nearness to Him and made him restless with His own love be deprived of the grace of converse with Him? Can it be true that to be lost entirely in the love of God is both possible and detracts nothing from God's dignity, but that the descent of revelation upon the heart of His true lover is impossible and improper and detracts from God's dignity? Man's plunging into the limitless ocean of God's love and stopping nowhere in that pursuit, is conclusive evidence that man's wonderful soul has been fashioned for the understanding of God. If it is not bestowed the means of perfect understanding, which is revelation, it would have to be said that God did not fashion him for His own understanding. Even the Brahmū Samājists do not deny that the soul of a man who possesses a true nature is hungry and thirsty for the understanding of God.

When it is agreed that a true man naturally seeks understanding of God, and it is established that the perfect manner of the understanding of the Divine is Divine revelation and nothing else, then if that means is impossible of attainment and to seek it is disrespectful, God's wisdom would be open to the criticism that He bestowed upon man eagerness for His Own understanding but did not bestow upon him the means of acquiring such understanding. In other words, He afflicted man with hunger but would not bestow upon him bread enough to satisfy his hunger, or that He afflicted man with thirst, but would not bestow upon him water enough to quench his

thirst. Wise people will understand that such a notion amounts to failure to appreciate God's great mercies. It is a strange logic of the Brahmū Samājists which proposes that the All-Wise Who has made it the good fortune of man that he should be able to witness to the full the rays of Godhead in this very life, so that he should be drawn towards God by this powerful attraction, that that Gracious and Compassionate One does not desire man to arrive at his needed good fortune and at his natural goal.

[Brāhīn-e-Aḥmadiyya, Rūḥānī Khazā'in, Vol. 1 pp. 230-232, footnote 11]

Whatever God has desired for man, He has in advance invested him with all the faculties that were needed for its achievement. For instance, the human soul possesses a capacity for love. A person through error might love another person and might choose someone as the object of his love, but sane reason can easily understand that this capacity for love has been vested in his soul so that he should love his true Beloved Who is his God, with his whole heart and his whole power and his whole eagerness.

Can we say that this capacity for love, which is vested in the human soul, and whose surge is limitless and at whose high tide man is ready to lay down his life, is inherent in the soul since the beginning of time? Not at all. If God has not created this relationship between man and Himself by vesting the capacity for love in the human soul then this capacity is a matter of chance; that by the good fortune of Permeshwar souls were inspired with the capacity for love and that if the chance had been otherwise and this capacity had not been found in the souls, nobody would have ever turned his attention to Permeshwar. Nor could Permeshwar have devised any plan

in this regard, because existence cannot⁹⁰ come out of non-existence.

But it should also be kept in mind that the demand of Permeshwar for His own worship and for righteous action proves that He has Himself invested the human soul with the capacity for love and obedience. He, therefore, desires that man in whom He has vested these capacities should devote himself to His love and obedience; otherwise, how can Permeshwar desire that people should love Him and should obey Him and should act in accordance with His will?

[Nasīm-e-Da'wat, Rūhānī Khazā'in, Vol. 19, pp. 385-386]

Need for Purification

قَدْ أَفْلَحَ مَنْ زَكَّاهَا⁹¹

(Urdu couplet):

He who loves the Holy One;

Must purify himself in order to find Him.

Every people claims that there are many among them who love God Almighty, but what needs to be known is whether God loves them or not. The proof of God's love is that first He removes the veil that prevents a person from believing with certainty in the existence of God. Because of this veil man admits the existence of God with dark and blurred understanding and very often at the time of trial denies His existence altogether. The removal of this veil cannot be achieved except through converse with God. A person drinks of the fountain of true under-

⁹⁰ According to the belief of the Āryās. [Translator]

⁹¹ 'Surely, he prospers who augments it.'—al-Shams, 91:10
[Publisher]

standing on the day when God addresses him and conveys to him the good news: **I am present.** At that stage man's understanding does not remain confined to conjecture or argumentation. He comes so near to God as if he sees Him. It is entirely true that perfect faith in God is achieved only when He informs a person of His Own existence.

The second sign of God's love is that He not only informs those dear to Him of His existence, but manifests especially to them the signs of His mercy and grace, by accepting their prayers concerning matters which are apparently beyond hope and informing them of it through His revelation and His speech. This reassures them that their God is Powerful Who hears their prayers and informs them of it and delivers them from difficulties. They then understand the mystery of salvation and are convinced of the existence of God. By way of awakening and warning, other people also might occasionally have the experience of true dreams, but the experience of the converse of God is something entirely different. It is vouchsafed only to those who are His favourites. When such a one supplicates God Almighty He manifests Himself to him with His glory and causes His spirit to descend upon him and intimates to him the acceptance of his prayer in His loving words. He who has this experience very frequently is called Prophet or *Muhaddath*.

[Hujjat-ul-Islām , Rūhānī Khazā'in, Vol. 6, pp. 42-43]

A servant displays his sincere love for God by his good behaviour, but God's response is astonishing. In response to the rapid advance of the servant, God rushes towards him like lightning and displays signs for him on earth and in heaven and becomes the friend of his friends and the enemy of his enemies. Even if five hundred million

people oppose him God humiliates them and makes them helpless like a dead insect. He destroys a whole world for the sake of that one person and makes His earth and heaven the servants of such a one. He blesses his words and sends down a rain of light on his dwelling. He puts a blessing in his clothes and his food and even in the dust upon which he treads. He does not let him die a failure and Himself answers all objections raised against him. He becomes his eyes with which he sees, and becomes his ears with which he hears, and becomes his tongue with which he speaks, and becomes his feet with which he walks, and becomes his hands with which he deals with his enemies. He personally takes on the enemies of his friend, draws His sword against the wicked ones who persecute him, and makes him victorious in every field. He conveys to him the secrets of His decrees. The very first purchaser of his spiritual beauty who comes forward after his good behaviour and personal love is God Himself. Then how unfortunate are the people who should live in such an age and such a sun should rise upon them and they should continue to sit in darkness.

[Brāhīn-e-Aḥmadiyya Part V, Rūḥānī Khazā'in, Vol. 21 p. 225]

After perfection of the spiritual structure, the flame of the personal love of God falls upon the heart of a person like a spirit and bestows upon him the condition of being ever present before God. Spiritual beauty manifests itself at its fullest when such a one arrives at his perfection. This spiritual beauty which might be called good behaviour far exceeds the beauty of countenance by virtue of its strong attraction. The beauty of countenance can only win the mortal love of one or two persons and soon declines. Its pull is very weak. But the spiritual beauty which has been called good behaviour is so strong in its

pull that it draws a whole world to itself so that every particle of heaven and earth is pulled towards it. This is the philosophy of the acceptance of prayer.

When a person possessing spiritual beauty who is penetrated by the spirit of Divine love, supplicates for an impossible or very difficult object and carries his supplication to the limit, then on account of his spiritual beauty, every particle of this universe is drawn towards him by the command of God Almighty, and such means are provided as are adequate for his success. Both experience and the Book of God establish that every particle of the world has a natural love for such a person and his prayers draw all particles towards him as a magnet draws iron, and extraordinary matters come to light on account of this attraction which are not mentioned in physics or in philosophy. Ever since the Creator has fashioned the world of bodies from particles, He has invested every particle with that attraction and every particle is a sincere lover of spiritual beauty and so also is every good soul because that beauty is the manifestation of truth. It was that beauty on account of which God commanded the angels:

أَسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ⁹²

There are many today like Iblīs who do not recognize that beauty, but that beauty has accomplished great things.

The same beauty was in **Noah**, out of regard for which the Lord of Honour and Glory destroyed all his enemies by the torment of water. Then **Moses** appeared with the same

⁹² 'Submit to Adam', and they all submitted. But Iblīs did not.—al-Baqarah, 2:35 [Publisher]

spiritual beauty, and he, after suffering for a few days, became the occasion for the ruin of Pharaoh. Then last of all the Chief of the Prophets and the best of mankind, our lord and master Muḥammad, the chosen one [peace and blessings of Allāh be on him] appeared with a grand spiritual beauty in praise of which it is enough to cite the verse:

دَنَا فَتَدَلَّى ۝ فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ ۝⁹³

This means that: That Prophet^{sa} drew closer to God and then leaned towards mankind and thus discharged fully that which was due to God and that which was due to man and demonstrated both kinds of spiritual beauty.

[Brāhīn-e-Aḥmadiyya Part V, Rūḥānī Khazā'in, Vol. 21, pp. 219-221]

In the article that was read out in the meeting, it was stated that Permешwar is free from anger, rancour, hatred and envy. Perhaps the meaning of the speaker was that in the Holy Qur'ān the word anger has been used with reference to God. In contrast, he desired to convey that the Vedās is free from any affirmation that God becomes angry. But this is his mistake. It should be borne in mind that no undue tyrannical wrath is attributed to God Almighty in the Holy Qur'ān. All that is meant is that, on account of His Holiness, God possesses an attribute which resembles wrath and that attribute demands that a disobedient one who persists in his rebellion should be chastised. God also possesses another attribute which resembles love and that demands that an obedient one should be rewarded for his obedience. The first attribute has been named **wrath** for the purpose of illustration, and the second one has been termed **love**. But

⁹³ al-Najm, 53:9-10 [Publisher]

neither His fury like human fury, nor is His love like human love. God Almighty has said in the Holy Qur'ān:

لَيْسَ كَمِثْلِهِ شَيْءٌ ۚ⁹⁴

That is to say: There is nothing like God or His attributes.

We enquire from the speaker why does Permeshwar, according to the Vedās, punish sinners, so much so that He degrades them from the status of humanity and makes them dogs, swine, apes and cats, etc. One has to admit that He possesses an attribute that demands such punishment. This attribute is described in the Holy Qur'ān as God's wrath....

If Permeshwar does not possess an attribute that demands that He should punish sinners, then why does He incline towards punishment? He must possess an attribute that demands recompense and that attribute is called wrath, but that wrath is not like the anger of man, but is suited to the dignity of God. That is the wrath that is mentioned in the Holy Qur'ān.... When God bestows His bounty upon those who act righteously, it is said that He loves them. When He punishes those who act viciously, it is said that He is angry with them. Thus as wrath is mentioned in the Vedās so is it mentioned in the Holy Qur'ān; the only difference being that according to the Vedās the wrath of God in its severity can turn men on account of their sins, into insects, etc. but the Holy Qur'ān does not carry God's wrath to such extremes. The Holy Qur'ān says that despite punishment God maintains the humanity of a person and does not condemn him to some other existence, which shows that according to the

⁹⁴ al-Shūrā, 42:12 [Publisher]

Holy Qur'ān God's love and mercy are greater than His wrath, and according to the Vedās the punishment of sinners is unlimited and Permeshwar is all anger and has no trace of mercy. It appears clearly from the Holy Qur'ān that a time will come when God will have mercy upon all the dwellers of hell.

[Chashma-e-Ma'rifat, Rūhānī Khazā'in, Vol. 23, pp. 46-50]

Kingdom of God Encompasses Heaven and Earth

The Gospel directs us to pray: "Our Father that art in heaven hallowed be Thy name, Thy kingdom come, Thy will be done on earth as it is in heaven. Give us this day our daily bread, forgive us our trespasses as we forgive those who trespass against us and put us not in temptation, but save us from evil for Thine is the kingdom and the power and the glory for ever."⁹⁵

But the Qur'ān says that the earth is not empty of God's Holiness which is proclaimed not only in heaven, but also on earth. As it is said:

وَأَنَّ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ 96
يُسَبِّحُ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ 97

These verses mean that:

Every particle of earth and heaven glorifies and proclaims the Holiness of Allāh and; everything in them is engaged in His glorification and praise.

The mountains remember Him, the rivers remember Him, the trees remember Him and many righteous ones are occupied with His remembrance. Whoever fails to

⁹⁵ Matthew 6:9-13 [Publisher]

⁹⁶ Banī Isrā'īl, 17:45 [Publisher]

⁹⁷ al-Jumu'ah, 62:2 [Publisher]

remember Him in his heart and by his tongue and does not humble himself before God is compelled to humble himself by being put through diverse types of torment by Divine decree. Whatever is recorded of the angels in the Book of God that they are completely obedient to Him, the same is said of every leaf and every particle in the earth. Everything is obedient to Him, not a leaf can fall without His command, no medicine can heal without His command, nor can any food prove agreeable without it. Everything prostrates itself at the threshold of God in extreme humility and worshipfulness and is occupied with His obedience. Every particle of the earth and mountains, every drop of the rivers and oceans, every leaf of trees and plants and all particles of men and beasts recognize God, obey Him and are occupied with His glorification and praise.

That is why God Almighty has said:

يُسَبِّحُ لِلَّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ⁹⁸

That is to say: Everything in the earth glorifies Allāh and proclaims His Holiness as does everything in heaven.

Then how can it be said that God is not glorified in the earth? Such a sentiment cannot be expressed by a person of perfect understanding. Of the things of the earth some obey the commandment of the law and some are obedient to Divine decrees and some are occupied with obedience of both. The clouds, air, fire and earth are all devoted to the obedience and glorification of God.

If any human being disobeys the commandments of Divine law, he follows the commandments of Divine decrees. No one is outside the ambit of these two com-

⁹⁸ al-Jumu‘ah, 62:2 [Publisher]

mandments. Everyone bows down to the heavenly kingdom in some form or the other. It is true that having regard to the purity and corruption of human hearts, heedlessness and remembrance of Allāh prevail in the earth by turns, but this ebb and flow does not occur by itself, but only in obedience to the Divine will. That happens which God wills. The alternation of guidance and error proceeds like the alternation of day and night according to the light and command of God and not by itself. Despite this, everything hears His voice and glorifies Him. But the Gospel says that the earth is empty of the glorification of God and the reason is indicated in the sentence that follows, namely, that the kingdom of God has not yet arrived on the earth. That is why God's will has not been put into effect on the earth as it operates in heaven. The teaching of the Qur'ān is altogether contrary to this. The Qur'ān states clearly that no thief, murderer, adulterer, disbeliever, disobedient one, rebellious one or offender can commit any evil upon the earth unless he is authorised from heaven. Then how can it be said that the kingdom of heaven does not operate upon earth? Does some adverse possession stand in the way of the enforcement of God's command on the earth? Indeed not.

God Himself made one law for the angels in heaven and another one for man on the earth. In His kingdom of heaven, God has given no choice to the angels. Obedience is inherent in their nature. They are not able to disobey. They are not subject to error or forgetfulness. But human nature has been given the choice of obedience and disobedience. As this choice has been given from above, therefore, it cannot be said that because of a disobedient person, God's kingdom has been excluded from the earth. God's kingdom is in operation all the time and

in every way. Yet it is true that there are two systems of law. One for the angels in heaven, which is the law of Divine decree which the angels cannot disobey, and there is another law which is in operation on earth that man has been given the choice of good and evil. But when a person supplicates God for power to overcome evil, then with the support of the Holy Spirit he can overcome his weakness and can safeguard himself against sin, as is the case with the Prophets and Messengers of God.

In the case of those who have been guilty of sin, asking for forgiveness can deliver them from the consequences of sin and they are spared chastisement in respect of it, for when light comes darkness is dispelled. Those offenders who do not beg for forgiveness suffer punishment for their offences. In these days, the plague has also descended upon the earth as punishment and the rebellious ones are being destroyed. Then how can it be said that the kingdom of God does not operate upon the earth?

Do not be misled by the thought that if there is a kingdom of God upon earth then why is any sin committed? Sins are also subject to the Divine law of decrees. Although the offenders put themselves outside the law of *Shari'ah* they cannot put themselves outside the law of decrees. Then how can it be said that sinners do not bend to the yoke of the Divine kingdom?

If Divine law were to take on extreme harshness and every adulterer were to be struck down by lightning, and every thief were to be afflicted by some disease whereby his hands would become rotten and fall away, and every rebellious one who denies God and His religion were to die of the plague, then before the expiry of a week the whole world would put on the garments of righteousness

and good behaviour. Thus, there is God's kingdom on earth, but heavenly law has bestowed this much freedom that offenders are not immediately seized with punishment. Yet, punishment is also continuously in force. Earthquakes happen, lightning strikes, volcanoes erupt and destroy thousands of lives, vessels sink, many lives are lost in railway accidents, storms are encountered, houses fall, snakes bite, wild beasts rend, epidemics spread and not one, but many doors of destruction are open which Divine law has appointed for the punishment of offenders. Then how can it be said that God's kingdom does not operate upon earth?

The truth is that the kingdom is there. Every offender has handcuffs around his wrists and chains around his feet, but Divine Wisdom has softened its law to a degree that the handcuffs and the chains do not manifest themselves immediately. But if an offender persists in his wrongdoing they carry him to hell and push him into a torment in which he neither lives nor dies.

In short, there are two systems of law, one is that which relates to the angels, which is that they have been created for obedience and their obedience is a characteristic of their bright nature. They cannot commit sin, but also they cannot make progress in goodness. The second system of law relates to mankind, which is that by their nature they can be guilty of sin, but they can also make progress in goodness. Both these natural laws are unchangeable and as an angel cannot become man, so man cannot become an angel. These systems of law are eternal and are not liable to change. The law that operates in heaven cannot operate on earth, nor can the law that operates on earth operate in respect of angels. If human defaults end in

repentance, man can be much better than angels for angels cannot make progress in goodness. Human sins are forgiven through repentance. Divine wisdom leaves some individuals free to commit sins so that thereby they should become aware of their weakness and may be forgiven through repentance. This is the law that is appointed for man and it is suited to man's nature.

Error and forgetfulness are characteristics of human nature and they are not characteristics of angels. Therefore, the law that regulates angels cannot be put in force in respect of men. It is an error to attribute any weakness to God Almighty. It is the consequences of the operation of law that are manifested upon the earth. Is God so weak that His kingdom and power and glory are limited to heaven or is it that there is some other god who is in adverse possession of the earth? The Christians should not emphasise that God's kingdom operates only in heaven and is not yet in operation on the earth, for they hold that heaven is nothing. If heaven, where God's kingdom should operate, is nothing and God's kingdom has not yet arrived upon earth, this would mean that God's kingdom does not rule anywhere. Whereas we observe with our own eyes that God's kingdom is in operation on the earth. According to His law, our lives come to an end and our conditions change continuously. We experience hundreds of types of comfort and pain. Thousands of people die by God's command and thousands are born, prayers are accepted, signs are displayed and the earth produces thousands of types of vegetables, fruits and flowers by His command. Then is all this happening without the kingdom of God? Heavenly bodies seem to continue in one condition and no outward change is felt with regard to them, which should indicate the existence of a Being

Who brings about change. But the earth is continuously undergoing change. Every day millions of people pass out of the earth and millions are born and in every way the control of a powerful Creator is felt. Is there still no kingdom of God on earth?

The Gospel puts forward no reason why the kingdom of God has not arrived on earth. It is true that Jesus prayed for deliverance all through the night in the garden and as it is recorded in Hebrews 5:7 that prayer was accepted, yet God did not have the power to deliver him. This according to the Christians, can be a reason for affirming that at that time there was no kingdom of God upon earth. But I have experienced greater trials and have been delivered from them. How can I deny the kingdom of God. Was that case in which I was, at the instance of Martyn Clarke, charged with conspiracy to murder in the court of Capt. Douglas, less grave than the case which was brought by the Jews against Jesus in the court of Pilate, on account of religious differences and not because of any charge of murder? But as God is the King of the earth as He is the King of heaven, He informed me in advance of that case that such a trial was coming and then He told me that I would be discharged. This was announced to hundreds of people in advance and in the end I was discharged. It was the kingdom of God which delivered me from this case which had been brought against me at the joint instance of Muslims, Hindūs and Christians. Thus not once, but scores of times, I witnessed the kingdom of God upon earth and I had to believe in the verse:

كَيْدُ مُلْكِ السَّمَوَاتِ وَالْأَرْضِ⁹⁹

⁹⁹ Al Ḥadīd, 57:3 [Publisher]

To Him belongs the kingdom of the heavens and the earth;

and I had to believe in the verse:

إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ¹⁰⁰

This means that: Heaven and earth obey Him and when He wills a thing and He says to it: Be; it happens at once.

Then He says:

وَاللَّهُ غَالِبٌ عَلَى أَمْرِهِ وَلَئِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنَّاظِمٌ¹⁰¹

That is to say: God's command over His will is supreme, but most people are unaware of His wrath and Omnipotence.

So much for the prayer taught in the Gospel which takes away man's hope of God's mercy and makes Christians forgetful of His *Rubūbiyyat* and they do not consider God capable of helping on earth till His kingdom should arrive upon the earth. As a contrast the prayer that God has taught to the Muslims in the Qur'ān teaches that God is not helpless in the earth like one dethroned, but that His system of *Rubūbiyyat*, *Raḥmāniyyat* and *Raḥīmiyyat* are in operation on the earth and that He has the power to help His worshippers and can destroy the offenders with His wrath. That prayer is as follows:

أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ○ الرَّحْمَنِ الرَّحِيمِ ○ مَلِكِ يَوْمِ الدِّينِ ○
إِلَهَاتِكَ تَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ○ لَاهِدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ○
صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ○¹⁰²

This means that: God alone is worthy of all praise. There is no deficiency in His kingdom. Nothing is awaited out

¹⁰⁰ Yā-Sīn 36:83 [Publisher]

¹⁰¹ Yūsuf, 12:22 [Publisher]

¹⁰² al-Fātiḥah, 1:2-7 [Publisher]

of His excellences which does not exist today, but would be achieved tomorrow. There is nothing vain in His kingdom. He provides for all the worlds. He bestows His mercy absolutely without any prior action on the part of man, and also in return for man's actions. He awards reward and punishment at their due time. We worship Him and seek His help and pray that He should show us the way of all bounties and should keep us away from the ways of His anger and of error.

This prayer which is set out in *Sūrah Fātiḥah* is the antithesis of the prayer taught in the Gospel, inasmuch as God's present kingdom of the earth is denied in the Gospel. Thus according to the Gospel neither God's *Rubūbiyyat*, nor His *Raḥmāniyyat*, nor His *Raḥīmiyyat* nor His *Mālikiyyat* is in operation on the earth because God's kingdom has not yet arrived upon the earth, but *Sūrah Fātiḥah* indicates that God's kingdom is in operation on the earth and thus all the essentials of the kingdom are set out in the *Sūrah*.

It is obvious that a king should possess the following qualities: He should have power to provide for people and *Sūrah Fātiḥah* proclaims that God is the Sustainer of the worlds. The second quality of a king should be that whatever his subjects should need for settling down in the earth should be provided out of his kingly mercy and not in return for any service. *Sūrah Fātiḥah* affirms this quality in God by calling Him *Raḥmān*. The third quality which a king should possess is that he should help his subjects towards achievement of that which they cannot achieve by their own efforts. The *Sūrah* affirms this quality by the use of the word *Raḥīm*. The fourth quality that a king should possess is that he should have power to

reward and punish so that social conditions should not be disturbed. The *Sūrah* affirms this quality in God by describing Him as *Mālik-i-Yaum-id-Dīn*. In short, the *Sūrah* presents all those essentials of kingship that prove that God's kingdom and kingly control are in operation on the earth....

Listen, the greatest understanding is that every particle of the earth is as much under the control of God as every particle of heaven is part of His kingdom, and that as there is a grand manifestation in heaven there is also a grand manifestation on earth. The manifestation in heaven is a matter of faith. An average person has not ascended to heaven nor witnessed that manifestation, but the manifestation of God's kingdom upon earth is clearly visible to everyone's eyes.

Every human being, however wealthy he might be, tastes of death contrary to his desire. Observe, therefore, how the manifestation of the command of the true King is visible upon the earth that when His command comes no one can delay his death for a second. When a person is afflicted with mortal illness, no physician is able to cure it. Reflect, therefore, what a manifestation of God's kingdom upon earth it is that His command cannot be rejected. How can it then be said that the kingdom of God upon earth is not yet, but will arrive at some future time?

In this age, God's commandment from heaven has shaken the earth with the plague so that it should be a sign for His Messiah. Who is it who can remove it without His command? Then how can we say that God's kingdom has not yet arrived upon earth? The wicked one carries on like a prisoner on earth and does not wish to die, but

God's true kingdom destroys him and the angel of death finally seizes hold of him. Then how can it be said that the kingdom of God has not arrived upon the earth? Every day by God's command millions of people die in an hour and millions are born by His Command and millions of the poor by His command become rich and millions of the wealthy become poor. Then how can it be said that God's kingdom upon earth is not yet?

In heaven there are only angels, but on the earth there are men and also angels, who are agents of God and are the servants of His kingdom. They guard the various enterprises of man, obey God all the time and send up their reports to Him. Then how can it be said that there is not the kingdom of God upon earth?

God has been known mostly through His earthly kingdom for everyone imagines that the mystery of heaven is a secret and cannot be witnessed. In recent times all Christians and their philosophers have denied the existence of heaven on which the Gospels base the whole kingdom of God, but the earth is in fact a globe under our feet and thousands of Divine decrees are manifested thereupon, which make us understand that all this change and birth and death is by the command of some Master. Then how can it be said that there is not yet the kingdom of God upon earth?

God, the Lord of Honour and Glory, has named neither heaven nor earth in *Sūrah Fātiḥah* and yet He has disclosed the reality to us by saying that God is *Rabb-ul-Ālamīn*. That is to say, all through creation, wherever there are bodies or souls, God is the Creator and Sustainer of all, Who provides for them all the time and administers them. His *Rubūbiyyat*, *Raḥmāniyyat* and *Ra-*

hīmiyyat are in operation all the time in all the worlds. It should be borne in mind that by the phrase *Mālik-i-Yaum-id-Dīn* in *Sūrah Fātiḥah*, it is not meant that reward and punishment would be awarded only on the Judgement Day. The Holy Qur’ān has repeatedly made it clear that the Judgement Day will be the time of the grand recompense, but that one type of recompense begins in this very world, which is indicated in the verse:

يَجْعَلُ لَكُمْ فُرْقَانًا¹⁰³

[Kashfī Nūḥ, Rūḥānī Khazā’in, Vol. 19, pp. 32-42]

According to the Holy Qur’ān, God is on earth as well as in the heaven, as He has said:

هُوَ الَّذِي فِي السَّمَاءِ إِلَهٌُ وَفِي الْأَرْضِ إِلَهٌُ¹⁰⁴

He it is Who is God in heaven and God on earth.

He has also said that no three are gathered together for secret consultation, but that God is the fourth among them.

He is Limitless as is said in the verse:

لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ¹⁰⁵

Eyes cannot reach His limit, but He reaches their limit.

It is also said in the Holy Qur’ān:

وَ تَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَنْجَلِ الْوَرِيدِ¹⁰⁶

We are closer to him than his jugular vein.

At one place, it is said that God comprehends everything and it is also said:

¹⁰³ ‘He creates discrimination between you.’—al-Anfāl, 8:30
[Publisher]

¹⁰⁴ al-Zukhruf, 43:85 [Publisher]

¹⁰⁵ al-An‘ām, 6:104 [Publisher]

¹⁰⁶ Qāf, 50:17 [Publisher]

أَنَّ اللَّهَ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ 107

Allāh surely supervenes between man and his mind.

It is also said:

اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ 108

That is to say: The heavens and the earth are lit up by the light of Divine countenance without which it is all darkness.

It is also said:

كُلُّ شَيْءٍ مِّنْ عِنْدِهَا قَائِمٌ ۗ وَ يَبْقَىٰ وَجْهَ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ 109

That is to say: Everything is subject to change and destruction, and the only One Who will endure is God.

Human nature is forced to confess that in this universe there is a Being Who is not subject to change and destruction and Who continues to survive all conditions, and He is God. But as sin and disobedience and all manner of unholy things are manifested in the earth, those who confine God to the earth in the end become worshippers of idols and created beings as has happened to the Hindūs.

Concept of 'Arsh in Islām

The Holy Qur'ān has made it clear that on the one side God has a close relationship with His creatures and that He is the life of every thing living and the support of every being. On the other side, to safeguard against the error lest anyone should conclude from the relationship between God and man, that man himself is God, as do

¹⁰⁷ al-Anfāl, 8:25 [Publisher]

¹⁰⁸ al-Nūr, 24:36 [Publisher]

¹⁰⁹ al-Raḥmān, 55:27-28 [Publisher]

the Vedāntists. It is also stated that He is above everything and is beyond everything and that His station is ‘*Arsh* (the Throne). The ‘*Arsh* is not something that has been created or something material. It is the name of the transcendental station which is beyond the beyond. It is not a throne on which God is to be imagined as being seated. It is the station which is beyond of beyond from creation and is a station of transcendence and holiness. As the Holy Qur’ān says, after establishing the relationship of Creator and created with everything, God settled Himself on the ‘*Arsh*. That is to say, despite all relationships He remained apart and did not mix with His creation.

God's being with everyone and comprehending everything is His **attribute of resemblance**. He has mentioned this attribute in the Holy Qur’ān to demonstrate His nearness to man. His being beyond of beyond from all creation and being above all and higher than all and farthest of all and being at the **station of transcendence and holiness**, which is far from creation and is called ‘*Arsh*, is the attribute of transcendence. God has mentioned this attribute in the Holy Qur’ān so that He should establish His Unity and His being without associate and having withdrawn from the qualities of creation. Other people have either adopted God's attribute of transcendence and have called Him *Nirgun*, or they have accepted Him as *Sargan* and have attributed such resemblance to Him as if He was the very creation itself. They have not combined these two attributes, but God Almighty in the Holy Qur’ān has shown His countenance in the mirror of both these attributes and this is **His perfect Unity**.

It is not the belief of the Muslims that the *‘Arsh* is a physical or created thing on which God is seated. You may go through the Qur’ān from the beginning to the end and you will not find it stated that the *‘Arsh* is something limited and created. God has repeatedly said in the Holy Qur’ān that He is the Creator of all things that have any existence. He is the Creator of heaven and earth, and souls and all their faculties. He is Self-Existing and everything exists because of Him. Every particle that exists is His creation. He has nowhere stated that the *‘Arsh* is something physical of which He is the Creator.... Wherever the word *‘Arsh* has been used in the Holy Qur’ān its meaning is the Greatness and Majesty and Supremacy of God. That is why it is not included among created things. There are four manifestations of the Greatness and Majesty of God Almighty. The Vedās call them four gods, but according to the idiom of the Holy Qur’ān they are angels.

[Nasīm-e-Da‘wat, Rūḥānī Khazā’in, Vol.19, pp. 453-456]

In the Holy Qur’ān by *‘Arsh* is meant the station which is higher than the rank of resemblance and is superior to every world and is beyond of beyond and is the station of Holiness and transcendence. It is not anything which is made of stone or brick or any other thing on which God is seated. That is why it is described as uncreated. As God Almighty says He manifests Himself to the heart of a believer, in the same way He says that He manifests Himself upon the *‘Arsh*. He affirms clearly that He supports everything and has not said anywhere that anything supports Him. The *‘Arsh* which is a higher station than the whole universe, is a manifestation of His attribute of transcendence.

We have explained it several times that since eternity, Divine attributes are of two kinds: the attribute of resemblance and the attribute of transcendence. As it was necessary to set out both attributes in His Word, for the declaration of His attribute of resemblance, He mentioned His hand and eye and love and anger in the Holy Qur'ān, and then to remove the suspicion of resemblance He stated at one place:

لَيْسَ كَمِثْلِهِ شَيْءٌ¹¹⁰

and at other places it is said that He settled Himself on the 'Arsh as, for instance, in the verse:

أَلَيْسَ الَّذِي رَفَعَ السَّمٰوٰتِ بِغَيْرِ عَمَدٍ تَرْوٰهُنَّ اَشْتَوٰى عَلَى الْعَرْشِ¹¹¹

Your God is the One Who raised up the heavens without any pillars, as you can see. Then He settled Himself on the Throne.

From the literal meaning of this verse, it would seem to follow that God was not settled on the 'Arsh before. The explanation of this is that the 'Arsh is nothing material, but is a state of being beyond of beyond which is God's attribute. God created heaven and earth and all other things and bestowed upon the sun and the moon and stars light from His own light by way of reflection and created man, metaphorically speaking, in His Own image and breathed into him His Holy attributes. He thus created a resemblance unto Himself. But as He is free from any resemblance He described His transcendence by the expression of 'settling on the Throne.' Despite having created everything He is not His very creation itself, but

¹¹⁰ 'There is nothing whatever like unto Him.'—al-Shūrā, 42:12 [Publisher]

¹¹¹ al-Ra'd, 13:3 [Publisher]

is apart from everything and is at a station which is beyond the beyond.

[Chashma-e-Ma'rifat, Rūḥānī Khazā'in, Vol. 23, pp. 276-277]

Another objection which is sometimes raised is that it appears from the Holy Qur'ān that on the Day of Judgement eight angels will bear aloft the 'Arsh, from which it is concluded that in this world four angels bear the 'Arsh aloft. Here a question arises that God Almighty is above having His Throne borne up by anyone. The answer is as you have just heard that the 'Arsh is nothing material which can be borne up or is capable of being borne up. The station of transcendence and Holiness is 'Arsh and that is why it is described as uncreated. A material object cannot be outside the creation of God. Whatever has been stated with regard to the 'Arsh is by way of metaphor. A reasonable person can understand that this objection is baseless.

The truth is that when God Almighty withdraws to the station where His attribute of transcendence covers all His other attributes and makes Him beyond of beyond and hidden of hidden, which station, in the idiom of the Holy Qur'ān, is called 'Arsh, then God rises above human reason and reason cannot reach Him. Then four of His attributes which have been named four angels which have been manifested in the world, disclose His hidden Being.

The first of these is His *Rubūbiyyat* through which He perfects man physically and spiritually. The manifestation of the body and soul is in consequence of the demand of *Rubūbiyyat*. In the same way Divine revelation and the manifestation of extraordinary signs are in consequence of the demand of *Rubūbiyyat*.

The second attribute which has been manifested is His *Rahmāniyyat* whereby He has provided numberless bounties for man without any action having preceded from man. This attribute also discloses His hidden Being.

The third attribute is His *Rahīmiyyat*. That means, that at first He bestows upon righteous people by virtue of His *Rahmāniyyat* the capacity for righteous action and then, as demanded by His *Rahīmiyyat*, He enables them to perform righteous actions and thus safeguards them against calamities. This attribute also discloses His hidden Being.

The fourth attribute is *Mālik-i-Yaum-id-Dīn*. This also discloses His hidden Being as by virtue of it He rewards the righteous and chastises the wicked. These four attributes bear aloft His '*Arsh*. That is to say, His hidden Being is recognized in this world through these attributes. This recognition will be doubled in the hereafter, that is to say, eight angels, instead of four, will bear aloft the '*Arsh*.

[Chashma-e-Ma'rifat, Rūḥānī Khazā'in, Vol. 23, pp. 278-279]

The Unity of God is a light which illumines the heart after the so-called outer and inner deities are totally negated, and it courses through every particle of man's being. It cannot be acquired by anyone on his own, but only through God and His Messenger. Man's function is that he should impose a death upon his ego and should discard the satanic vanity that he is a learned person. He should deem himself ignorant and should be occupied with supplication. Then the light of Unity would descend upon him from God and would bestow new life upon him.

[Ḥaḳīqat-ul-Waḥī, Rūḥānī Khazā'in, Vol. 22, p. 148]

As ever since the creation of the world the **recognition of God** is tied up with the recognition of a Prophet, it is impossible that the knowledge of Unity could be obtained except through a Prophet. A Prophet is a mirror for the beholding of God. It is only through this mirror that the countenance of God may be seen. When God Almighty desires to manifest Himself to the world, He sends a Prophet into the world who is the manifestation of His Powers and to whom He displays His *Rubūbiyyat*. Then the world realizes that God is.

It is a part of the Unity of God to believe in those who have been under the eternal law of God appointed as a means of the recognition of God. Without this belief, faith in the Unity of God cannot be perfected. It is not possible to achieve faith in the pure Unity of God, which is created from the fountain of perfect certainty, in the absence of heavenly signs and wonders which are displayed by the Prophets whereby they lead people to full understanding. They are a group that points to God and through whom God, Whose Being is imperceptible upon imperceptible and hidden upon hidden, manifests Himself. That hidden Treasure, Whose name is God, has ever been recognized through the Prophets. The acquisition of faith in the Unity of God, which is estimated as true Unity by God Himself, except through a Prophet, is as much opposed to reason as it is contrary to the experience of all seekers after God.

[Ḥaḳīqat-ul-Waḥī, Rūḥānī Khazā'in, Vol. 22, pp. 115-116]

The true Unity of God, the affirmation of which is demanded by God and upon which salvation depends, is to believe that God in His Being is **free from every associate**, whether it is an idol or a human being, or the sun or

moon or one's ego, or one's cunning or deceit; and to conceive of no one as possessing power in opposition to Him, nor to accept anyone as sustainer, nor to hold anyone as bestowing honour or disgrace, nor to consider anyone as helper or assistant; and to confine one's love to Him and one's worship to Him and one's humility to Him and one's hopes to Him and one's fear to Him. No Unity can be complete without the following three types of particularisation. First, there is the Unity of Being, that is to say, to conceive the whole universe as nonexistent in contrast with Him and to consider it mortal and lacking reality. Secondly, the Unity of attributes, that is to say, that *Rubūbiyyat* and Godhead are confined to His Being and that all others who appear as sustainers or benefactors are only a part of the system set up by His hand. Thirdly, the Unity of love and sincerity and devotion; that is to say, not to consider anyone as an associate of God in the matter of love and worship and to be entirely lost in Him.

[*Sirāj-ud-Dīn 'Īsā'ī ke Chār Sawālon kā Jawāb, Rūhānī Khazā'in, Vol. 12, pp. 349-350*]

Refutation of the Christians' Faith in the Unity of God

In these days, the Unity and Existence of God are subject to powerful attacks. The Christians have tried hard and have written a good deal on the subject, but whatever they have said or written, is about the God of Islām and not about a dead, crucified and helpless god. We affirm it confidently that whoever begins to write on the Existence and Being of God Almighty, would in the end have to revert to the God that is presented by Islām, because every leaf of the book of nature points to Him and naturally every man carries His impress within himself.

[*Malfūzāt, Vol. I, p. 83*]

The Christians should remember that it is **not at all established that Jesus was the Resurrection**, nor have the Christians been resurrected. They are dead more than the other dead, and lie in narrow and dark graves and are fallen into the pit of paganism. They neither possess the spirit of faith nor the blessings of such spirit. They have not achieved even the lowest grade of faith in the Unity of God, which is to abstain from the worship of creatures. They worship as creator one weak and helpless like themselves.

The Unity of God has three grades. The lowest grade is to abstain from the worship of any created thing like oneself, neither stone nor fire nor man nor any star. The second grade is that one should not be devoted to material means as if they were a sort of partner in the operation of *Rubūbiyyat*. One must concentrate on the Provider of means rather than on the means. The third grade is that having witnessed perfectly Divine manifestations, one should consider every other being as nonexistent including one's own self. Everything beside God Almighty, Who possesses perfect attributes, should appear as mortal to one's eyes. Spiritual life means that these three grades of faith in Unity should be achieved.

Now consider carefully that all eternal fountains of spiritual life have come into the world through Ḥaḍrat Muḥammad, the chosen one [peace and blessings of Allāh be on him]. It is only the Muslims, though they are not Prophets, who experience converse with God Almighty like the Prophets, and though they are not Messengers, God's bright signs appear at their hands, and the rivers of spiritual life flow through them and no one else can compete with them. **Is there anyone who would**

take up this challenge and, standing in opposition, would exhibit blessings and signs as an answer !!!

[Ā'īna-e-Kamālāt-e-Islām, Rūhānī Khazā'in, Vol. 5, pp. 223-224]

Evils of Associating Partners with God

I regret that I have not found words in which I should set out the evils of leaning towards anyone except God. People cringe before others and flatter them, which invokes the jealousy of God Almighty, and is tantamount to praying to people, from which God withdraws and which He casts aside. I set out the matter in a crude way, though it is not its true reality and yet it is easy to follow. A self-respecting man's jealousy would not tolerate another person establishing a relationship with his wife, as in such a case, he would consider his wretched wife worthy of being killed and very often that is what happens in fact. Similar is the jealousy of the Divine. Servitude and prayer are reserved for His Being. He does not approve that anyone else should be worshipped or should be called on in supplication. So remember well that to lean towards any beside Allāh is to cut asunder from Him. Prayer and Unity—for Prayer is the name of the proclamation of Unity in practice—are without blessing and vain when they are empty of humility and nothingness and are not pursued with a single-minded heart!

[Malfūzāt, Vol. I, pp. 167-168]

Associating others with God takes many forms and is called *shirk*. There is the obvious *shirk* in which Hindūs, Christians, Jews and other idol worshippers indulge, in which a man or stone or lifeless things or faculties or fictitious deities are worshipped as God. Though this form of *shirk* is still current in the world, yet this is the age of light and education, and reason is beginning to

abhor this form of *shirk*. It is true that some people subscribe to these stupidities as part of their national religion, yet at heart they are beginning to be repelled by them.

But there is another type of *shirk*, which is spreading secretly like poison and it is greatly on the increase in this age and that is that there is no trust in and dependence upon God Almighty.

We do not say, nor is it part of our faith, that means should be discarded altogether. For God Almighty has Himself urged the use of means and if means are not used to the extent to which they are necessary, this would be to dishonour human faculties and to defame the grand action of God Almighty in bestowing them. If means are discarded altogether, it would mean that all faculties which God Almighty has bestowed upon man should be left idle and should not be put to any use, which would amount to condemning God's action as vain and useless and therefore a great sin. Therefore, we do not at all mean, nor is it part of our religion, that means should be discarded altogether. The use of means up to the proper limit is necessary. Means are needed for the hereafter also. To carry out the commandments of God Almighty and to avoid vice and to carry out good works is all undertaken so that we should be at ease in this world and the next. Thus righteous conduct is a substitute for means. God has not forbidden use of means for the fulfilling of worldly needs. A public servant should discharge his duties, a cultivator of land should occupy himself with agricultural operations, a labourer should perform his labour so that all of them should be able to discharge the obligations that they owe to their family

and children and other relations and to their own selves.

All this is right up to the proper limit and is not forbidden; but when, transcending that limit, a person places all his trust in the means, that becomes *shirk* which casts a person far away from his true purpose. For instance, if a person says that had it not been for a certain factor, he would have died of hunger, or that if had it not been for a certain property or an occupation, he would have been in bad shape, or if it had not been for a certain friend, he would have been in trouble, this would be displeasing to God. He would not approve that a person should rely so much upon property, or other means or friends that he should stray far away from God Almighty. This is a very dangerous form of *shirk* which is patently contrary to the teaching of the Holy Qur’ān as God Almighty has said:

وَفِي السَّمَاءِ رِزْقُكُمْ وَمَا تُوعَدُونَ ¹¹²

and as He has said:

وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ ¹¹³

and as He has said:

مَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا ۖ وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ ¹¹⁴

and as He has said:

وَهُوَ يَتَوَكَّلُ عَلَى الصَّالِحِينَ ¹¹⁵

The Holy Qur’ān is full of verses that God is the Guard-

¹¹² ‘And in heaven is your sustenance, and also that which you are promised.’—al-Dhāriyāt, 51:23 [Publisher]

¹¹³ ‘And He who puts his trust in Allāh - He is sufficient for him.’—al-Ṭalāq, 65:4 [Publisher]

¹¹⁴ ‘He who fears Allāh - He will make for him a way out, and will provide for him from where he expects not.’—al-Ṭalāq, 65:3-4 [Publisher]

¹¹⁵ ‘And He protects the righteous.’—al-A‘rāf, 7:197 [Publisher]

ian of and provides for the virtuous. Then when a person relies wholly upon the means, and puts his whole trust in them, in so doing he ascribes to them some of the attributes of God, and sets them up as another god beside Him. When he leans towards one side, he advances towards *shirk*. Those who lean towards officials and receive bounties and titles from them, honour them as they should honour God and thus in a way worship them. This alone uproots a person's belief in the Unity of God and diverts him from his true purpose and casts him far away. The Prophets [peace and blessings of Allāh be on them] teach that there should be no conflict between Unity and material means and that each should keep to its proper place and that the end should be Unity. They desire to teach man that all honour and all comfort and all fulfilment comes from God. If anything else is set up in opposition to Him there would be a conflict in two opposites in which one would be destroyed. The Unity of God must always prevail. Means should be used but should not be deified.

Belief in Unity gives birth to the love of God Almighty, as one realizes that all benefit and loss is in His hands, that He is the true Benefactor and that every particle proceeds from Him without the intervention of anyone else. When a person achieves this holy condition, he is known as a believer in the Unity of God. One condition of belief in Unity is that man should not worship stones, or human beings, or anything else, and should express disgust and abhorrence against deifying them; the second condition is that no undue importance should be attached to material means. The third condition is that one's ego and its purposes should also be excluded and negated. Very often a person has in mind his own qualities and power and

imagines that he has achieved certain good with his own power and he depends so much upon his power that he attributes everything to it. Real faith in the Unity of God is achieved when a person negatives his own powers also.

[Malfūzāt, Vol. III, pp. 79-82]

The Christian doctrine is that those who do not believe in Trinity and do not subscribe to the atonement of Jesus would be condemned eternally to hell.... To confine Limitless God to three or four partners and to believe that each is perfect in himself and is yet in need of association, and to imagine that God was word in the beginning and that the same word that was God descended into the womb of Mary and acquired a body from her blood and was born in the usual manner and suffered all the ailments of childhood and when he grew up, he was seized and put upon the cross, is abominable *shirk*, whereby man has been deified. God is above descending into a womb and acquiring a body and being seized by His enemies.

Human nature rejects that God should undergo such suffering and that He Who is the Master of all Greatness and is the Fountainhead of all honour should permit such humiliation for Himself. The Christians admit that this was the first occasion of the humiliation of God and that He had never suffered such humiliation before. It had never happened before that God should have been established in the womb of a woman like the sperm. Ever since people had heard the name of God, it had never happened that He should have been born of a woman like a human child. The Christians admit all this and also admit that the three partners in the Godhead did not in

the beginning have three separate bodies, but that at a certain point in time, 1896 years ago, separate bodies were assigned to the three partners. The form of the father is like that of Adam, for He created Adam in His own image (see Old Testament, Genesis 1:27), and the son appeared in the form of Jesus (see John 1:1) and the Holy Ghost assumed the form of a dove. (see Matthew 3:16)....

According to the Christians, these three embodied gods are embodied forever and have separate beings forever and yet all three combined are One God. If anyone can tell us, we should like to know how could all these three be one and yet have separate eternal bodies. Let someone unite Dr. Martyn Clarke and Padre ‘Imād-ud-Dīn and Padre Thākar Dāss into one despite their separate bodies. We can confidently affirm that if the three are beaten into one and their flesh is mixed together, they who were created three by God cannot become one. Since three mortal beings, despite possessing the possibility of assimilation and division cannot become one, then how the three beings about whom the Christians do not admit of the possibility of assimilation and division, can be one?

It would not be improper to say that these three gods of the Christians are like three members of a committee and according to them every commandment is issued by them unanimously or by a majority, as if Godhead were a republican form of government and god **could not run the government on his own** and is dependent upon the decisions of the council.

Such is the compound god of the Christians; let him who wishes take a look at him.

The Christian religion is deprived of the Unity of God. These people have turned away from the True God and have made a new god for themselves who is the son of an Israeli woman. But is this new god all-powerful as the True God is? His own history bears witness against this. Had he been all-powerful, he would not have been beaten up by the Jews, would not have been taken into custody by the Romans and would not have been put upon the cross. When the Jews said that if he came down from the cross on his own, they would believe in him, he would at once have come down, but on no occasion did he demonstrate his power.

As for his miracles, they are far fewer than those of most other Prophets; for instance, if a Christian were to compare the miracles of Prophet Elias, which are set out in detail in the Bible and which include the revival of the dead, with the miracles of Jesus son of Mary, he would have to confess that the miracles of Prophet Elias were grander and more numerous than those of Jesus son of Mary. The Gospels repeatedly mention that Jesus used to drive out evil spirits from those who suffered from epilepsy and this is considered a great miracle, which is regarded as laughable by research scholars. It has now been established that epilepsy is caused by some weakness in the brain or some ulcer in the brain or by some other disease, but no one has asserted that it has anything to do with evil spirits....

Neither the birth of Jesus nor any of his miracles can be cited as proof of his godhead. God Almighty has mentioned the birth of John the Baptist along with the birth of Jesus in order to indicate that as the extraordinary birth of John does not take him out of the category of human

beings, so the birth of Jesus son of Mary does not prove that he was God....

Jesus possessed no extraordinary power. He was a humble person and was characterized by human weakness and lack of knowledge. The Gospels show that he had no knowledge of the hidden, he went to a fig tree in order to eat of its fruit and was not aware that there was no fruit on the tree. He confessed that he had no knowledge of the Day of Judgement. Had he been God, he should have known of the Day of Judgement. He possessed no Divine attribute and there was nothing in him which is not to be found in others. The Christians admit that he died. How unfortunate then is the sect whose god is liable to death. To say that he was revived after his death affords no comfort. What reliance can be placed in the life of one who is liable to death?

[Nasīm-e-Da‘wat, Rūḥānī Khazā’in, Vol. 19, pp. 378-382]

Of what use is a god some of whose faculties fell into a decline like some of the faculties of a person who grows old? Of what use is a god who cannot forgive the sins of his servants till he is flogged, spat upon, kept in custody, or nailed to the cross? We abhor a god who was subdued by the low Jews who had lost their own kingdom. We believe in the True God Who made a poor and helpless one of Mecca His Prophet and manifested His Power and Supremacy in the same age and to the whole world. When the King of Persia sent his emissaries to arrest the Holy Prophet [peace and blessings of Allāh be on him] God Almighty directed His Messenger to tell the emissaries that his God had the previous night killed their god. It is to be observed that on the one side is a claimant to godhood who is arrested by a Roman soldier and is

taken into custody and his night-long supplications are not accepted; and on the other side is a person who claims only to be a Prophet and God Almighty destroys kings who are opposed to him. For a seeker after truth there is a very helpful proverb:

يار غالب شو که تا غالب شوی¹¹⁶

What use have we for a religion that is dead and what benefit can we derive from a book that is dead and what beneficence can a god bestow upon us who is dead?

[Chashma-e-Masīhī, Rūḥānī Khazā'in, Vol. 20, p. 353]

That to which they call us is a low idea and a shameful doctrine. Can reason accept that a humble creature who possesses all the qualities of a man should be called god? Can reason tolerate that creatures should flog their Creator and that the servants of God should spit in the face of the Powerful God and should seize Him and should nail Him to the cross and that He should be helpless in their hands? Can anyone understand that a person should call himself God and should supplicate a whole night long and his supplication should not be accepted? Can any heart draw comfort from the idea that God should spend nine months in a womb and be nourished on blood and should be born wailing through the usual channel? Can any reasonable person accept that after an eternity of time God should assume a body and one part of Him should take the form of man and another should take the form of a pigeon and that these bodies should confine Him for ever.

[Kitāb-ul-Bariyyah, Rūḥānī Khazā'in, Vol. 13, pp. 86-87]

¹¹⁶ Make friends with the Supreme One so that you too should become supreme. [Publisher]

Poems in Glorification and Remembrance of Allāh

Praise of the Lord of All the Worlds (Urdū Poem)

How manifest is the light
Of the Source of all lights,
Turning the Universe into a mirror
For eyes to see His reflection.

When I saw the moon yester-night
I was overwhelmed with longing,
For it reminded me a little
Of the beauty of my Beloved Lord.

His eternal beauty
Has set our hearts afire;
Mention not to us the beauty
Of the Turk or Tartar.

O Beloved! Passing strange and wonderful
Is the spectacle of Your glory all around;
Whichever way we turn,
Is the path that leads to You.

Your own light burns bright
In the resplendent fountain of the sun;
In every star can be seen
The spectacle of Your glowing beauty.

With Your own hands have You
Sprinkled salt upon the souls,
Causing great commotion of love
Among Your anguished lovers.

You have invested each particle
With amazing qualities;
Who can ever decipher
Your boundless mysteries?

No one can fathom
 The extent of Your limitless power;
 Nor can anyone unravel
 The mysteries of this intricate knot.

It is Your beauty that lends charm
 To every beautiful face;
 So are the hues and colours of each flower and garden
 But a reflection of Your loveliness.

The love-laden glances of a beautiful face
 Ever remind us of You;
 Every curly lock points its finger
 In Your direction.

To every believer and non-believer,
 Your countenance alone should be the focal point;
 But alas! the sightless suffer
 From a thousand veils.

O my Beloved, Your enchanting glances
 Are like the sharp sword
 Which cuts off all bondages
 Of loyalty and love for others.

Only to win Your love
 Have I reduced myself to dust;
 Hoping, the pangs of separation
 May be assuaged a little.

Except when I am with You
 I am ever restless;
 Like the sinking heart of a patient,
 Life seems to be ebbing away.

Wherefore this noise in Your neighbourhood?
 Pray, tarry not!
 Lest some love-lorn lover
 Should perish unknown.

Devotion (Urdū Poem)

What was ours
 Is now wholly of the Beloved.
 As of today, we belong to the Beloved;
 And the Beloved belongs to us.

God be thanked, I have found
 That matchless gem;
 It matters not if the heart
 Of the people has turned to stone?

[Izāla-e-Auhām, Rūḥānī Khazā'in Vol. 3, p. 458]

Holy is He Who Watches over me (Urdū Poem)

Worship and praise belong to Him Who is Everlasting;
 He has not equal or His like.

He alone endures, all else is but perishable;
 To love others is only an idle tale.

All are others,
 He alone is the darling of my heart;
 The only cry of my heart:
 'Holy is He Who watches over me'.

Holy is His Divine might,
 Grandeur is His alone;
 Those close to Him stand atremble,
 And angels are awe-stricken.

His Mercy is all-pervasive;
 How can one be grateful enough?
 We are all His creation;
 Love Him we must.

To love others is contrary to His Pride
 Blessed be this day;
 Holy is He Who watches over me.

Every comfort we enjoy
 Is His Gift and Grace;
 Every heart is pledged to Him
 And is filled with His Grandeur.

We had better submit to Him alone,
 For in it lies all felicity and auspiciousness;
 Blessed be this day;
 Holy is He Who watches over me.

He alone is the Succour and Support of all;
 His mercy is manifest.
 He alone is Dear to us;
 He alone is our Beloved.

He alone is Indispensable;
 Everything other than Him is false.
 Blessed be this day;
 Holy is He Who watches over me.

The favour is Yours, O Lord;
 I am but an offering at Your threshold.
 You have granted the faith;
 You alone are the Protector at all times.

Your Grace covers us every moment;
 You are the Most Gracious, Ever-Merciful.
 Blessed be this day;
 Holy is He Who watches over me.

How can You be thanked enough;
 All that is mine, is Yours!
 You have filled my home with every bounty;
 All darkness vanished when Your light came;

Blessed be this day;
 Holy is He Who watches over me.

Epitaph of Mirzā Mubārak Aḥmad (Urdū Poem)

Mubārak Aḥmad, the darling of my heart,
 Pure of countenance, and pure of heart;
 He has departed from us today making the heart sad.
 He said "I feel sleepy"; those were his last words,
 But so soundly he slept as could not be awakened,
 We failed to wake him up though we tried hard;
 He was eight and a few months old when Allāh
 summoned him;
 The Caller is, indeed, the Dearest,
 For Him alone O my heart, lay down your life.

[Durr-e-Thamīn]

Seek Him Alone O Friends (Urdū Poem)

He watches over you while
 You set your heart upon others!
 What does He lack which
 You seek to find in the idols?

Reflecting upon the sun,
 We did not find that light which is His;
 When we turned to the moon,
 That too was not like the Beloved.

He is the One, has no partner,
 And is Imperishable;
 All others are prey to death,
 He alone is Eternal.

All goodness lie
 In loving Him;
 Seek Him alone, O friends,
 Idols are unfaithful.

Why are you fond
 Of this blighted abode?
 This place a veritable hell,
 Not a garden!

[Tashhīdh-ul-Adh-hān, December 1908]

Holy is He Who has humbled my opponents (Urdu Poem)

Lord! All might and power belongs to You;
By finding You, we attained fulfilment of all our
desires.

Every lover has carved for himself an idol;
But our Beloved alone has captivated our hearts.

He alone is the comfort of our soul and the darling of
our heart;

The same One Who is the Lord of the Creation.

He has dawned upon me through His blessings;
Holy is He Who has humbled my opponents.

My life is tied to the Beloved;
He alone is the Paradise and the Ultimate refuge.

To glorify Him, wherefrom can I seek the power?
A river of love flows in my heart.

How great are Your favours, O my Guide,
Holy is He Who has humbled my opponents.

Your grace knows no limits;
No moment is devoid of it.

Your mercy and favours are countless;
I no longer have the strength to thank You enough.

How great are Your favours, O my Guide,
Holy is He Who has humbled my opponents.

Which path should I follow to get to Your street?
What service should I render of which You are the
reward?

It is love alone which draws me so irresistibly;
It is the Divine alone through Whom I efface my ego.

What is love? Whom should I tell?
What secret is faithfulness? In whom should I confide?

How can I hide any longer this storm?
 Instead I had better scatter my dust to the four winds.

How far removed are we from the mundane world!
 Holy is He Who has humbled my opponents.

[Durr-e-Thamīn]

**Praise and Thanks be to the All-Powerful God
 (Persian poem)**

Praise and thanks be to the Lord God;
 It is because of Him that all existence found expression.

This universe is but a mirror of His countenance;
 Each and every particle leads the way to Him.

In the mirror of the heavens and the earth,
 His unique face is reflected in all its glory.

Each blade of grass is aware of His Being;
 Each branch points the way to Him.

The light of the sun and the moon is but a reflection of
 His light;
 Every manifestation is subject to His decree.

Each brain is but a secret among His secrets;
 Each step seeks the portals of His glory.

Every heart's desire is to relish the beauty of His
 countenance;
 Even the one that is lost is really in search of His path.

He created the sun, the moon and the earth;
 He displayed His creative might in millions of forms.

All these creations are but a register of His creativity;
 In which are contained an infinite number of mysteries.

He placed this book of nature before our eyes;
 To remind us of the path to righteousness.

So that you recognize the God Almighty
Who bears no resemblance to the world and all who
dwell in it.

So that it should be a criterion to judge the revelation
from the Beloved;
To enable you to recognize from among thousands, the
ones that are from the Friend.

So that all paths of imposture are blocked;
So that light and darkness can be told apart.

Then whatever the Lord God willed came to pass;
And His handiwork bore witness to His Word.

Idolators and all their pretence
Are pierced by the sharp arrows of these witnesses.

If you call someone else as Gracious God,
The heaven and the earth will spit in your face.

If you invent a son for Him Who is Unique,
All high and low will curse you.

This world is virtually proclaiming aloud:
That God is Unique, All-Sustaining, and without
partner.

He has nor father nor son nor wife;
He is Immutable since eternity.

If the rain of His grace were to slow down for a
moment,
All this creation and the universe would come to
nought.

Take a close look at the laws of nature,
So that you realize the greatness of the Lord of all the
worlds.

A Prayer to the Creator of Heaven and Earth (Persian Couplets)

O Creator of the heaven and earth!
 Open the door of mercy upon me.
 You know the anguish
 I hide from others.

O my Beloved, You are most Subtle and Refined;
 Come and permeate my entire being;
 So that Your Presence fills me
 With transports of joy and delight.

And if You decline this prayer, O Pure One,
 I will die of the pangs of separation;
 I will cry my heart out
 And the whole world will weep with me.

Whether You part from me with anger,
 Or show Your countenance to me with kindness;
 Whether You kill me or free me,
 How can I ever stop loving You!

[Brāhīn-e-Aḥmadiyya, Rūḥānī Khazā'in, Vol. 1, p. 613]

O God, the Relief of my Troubles! (Persian Poem)

O God, my Lord,
 You alone are the Cure of my troubles!

The remedy of our cries, You alone are the balm of our
 lacerated souls!
 And You alone are the comfort of our ailing hearts.

With Your compassion, You have borne every burden
 of ours;
 And with Your grace our trees bear fruit and flowers.

Through sheer grace and mercy You protect us and
 cover our sins;
 With absolute kindness, You are the Friend of the
 friendless.

When a helpless servant of Yours is heart-stricken,
All of a sudden You provide remedy for his ailment.

When a humble one is surrounded by darkness,
And so unexpectedly You cause myriads of suns and
moons to appear.

The beauty, the goodness and charm—all attained
perfection in You;
After seeing You, everything else loses its charm.

Wise is he who is madly in love with You;
He is the light of the company who is fond of You.

His faith suddenly comes alive
Who falls in love with You heart and soul.

Your love becomes evident from his face and;
From every nook and corner of his being Your
fragrance issues forth.

You grant him millions of favours by Your grace;
You make the sun and the moon to lie prostrate before
him.

You are ever ready to support him;
One look at him reminds us of Your face.

Many a marvel in this world
Do You exhibit for his sake.

You do the job and also get it done;
You Yourself make this bazaar flourish.

In an instant You turn dust into something valuable;
So that the whole world gains light from its
manifestations.

When You visit someone with grace;
You transform him from the mundane into the celestial.

Love (Persian Poem)

Love for You is panacea for a thousand ailments;
By Your face! To be captivated by You is freedom
indeed.

To seek refuge in You is not the way of the mad;
For to find refuge in You is ultimate wisdom.

I shall not conceal the wealth of Your love
For keeping Your love secret is an act of infidelity.

I am ready to shed my honour and life for You;
For true friendship lies in surrendering one's life to the
Beloved.

[Ā'īna-e-Kamālāt-e-Islām, Rūhānī Khazā'in, Vol. 5, p. 1]

My love (Persian Poem)

Mention not any king to me,
For I have placed my hopes at another threshold.

The Lord God, Who has granted life to the universe,
He is the Originator, the Creator, the Sustainer.

The Generous, All-Powerful, Reliever of problems,
The Merciful, the Compassionate, Who fulfils all needs.

I lie prostrate at His door, because it is said
'In this world one thing leads to another.'

Whenever I remember that Faithful Friend,
I forget all my friends and relatives.

How can I tie my heart to other than Him;
For I am so restless without Him!

Search not for my heart in my wounded bosom;
For I have pinned it to the apron-strings of the Beloved.

My heart is the Throne of the Beloved;
My head is an offering in the way of the Friend.

How can I describe the extent of His bounties on me;

For His grace is boundless!

How can I ever be able to count His favours;
For His favours are uncountable!

The kind of relationship I have with the Beloved,
Is beyond the comprehension of all.

I cry at His door,
As a woman cries in the pangs of childbirth.

All my time is saturated with His love;
How happy is the time! How blissful the days!

O the garden of my Beloved! I sing Your praises;
For You have freed me from the beauty of gardens and
the joy of spring.

[Hujjat-Ullāh, Rūḥānī Khazā'in, Vol. 12, p. 149]

Devotion (Persian couplets)

How beautiful You are, O Captivator of my heart!
How lovely are Your attributes, O Love of my life!

Ever since I beheld Your face, I have given my heart to
You;

Except of You, no one else remains in my world.

I can renounce both the worlds;
But any separation from You burns my bones.

It is easier to consign one's body into fire,
But any separation from You terrifies me out of my
wits.

[Haqīqat-ul-Wahī, Rūḥānī Khazā'in, Vol. 22, pp. 355-356]

Fighting for the Honour of the Beloved (Persian couplets)

O Eternal Friend, Your countenance is enough for me;
Your alley is better for me than a thousands gardens of
paradise.

Even though I look at another sight out of expediency,

All the time my eyes are focussed on You.

If someone attacks my honour,
My way is to show patience, like You do.

Who am I? and what worth is my honour?
My war is for the sake of Your honour.

[Brāhīn-e-Aḥmadiyya, part V, Rūḥānī Khazā'in, Vol. 21, p.153]

كل بركة من محمد صلى الله عليه و سلم فتبارك من علم و تعلم

“Every blessing is from Muḥammad on whom be peace and
blessings of Allāh.
Blessed is He Who taught and he who was taught.”
[Divine Revelation]

The Holy Prophet

Ḥaḍrat Muḥammad, the Chosen One
May Peace and Blessings of
Allāh be upon him

بعد از خدا بعشق محمد مخمرم
گر کفر ایں بود بخدا سخت کافرم

“After God I am inebriated with the love of Muḥammad^{sa};
If this is infidelity, then by God I am a great infidel.”

3

THE HOLY PROPHET^{SA}

Exalted Status of the Holy Prophet^{sa}

That light of high degree that was bestowed on perfect man was not in angels, was not in stars, was not in the moon, was not in the sun, was not in the oceans and the rivers, was not in rubies, emeralds, sapphires, or pearls; in short, it was not in any earthly or heavenly object. It was only in perfect man whose highest and loftiest and most perfect example was **our lord and master, the Chief of the Prophets, the Chief of all living ones, Muḥammad, the chosen one** [peace and blessings of Allāh be on him]. That light was bestowed on this man and, according to their ranks, upon all those who bore the same colour to some degree.... This dignity was found in its highest and most perfect form in our lord and master and our guide, the immaculate Prophet, the righteous one, testified to by the righteous, Muḥammad, **the chosen one** [peace and blessings of Allāh be on him].

[Ā'īna-e-Kamālāt-e-Islām, Rūḥānī Khazā'in, Vol. 5, pp. 160-162]

I always wonder **how high was the status** of this Arabian Prophet, whose name was Muḥammad, (thousands of blessings and peace be upon him). One cannot reach the limit of his high status and it is not given to man to estimate correctly his spiritual effectiveness. It is a pity that his rank has not been recognized, as it should have been. He was the champion who restored to the world the **Unity**

of God which had disappeared from the world; he loved God in the extreme and his soul melted out of sympathy for mankind. Therefore, God, Who knew the secret of his heart, **exalted him above all the Prophets and all the first ones and the last ones** and bestowed upon him in his lifetime all that he desired.

He is the fountainhead of every grace and a person who claims any superiority without acknowledging his grace is not a man but is the **spawn of Satan**, because the Holy Prophet has been bestowed the key to every exaltation and he has been given the treasury of every understanding. He who does not receive through him is deprived forever. I am nothing and possess nothing. I would be most ungrateful if I were not to confess that I have learnt of the true Unity of God through this Prophet. The recognition of the Living God we have achieved through this perfect Prophet and through his light. The honour of converse with God, through which we behold His countenance, has been bestowed upon me through **this great Prophet**. The ray of this sun of guidance falls like sunshine upon me and I continue illumined only so long as I am adjusted towards it.

[Ḥaqīqat-ul-Waḥī, Rūḥānī Khazā'in, Vol. 22, pp. 118-119]

O all ye who dwell upon the earth, and O all human souls that are in the east or in the west, I announce to you emphatically that **the true reality in the earth is Islām alone**, and the True God is the God Who is described in the Qur'ān, and the Prophet who has everlasting spiritual life and who is seated on the throne of glory and holiness, is Muḥammad, **the chosen one** [peace and blessings of Allāh be on him]. The proof of his spiritual life and holy majesty is that by following him and loving him we become

recipients of the Holy Spirit and are favoured with the bounty of converse with God and witness heavenly signs.

[Tiryāq-ul-Qulūb, Rūḥānī Khazā'in, Vol. 15, p. 141]

The man who in his being and his attributes and his actions and through his spiritual and holy faculties set an example of perfection, in knowledge and action and in sincerity and steadfastness, and was called the perfect man was Muḥammad [peace and blessings of Allāh be on him].... The man who was most perfect as man and as Prophet, and came with full blessings, and who through a spiritual revival and resurrection manifested the first Judgement in the world and revived the dead world, that blessed Prophet, **the Seal of the Prophets, the leader of the righteous ones, the pride of the Prophets, was Muḥammad, the chosen one** [peace and blessings of Allāh be on him]. Our Lord, send down on that beloved Prophet that mercy and blessing that Thou hast not sent down on anyone since the beginning of the world. Had that grand Prophet not appeared in the world then we would have no proof of the truth of lesser Prophets like Jonah, Job, Jesus son of Mary, Malachi, John, Zechariah, etc. Though they were favourites and honoured and were beloved ones of Almighty God, they are under obligation to this Prophet that they were accepted in the world as true Prophets.

O Allāh, send down Thy blessings on him and on his people and on his companions, all of them. Our last word is that all praise belongs to Allāh, Lord of the worlds.

[Itmām-ul-Ḥujjah, Rūḥānī Khazā'in, Vol. 8, p. 308]

When we estimate justly, then out of the whole series of Prophets, we find one of high courage and alive and greatly dear to God, the Chief of the Prophets, the pride and the crown of the Messengers, whose name is

Muḥammad Muṣṭafā and Aḥmad Mujtabā [peace and blessings of Allāh be on him]. By walking under his shadow for ten days one obtains that light which before him could not be obtained in a thousand years.... We have found every light by following the **immaculate Prophet** and whoever follows him will also find it and he will become so accepted of God that nothing will be impossible for him. **The Living God**, Who is hidden from people, will be his God and all **false gods** will be trodden under his feet. He will be blessed everywhere and Divine Power will be with him. *Peace be on him who follows the guidance.*

[Sīrāj-e-Munīr, Rūḥānī Khazā'in, Vol. 12, pp. 82-83]

Now under heaven there is only one Prophet^{sa} and only one Book. The Prophet is Muḥammad, the chosen one [peace and blessings of Allāh be on him] who is higher and more exalted than all Prophets and is the most perfect of Messengers and is the *Khātām-ul-Anbiyā'*, and the best of men by following whom we find God Almighty and all the veils of darkness are lifted and the signs of true salvation are witnessed in this very life. The Book is the Holy Qur'ān, which comprises true and perfect guidance and effectiveness, through which knowledge and understanding of the Divine are obtained and the heart is purified of human weaknesses; and being delivered from ignorance, heedlessness and doubts, a person arrives at the stage of complete certainty.

[Brāhīn-e-Aḥmadiyya, Rūḥānī Khazā'in, Vol. 1, pp. 557-558, sub-footnote 3]

There have been millions of pure-natured people in the world and there will be more in future, but we have found the best of all of them and the highest man of God, whose name is Muḥammad [peace and blessings of Allāh be on him].

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا
صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا¹¹⁷

We shall leave aside any mention of the holy ones from among those people whose circumstances have not been described in detail in the Holy Qur'ān. We shall express our view only with regard to the Prophets who are mentioned in the Qur'ān like Moses, David, Jesus and other Prophets [peace be on them]. We affirm it on oath, calling God to witness, that if the Holy Prophet [peace and blessings of Allāh be on him] had not come into the world, and the Holy Qur'ān had not been revealed, and we had not seen with our own eyes the blessings that we have witnessed, the truth of all past Prophets would have remained doubtful in our eyes.

No reality can be gathered from mere stories, for it is quite possible that they may not be true and it is also possible that the miracles that are attributed to these Prophets might be exaggerations, for no sign of them is visible today. We cannot even ascertain for certain from the Books revealed in the past that God truly exists, or that He speaks to man. But through the advent of the Holy Prophet [peace and blessings of Allāh be on him] all these stories became real. We now realize not merely as a statement, but as a matter of experience, what converse with the Divine means and how God's signs are manifested and how prayers are answered. All this we have discovered by following the Holy Prophet [peace and blessings of Allāh be on him] and what other people relate as stories we have witnessed it all. We have at-

¹¹⁷ 'Allāh and His angels send blessings on the Prophet. O ye who believe! You also should invoke blessings on him and salute him with the salutations of peace.' al-Aḥzāb, 33:57 [Publisher]

tached ourselves to a Prophet who manifests God to us.
A poet has put it beautifully:

*Muhammad of Arabia, King of both the worlds;
Whose threshold is safeguarded by the Holy Spirit.
I cannot call him God, but I do say;
To recognize him is to recognize God.*

How shall we express our gratitude to God who bestowed upon us the good fortune to follow the Prophet who is a sun for the souls of the righteous as there is a sun for the bodies. He appeared in a time of darkness and illumined the world with his light. He was neither tired nor fatigued till he purified all parts of Arabia from associating partners with God. He is the proof of his own truth for his light is present in every age and true obedience to him purifies a person as the clear and transparent water of a river cleanses dirty linen. Who has come to us with a sincere heart and has not witnessed that light, and who has knocked honestly on that door for whom it has not been opened? But the pity is that most people prefer the lower life and do not desire that higher light should enter into them.

[Chashma-e-Ma'rifat, Rūhānī Khazā'in, Vol. 23, pp. 301-303]

Knowledge of Allāh's Attributes granted to the Holy Prophet

قُلِّدْتَنِي زُذُنِي عِلْمًا¹¹⁸

This means: O my Lord! Grant me perfect knowledge of Your greatness, Your ways and Your attributes.

At another place it is said:

وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ¹¹⁹

¹¹⁸ Ṭā Hā, 20:115 [Publisher]

Reading these two verses together, we find that the Holy Prophet [peace and blessings of Allāh be on him] became the *foremost of the Muslims* because he was the most learned in the knowledge of Divine understanding. For this reason, his Islām is the highest of all and he is the foremost of the Muslims. Another verse also indicates the vastness of his knowledge as is said:

وَعَلَّمَكُمَا لَمْ تَكُن تَعْلَمُونَ وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا¹²⁰

(Part Number: 5)

This means that: God Almighty has taught you what you could not have learnt by yourself, and by His grace you are blessed more than anyone else.

That is to say, the Holy Prophet surpassed everyone in his knowledge and understanding of the divine and God Almighty perfumed him with the fragrance of divine understanding more than anyone else. Thus, God has appointed knowledge and understanding as the principal means of obtaining a true concept of Islām.

Though there are other means for obtaining such knowledge, like fasting, Prayer, supplication and carrying out all the Divine commandments, the number of which exceeds six hundred, yet the knowledge of the Greatness of God and of His Unity and of His attributes of Glory and Beauty is basic for everything. He who has a heedless heart and has no understanding of the Divine, cannot obtain the strength to observe the fast, perform Prayer, make supplication, or occupy himself with doing good. All righteous action is incited by understanding of the

¹¹⁹ ‘So am I commanded, and I am the first of those who submit.’—
al-An‘ām, 6:164 [Publisher]

¹²⁰ al-Nisā’, 4:114 [Publisher]

Divine and all the other means proceed from it and are its issue.

The beginning of this understanding is the reflection of God's *Rahmāniyyat* and is not the result of any action or any prayer, but is a gift of pure grace. He guides whom He wills and He lets go astray whom He wills.

This understanding is then fostered by righteous action and good faith, till it assumes the form of revelation and descending in the word of God, illumines the whole expanse of the bosom with the light which is called Islām.

Excellence of Obeying the Holy Prophet^{sa}

At the stage of perfect understanding, Islām does not remain a mere phrase, but all its reality that we have described is achieved and the human soul prostrates itself humbly before Divine Unity. Thereupon, from both sides it is announced: Whatever is mine is thine. That is to say, the human soul cries out and confesses: Lord whatever is mine is Thine; and God also speaks and conveys the good news: O My servant, the heaven and earth etc. that are with Me are with thee also. This stage is indicated in the verse:

قُلْ يٰعِبَادِيَ الَّذِيْنَ اَسْرَفُوْا عَلٰٓى اَنْفُسِهِمْ لَا تَقْنَطُوْا مِنْ رَّحْمَةِ اللّٰهِ
 اِنَّ اللّٰهَ يَغْفِرُ الذُّنُوْبَ جَمِيْعًا¹²¹

(Part Number: 24)

Say: O my servants who have committed excesses against your own selves despair not of the mercy of Allāh, surely Allāh will forgive all sins.

In this verse instead of: *O servants of Allāh*; the Holy Prophet [peace and blessings of Allāh be on him] was

¹²¹ al-Zumar, 39:54 [Publisher]

commanded to say: *O my servants*. This verse was revealed in this form so that God Almighty might convey the good news of limitless mercies and might comfort those who are broken-hearted in consequence of their sins. Thus, Allāh the Glorious desired to exhibit a sample of His mercies and to make it manifest to what extent He honours His faithful servant with special favours. By adopting the form: *Say: O my servants*; God in effect said: Look at My beloved Messenger and see at what high rank he has arrived through his perfect obedience to Me that now all that is Mine is his. He who desires salvation should become his servant. That is to say, he should obey him so perfectly as if he was his slave. Then whatever sins he might have committed will be forgiven him. The word ‘*abd*’ in Arabic idiom also means slave as it is said:

122 . . . وَكَعْبِدْ مَوْلَىٰ غَيْرِ اللَّهِ شُرَكَاتٍ

In the verse to which we have drawn attention, it is indicated that he who desires salvation should establish the relationship of a slave with this Prophet. That is to say, he should not step outside his commandment and should consider himself bound to his obedience as a slave is bound and he would then obtain salvation. One pities those benighted souls who bear such rancour towards the Holy Prophet [peace and blessings of Allāh be on him] that they consider that names like Ghulām Nabī, Ghulām Rasūl, Ghulām Muṣṭafā, Ghulām Aḥmad and Ghulām Muḥammad, amount to associating the Holy Prophet [peace and blessings of Allāh be on him] with God, whereas the verse indicates that these names are a means of salvation. As ‘*abd*’ implies that a person so named

¹²² ‘A believing slave is better than an idolater.’—al-Baqarah, 2:222
[Publisher]

should refrain from every kind of freedom and self-direction and should be completely obedient to his master, therefore, the seekers after truth have been urged that if they wish to attain salvation they should adapt themselves to this condition. This verse has the same connotation as the verse:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ¹²³

Perfect following demands that devotion and full obedience which is conveyed in the expression ‘*abd*. The verse: *Say: O my servants*; means in effect: *Say: O my followers*, who are involved in sins, despair not of mercy of Allāh; for Allāh, through the blessing of your following me, will forgive all your sins. If the word servants in this verse is construed as meaning the servants of Allāh, the meaning of the verse is perverted for it cannot be true that God Almighty would forgive all idol worshippers and disbelievers without their believing in and following the Holy Prophet [peace and blessings of Allāh be on him]. Such an interpretation would be contrary to the express directions of the Holy Qur’ān.

It should be remembered that the purport of the verse is that those who become the sincere servants of the Holy Prophet [peace and blessings of Allāh be on him] will be bestowed the light, the faith, the love and the passion which will deliver them from all that is beside Allāh, and they will be freed from sins and will be bestowed a pure life in this world and they will be delivered from the narrow and dark graves of human passions. This is indicated by the *Hadīth*:

¹²³ ‘Say, If you love Allāh, follow me: then will Allāh love you and forgive you your faults.’—Āl-e-‘Imrān, 3:32 [Publisher]

انا الحاشر الذى يحشر الناس على قدمي¹²⁴

That is, I am the resurrector at whose footsteps the dead are raised.

The Holy Qur'ān is full of the idiom that the world had died and that God Almighty revived it through sending the Holy Prophet [peace and blessings of Allāh be on him] as is said:

اعلموا ان الله يحيى الارض بعد موتها¹²⁵

Know that Allāh revives the earth after its death.

In the same way, it is said with reference to the companions of the Holy Prophet [peace and blessings of Allāh be on him]:

وايداهم يذرع منه¹²⁶

This means that God helped them with the Holy Spirit.

The help of the Holy Spirit is that it revives the hearts, delivers from spiritual death, bestows pure faculties, pure senses and pure knowledge, and carries a person to the station of nearness to God through certain knowledge and conclusive arguments.... This knowledge on which salvation depends cannot be obtained without that life which is bestowed through the Holy Spirit. The Holy Qur'ān affirms it emphatically that that spiritual life is obtained only through following the Holy Prophet [peace and blessings of Allāh be on him] and that all those who repudiate obedience to him are dead and do not possess that life. Spiritual life means the intellectual and active faculties which are brought to life by the Holy Spirit.

¹²⁴ Bukhārī

¹²⁵ al-Ḥadīd, 57:18 [Publisher]

¹²⁶ al-Mujādilah, 58:23 [Publisher]

The Holy Qur'ān shows that the commandments of God to which He desires man to conform are six hundred. In consonance with this the wings of Gabriel are also six hundred. Till the egg of humanness lies under the wings of Gabriel bearing these six hundred commandments, it cannot hatch the baby of being completely lost in Allāh. The reality of man has the capacity of six hundred eggs. A person whose six hundred eggs are covered by the six hundred wings of the capacity of Gabriel is the perfect man whose spiritual birth is perfect and whose life is perfect. If one looks with care one finds that the spiritual issue of the egg of humanness which by the blessing of the following of the Holy Prophet [peace and blessings of Allāh be on him] were born to the Holy Spirit, are more perfect and complete than the spiritual children of all the other Prophets. This is indicated by the verse:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ ۚ

You are the best of people who have been created for the good of mankind.

[Ā'ina-e-Kamālāt-e-Islām, Rūhānī Khazā'in, Vol. 5, pp. 186-197]

Revival of the Faith in Unity through the Holy Prophet^{sa}

The Holy Prophet [peace and blessings of Allāh be on him] came into the world to bestow hearing on the deaf, who had continued in that condition for hundreds of years. Who is blind and who is deaf? The one who does not accept the Unity of God and who does not accept this Prophet who revived the Unity of God on the earth. The same Prophet who converted the wild ones into men and then converted them into men possessing true moral qualities, then dyed them in the **Divine colour** of those

¹²⁷ Āl-e-'Imrān, 3:111 [Publisher]

who establish **their relationship with God**; the same Prophet, the sun of righteousness, at whose feet thousands of those who had died of paganism and atheism and evil living were revived and came to life and a sample of the Judgement Day was exhibited. It was not mere talk like that of **Jesus**. The Prophet who appeared in **Mecca** and dispelled the darkness of paganism and that of the worship of man, was the **true light of the world**, who found the world in darkness and bestowed such light upon it that he converted a dark night into day.

What was the world before his advent and what did it become after it? This is not a question that is difficult to answer. If we are faithful our conscience will tug at us to persuade us to believe that before **that great personage** the greatness of God had been forgotten by the people of every country and it had been assigned to **avatārs, stones, stars, trees, animals, and mortal men**, and despised creation was seated in the place of that **Lord of Glory and Holiness**. It is true that if these men and animals and trees and stars were in fact God, **Jesus** being one of them, then this Prophet was not needed, but if they were not God, the **claim that our lord Muḥammad** [peace and blessings of Allāh be on him] **made on the hill of Mecca** has a grand light attending upon it. What was that claim? It was that God, having found the world in the deep darkness of associating partners with God, had sent him to dispel that darkness. It was not only a claim, but a claim fully established by the Holy Prophet^{sa}.

If the superiority of any Prophet can be established by such works as proclaim true sympathy with mankind exceeding that of all other Prophets, then, O ye people, arise and bear witness that in this respect Muḥammad

[peace and blessings of Allāh be on him] **has no equal in the world....** Blind worshippers of creatures have not recognized that great Prophet^{sa} who set forth thousands of examples of true sympathy with mankind. I perceive, however, that the time has arrived when this Holy Messenger^{sa} would be recognized. If you wish you might **record my statement** that henceforth the **worship of the dead** will decline daily till it disappears altogether. Will man set himself up against God? Will a despised drop frustrate the designs of God? Will the projects of mortal man disgrace Divine commandments? **O ye who can hear, listen, and O ye who can reflect, consider and remember that truth will be proclaimed and he who is the true light will shine forth.**

[Majmū‘a Ishtihārāt, Vol. 2, pp. 305-307]

It is my personal experience that to obey the Holy Prophet [peace and blessings of Allāh be on him] with a sincere heart and to love him, ultimately makes a person beloved of God. God creates in his heart a burning for His Own love and such a one, withdrawing his heart from everything else, leans towards God and his affection and desire remain only for God Almighty. Thereupon a special manifestation of Divine love falls upon him and, bestowing upon him the full colour of love and devotion, pulls him towards itself with great force. He then overcomes his passions and from every direction extraordinary works of God Almighty appear as signs in his support and to help him.

[Ḥaqīqat-ul-Wahī, Rūḥānī Khazā’in, Vol. 22, pp. 67-68]

It is my personal experience that through invoking blessings upon the Holy Prophet [peace and blessings of Allāh be on him], Divine grace in the shape of wonderful light

proceeds in the direction of the Holy Prophet [peace and blessings of Allāh be on him] and is absorbed into his breast and then issuing therefrom numberless streams of it reach everyone deserving them according to his capacity. Certainly, no grace can reach anyone without the agency of the Holy Prophet [peace and blessings of Allāh be on him]. Invoking blessings on the Holy Prophet [peace and blessings of Allāh be on him] brings into movement his throne from which these streams of light issue. He who desires to obtain the grace of God Almighty should invoke blessings on him persistently, so that divine grace might be moved.

[al-Ḥakam, 28 Feb. 1903, p. 7]

One night this humble one invoked blessings on the Holy Prophet [peace and blessings of Allāh be on him] to such a degree that my heart and soul were filled with its fragrance. That night I saw in my dream that angels were carrying water skins full of light into my house and one of them said to me: These are the blessings that you invoked upon Muḥammad [peace and blessings of Allāh be on him].

[Brāhīn-e-Aḥmadiyya, Rūḥānī Khazā'in Vol. 1, p. 598, sub-footnote 3]

Bounties of Allāh upon the Followers of the Holy Prophet^{sa}

We should not let a doubt enter our minds how a mere follower can partake of the names, attributes, and praises of that accepted Messenger [peace and blessings of Allāh be on him]. It is true that in reality even a Prophet cannot share equally in the holy excellences of the Holy Prophet [peace and blessings of Allāh be on him]. Indeed even all the angels cannot claim equality in that respect, let alone that anyone else should share in his excellences. But O seeker after truth, may God guide you aright, listen care-

fully to this. With the object that the blessings of that accepted Prophet [peace and blessings of Allāh be on him] should be displayed forever and that the perfect rays of his light should confound and refute his opponents, God Almighty has made the following arrangement by His wisdom and mercy. Some individuals out of the followers of Muḥammad [peace and blessings of Allāh be on him] who obey him with thorough humility and falling prostrate on the threshold of humbleness are completely lost to their ego, being found by God like a clear mirror, exhibit the blessings of the Holy Prophet [peace and blessings of Allāh be on him] in their humble selves. Whatever praise is bestowed upon them by God and whatever signs and blessings are manifested by them, the true source of all their praise and the perfect fountainhead of all those blessings is the Holy Prophet [peace and blessings of Allāh be on him]. In reality and in their perfection, those praises are worthy only of him and he is their perfect exemplar, but as the follower of the way of the Holy Prophet [peace and blessings of Allāh be on him] becomes through his perfect obedience like a reflection of the Holy Prophet [peace and blessings of Allāh be on him], the divine lights which are focussed on and manifested in the holy being of the Holy Prophet are also manifested and reflected in his followers. The appearance in the shadow of the whole form and manner of the reality is a matter that is not hidden from anyone. This shadow is not established in itself and no superiority is in reality present in it. All that appears in it is a picture of the real one which is manifested in the reflection. Do not, therefore, consider it a loss that the inner lights of the Holy Prophet [peace and blessings of Allāh be on him] reach those who are perfectly obedient to him out of

his followers.

Two great matters result from this reflection of lights, which, like permanent grace, manifests itself in some members of the following of Muḥammad [peace and blessings of Allāh be on him]. One is that the extreme perfection of the Holy Prophet [peace and blessings of Allāh be on him] is thereby displayed; for a torch from which other torches can be lit and are ever lit, is better than a torch from which no other torch can be lit. Secondly, the perfection of the Muslims and their superiority over the followers of other religions is established by this permanent grace and the proof of the reality of the religion of Islām are furnished afresh and reliance is not had only upon the past. This is the manner in which the lights of the truth of the Holy Qur'ān shine forth like the sun, and the proof of Islām is established conclusively as against its opponents, and the disgrace, humiliation and frustration of the enemies of Islām is made manifest. They observe in Islām those blessings and light the like of which they cannot find in the ministers and pundits of their own religion. *Consider this well, O true seeker, May Allāh help you in your search....*

How great is the station of the *Khātam-ul-Anbiyā'* [peace and blessings of Allāh be on him] and how excellent is the bright effectiveness of this sun of righteousness that obedience to him makes someone a perfect believer and someone else a recognizer of God and bestows upon a third one the rank of a Sign of Allāh and a Proof of Allāh and bestows upon him Divine praise.

[Brāhīn-e-Aḥmadiyya, Rūḥānī Khazā'in Vol. 1, pp. 268-271, sub-footnote 1]

Ever since the appearance in the world of the sun of righteousness in the blessed person of the Holy Prophet

[peace and blessings of Allāh be on him] up to this day, thousands of persons who possessed the capacity and the ability, by following the Divine word and obeying the Holy Prophet [peace and blessings of Allāh be on him], have arrived at the high ranks that we have mentioned and continue to do so. God Almighty continuously bestowed upon them such favours, bounties, support and help that it is proved to those possessing clear sight that such people are Divine favourites, who are under the grand shadow of Divine bounty and are recipients of great grace. Observers can see clearly that these people are honoured with extraordinary favours and are distinguished by wonderful signs and perfumed with the fragrance of love and enjoy the pride of being accepted of God. The light of the All-Powerful so fills their companionship, their attention, their resolve, their moral qualities, their way of living, their joy, their anger, their desire, their dislike, their movement and their rest, their speech and their silence, and their outer and inner selves, as a clear and transparent glass receptacle is filled with excellent perfume.

By the grace of their companionship and their relationship and love, that is achieved which cannot be achieved by great effort. By establishing a relationship with them and thinking well of them, one's faith assumes a new complexion and strength is gained for the display of good morals. The tendency of the ego towards clamour and sinfulness begins to be restrained and contentment and sweetness are generated. According to one's capacity, the eagerness of faith surges up, and love and devotion are manifested, and delight in the remembrance of Allāh increases. A person who keeps their company for a long time is compelled to confess that in the strength of their

faith, in their moral qualities, their cutting off from the world, their attention towards God, their love of the Divine, their kindness towards God's creatures and in fidelity, acceptance of the will of God and steadfastness, they occupy such high rank as is not equalled in the world. Sane reason immediately discovers that the chains and shackles in which other people are bound have been removed from their feet, and that the narrowness and constriction whereby the bosoms of other people are constricted and fatigued, have been removed from their bosoms. They are honoured by continuous converse with the Divine and they are accepted as a means of approach between the Divine and His eager servants for the purpose of gaining direction and guidance. Their brightness illumines other hearts.

As vegetation bursts forth at the approach of spring, in the same way, at the advent of such holy persons, natural lights surge inside pure souls and the heart of every fortunate one desires to bring into display, with full effort, its capacities, and is delivered from the veils of deep sleep, and is relieved of sinfulness, the stains of vice, and the darkness of ignorance and unawareness. Their blessed age has such a characteristic and there is such spreading of light in it that every believer and seeker after truth, according to the strength of his faith, without any apparent cause, perceives in his soul an expansion and an eagerness for religion and an increase in and strengthening of resolve. Every sincere one receives the benefit of the delicate perfume which is bestowed upon them on account of their perfect obedience, according to the degree of his sincerity.

Those who are eternally unfortunate obtain no share of it,

but continue to increase in their enmity, envy and ill will, and finally fall into hell. This is indicated in the verse:

كَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ¹²⁸

[Brāhīn-e-Aḥmadiyya, Rūḥānī Khazā'in, Vol. 1 pp. 529-532, sub-footnote 3]

The claim of our Holy Prophet [peace and blessings of Allāh be on him] shines forth like the sun and it is a great proof of his eternal life that his grace flows eternally. Even in this age a person who obeys the Holy Prophet [peace and blessings of Allāh be on him] is raised from the dead and is bestowed a spiritual life not merely in imagination, but through the display of his righteous effectiveness and of heavenly help and blessings and extraordinary support of the Holy Spirit. He becomes a unique person from among all mankind, so much so that God Almighty talks to him, discloses His special mysteries to him, communicates His verities to him, manifests the signs of His love and favour in him, causes His help to descend upon him, places His blessings in him, and makes him the mirror of His *Rubūbiyyat*. Wisdom flows from his tongue, and the fountains of fine points burst out of his heart. Hidden secrets are made manifest in him. God Almighty bestows a grand manifestation upon him and comes close to him. In the acceptance of his prayers, in the opening of the doors of understanding, in the disclosure of hidden mysteries and in the descent of blessings upon him, he ranks high and is supreme over all others.

Having been commissioned by God Almighty, this humble one despatched several thousand registered letters to well-known opponents of Islām in Asia, Europe and

¹²⁸ 'Allāh has set a seal on their hearts.'—al-Baqarah, 2:8 [Publisher]

America about these matters, so that these matters might be conclusively established. I invited them that if anyone claimed that spiritual life could be achieved by any other means, without following the *Khātām-ul-Anbiyā'* [peace and blessings of Allāh be on him] he should come forth in opposition to me, and that failing this he should come to me as a seeker after truth, in order to witness the blessings and signs that are bestowed on me; but no one offered to come with sincerity and good faith and by keeping aloof they proved that they are all floundering in darkness.

[Ā'īna-e-Kamālāt-e-Islām, Rūḥānī Khazā'in, Vol. 5, pp. 221-222]

We know for certain that the greatest Prophet of God and His best beloved is Muḥammad, **the chosen one** [peace and blessings of Allāh be on him]. The followers of other Prophets are in darkness having nothing with them except old stories and tales. But the Muslims always receive fresh signs from God Almighty. Therefore, among Muslims there are found many persons of understanding, who believe in God with such certainty as if they beheld Him; but other people have not this certainty concerning God Almighty. Therefore, our soul bears witness that the true and right religion is **Islām** alone....

The miracles of our Holy Prophet [peace and blessings of Allāh be on him] are not mere stories. By obeying the Holy Prophet [peace and blessings of Allāh be on him] we experience those signs ourselves and, through the blessings of observation and experience, we arrive at complete certainty. How high is the status of that perfect and Holy Prophet [peace and blessings of Allāh be on him] whose Prophethood always furnishes fresh proof to seekers, and by the blessings of witnessing continuous

signs, we arrive at the stage where we see God Almighty with our own eyes, as it were. Thus, true religion is that and the true Prophet is he, the fresh spring of whose truth should always be witnessed. To rely upon mere stories which are subject to all kinds of exceptions does not commend itself to the wise. Hundreds of people have been deified in the world and they are believed in on the basis of hundreds of old tales, but the truth is that the true miracle worker is he the river of whose miracles never dries up. That person is our lord and master the Holy Prophet [peace and blessings of Allāh be on him].

In every age, God Almighty has raised someone to display the signs of that perfect and holy one. In this age, He has sent me with the title of **Promised Messiah**. Signs are being shown from heaven and all sorts of extraordinary events are coming to pass. Every seeker after truth can come and stay with me and witness these signs, whether he is a Christian, a Jew or an Āryā. All these are the blessings of our Holy Prophet [peace and blessings of Allāh be on him].

محمدؐ است امام و چراغِ هر دو جہاں محمدؐ است فروزندۂ زمین و زماں
خدا نگولیش از ترسِ حق مگر بخدا خدا نما است وجودش برائے عالمیاں¹²⁹

[Kitāb-ul-Bariyyah, Rūḥānī Khazā'in, Vol. 13, pp. 155-157, footnote]

The proof of spiritual life is to be found in the blessed person of the Holy Prophet [peace and thousands of mercies of God be on him]. Profitless is the life which has no

¹²⁹ Muḥammad is the Imām and light of both the worlds;
He it is who illuminates time and space.

For fear of offending God, I dare not call him God, but, by God;
For mankind, the Holy Prophet is the sure guide to Him. [Publisher]

beneficence and useless is the existence which has no grace. There are only two lives which are worthy of praise. One is the life of the Ever-Living and Self-Existing God, Who is the Source of all beneficence; and second is the life which is beneficent and points to God. We can show that such was the life only of the Holy Prophet [peace and blessings of Allāh be on him] to which heaven has borne witness in every age and does so today. He who does not lead a beneficent life is dead and not alive. I call God to witness that He has furnished to me proof of the everlasting life and full glory and perfection of our master Muḥammad [peace and blessings of Allāh be on him] to whom all obedience is due, and through following him and loving him I have seen heavenly signs descend upon me and I have found my heart filled with the light of certainty. I have witnessed so many divine signs that through their manifest lights I have beheld my God.

[Tiryāq-ul-Qulūb, Rūḥānī Khazā'in, Vol. 15, pp. 139-140]

To the degree that the Holy Prophet [peace and blessings of Allāh be on him] appears in the extreme of meekness and humility, to the same degree does he seem to be aided and illumined by the support and light of the Holy Spirit, as he has demonstrated in action and conduct. The circle of his lights and blessings is so vast and extended that its sample and reflection is visible eternally. The Divine grace and bounty that is descending in this age is obtained only through following and obeying him. I say truly that no one can be held to be righteous and the winner of the pleasure of God Almighty, nor can he be the recipient of the bounties, blessings, understandings, verities and visions which are bestowed at the highest degree

of the purity of the soul, till he is completely lost in his obedience to the Holy Prophet [peace and blessings of Allāh be on him]. This is affirmed in the Word of God as it is said:

تَلِدَانِ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحِبُّكُمْ اللَّهُ

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I am the practical and living proof of this Divine promise. You will recognize me through the signs of those who are loved by God Almighty and are His friends which are set out in the Holy Qur'ān.

[Malfūzāt, Vol. I, pp. 203-204]

The necessary consequence of following in the footsteps of the Holy Prophet [peace and blessings of Allāh be on him] the essentials of which are his love, respect and obedience, is that a person becomes the beloved of God and his sins are forgiven, and if he has swallowed the poison of sin, that poison is rendered harmless through the antidote of love and obedience. As a person can get rid of a disease by the use of medicine, in the same way, a sinner can be purified of sin. As light dispels darkness and an antidote destroys the effect of poison and fire consumes, in the same way true obedience and love prove their effect. As fire consumes in an instant, the eager doing of good for the manifestation of God's glory acts like fire in consuming the fuel of sin.

When a person believes sincerely in the Holy Prophet [peace and blessings of Allāh be on him] and accepting his greatness, follows him with eagerness, love and obedience, so much so that through perfect obedience, he arrives at the stage of non-existence, he, on account of

¹³⁰ ‘Say, If you love Allāh, follow me: then will Allāh love you.’—
Āl-e-‘Imrān, 3:32 [Publisher]

this close relationship with him, also partakes of the Divine light which descends upon the Holy Prophet [peace and blessings of Allāh be on him]. Then as light and darkness are opposed to each other, his inner darkness begins to be dispelled till no part of it remains inside him and, being strengthened by light, good of the highest type proceeds from him and the light of the love of God shines forth through all his limbs. His inner darkness is wholly dispelled and he enjoys light intellectually as well as in conduct and by the combination of these lights, the darkness of sin departs from his heart.

It is obvious that light and darkness cannot subsist together, and thus the light of faith and the darkness of sin can also not subsist at one place. If such a person has not been guilty of any sin, his power to commit sin is suppressed altogether and he becomes eager to do good as Almighty Allāh says in the Holy Qur'ān:

حَبِّبَ إِلَيْكُمْ الْإِيمَانَ وَزَيَّنَهُ فِي قُلُوبِكُمْ
وَكَرَّهَ إِلَيْكُمْ الْكُفْرَ وَالْفُسُوقَ وَالرِّجْسَاتِ

[Review of Religions—Urdu, Vol. I, No. 5, pp. 194,195]

The position of being loved and accepted by God and of becoming His friend, the signs of which have been briefly set out, cannot be achieved without implicit obedience to the Holy Prophet [peace and blessings of Allāh be on him]. It is not possible for a Christian, an Āryā, or a Jew, to show the signs and proofs of his acceptance by God in opposition to a true follower of the Holy Prophet [peace and blessings of Allāh be on him]. There is a clear

¹³¹ ‘Allāh has endeared the faith to you and has made it look beautiful to your hearts, and He has made disbelief, wickedness and disobedience hateful to you.’—al-Ḥujurāt, 49:8 [Publisher]

way of determining this. No opponent, Christian or other, of a righteous Muslim who is a true follower of the Holy Prophet [peace and blessings of Allāh be on him], can stand up and claim that he will exhibit the same type of signs which appear from heaven in support of the Muslim, or will display similar hidden mysteries as are displayed by him, or similar Divine help through acceptance of prayer, which might be manifested by him, or natural occurrences of the same type which might appear in his honour, or a prophecy of Divine favours or a prophecy warning an enemy of his of his dire end. None of them will come out to oppose a true follower of the Holy Prophet [peace and blessings of Allāh be on him] in this manner, inasmuch as their hearts bear witness that they are liars and that they have no relationship with the True God Who is the Helper of the righteous and Friend of the faithful.

[*Taṣḍīq-un-Nabī*, pp. 45-46 or *Maktūbāt-e-Aḥmadiyya*, Vol. 3, pp. 78,79)]

To believe in God's Messenger is a condition precedent to believing in the Unity of God. One cannot be separated from the other. A person who claims to believe in the Unity of God without following the Holy Prophet [peace and blessings of Allāh be on him], possesses only a dry bone which has no marrow and is holding a dark lamp which gives no light. Anyone who thinks that a person who believes in God as One without associate and does not believe in the Holy Prophet [peace and blessings of Allāh be on him] will yet achieve salvation, has a **leprous** heart and is blind and has no notion what Unity of God means. Satan is better than him in his profession in the Unity of God, inasmuch as Satan, though he is disobedient, yet he believes that God is present, and such a person has no faith in God.

[Haqīqat-ul-Wahī, Rūḥānī Khazā'in, Vol. 22, p. 122]

Advent of Holy Prophet^{sa} is like the Coming of God Almighty

If it is asked that if the Messiah and I have attained to this rank then what rank is left for our lord and master, the best of the Messengers, *Khātām-ul-Anbiyā'*, Muḥammad, the chosen one [peace and blessings of Allāh be on him] the answer is that it is a high and exalted rank which is special to him, the appreciation of which is not possible for anyone else, let alone that any one else should be able to achieve it....

The degrees of nearness to God and love of God from the point of view of spiritual rank are of three types. The **lowest degree**, and even that is very high, is that the fire of Divine love should warm the heart possibly to such a degree that the warmed heart might acquire the qualities of fire, but that it should lack the brightness of the fire. When the flame of God's love falls upon this degree of love the warmth generated by that flame in the soul is described as contentment and satisfaction and is sometimes named an angel.

The **second degree** of love is where the fire of Divine love, which is generated by the union of two loves, warms the heart to such a degree that it produces a brightness which is not inflammatory. It is described as *Rūḥ-ul-Qudus*—the Holy Spirit.

The **third degree** of love is where a burning flame of Divine love falls on the eager ribbon of human love and sets it afire and, assuming control of all its particles, makes it a complete and perfect manifestation of itself. In this condition the fire of Divine love not only bestows a

brightness upon the human heart, but simultaneously the whole being is set on fire and its flames illumine the surroundings like the bright day, and no darkness is left and the whole of the being is converted into fire with all its full qualities. This condition which is created by the union of the two loves like a flaming fire is known as *Rūh-ul-Amīn*, **the Spirit of Security**, for it bestows security against every darkness and is free from every opaqueness. It is also called **the strong faculty**, for it is the most powerful revelation, stronger than which cannot be imagined. It is also called **the high horizon**, inasmuch as it is the manifestation of the highest form of revelation. It is also described as: **He saw what he saw**; for an appreciation of this condition is beyond the imagination or thinking of the whole of creation. This condition has been bestowed upon only one human being who is **the perfect man** with whom the whole human system has come to an end and the circle of human capacities has been perfected. In truth, he is the highest point of the extended line of God's creation which is the ultimate of all grades of exaltation.

Divine Wisdom having started the creation from the lowest point carried it to this highest point, the name of which is Muḥammad [peace and blessings of Allāh be on him] and the meaning of which is greatly praised, that is to say, the manifestation of perfect excellences. As by his nature the station of this Prophet^{sa} was at the highest, so externally also he was bestowed revelation and love at the highest level. This is the high station which neither Jesus nor I can reach; its name is the **station of getting together** and **the station of perfect Unity**. The previous Prophets who have prophesied the advent of the Holy Prophet [peace and blessings of Allāh be on him] have mentioned this station. As the station of Jesus and myself

is such that metaphorically it can be described as **sonship**, in the same way, the station of the Holy Prophet [peace and blessings of Allāh be on him] is so grand that past Prophets have metaphorically described the appearance of the Holy Prophet [peace and blessings of Allāh be on him] as the appearance of God Almighty and **his coming has been described as the coming of God Almighty.**

[Tauḍīḥ-e-Marām, Rūḥānī Khazā'in, Vol. 3, pp. 62-64]

It is not only Jesus who has described the advent of the Holy Prophet [peace and blessings of Allāh be on him] as the appearance of God Almighty, but other Prophets in their own prophecies have used similar terms and have metaphorically described his advent as the appearance of God Almighty, and because of his being the perfect manifestation of God, have called him God. In Psalms of David it is said:

Thou art fairer than the children of men; Grace is poured into thy lips; Therefore God hath blessed thee forever (i.e., You have been granted the station of *Khātām-ul-Anbiyā'*).

Gird thy sword upon Thy thigh, O most mighty; with thy glory and with thy majesty.

And in thy majesty ride prosperously, because of truth and meekness and righteousness; and thy right hand shall teach thee terrible things.

Thine arrows are sharp in the heart of the King's enemies; whereby the people fall under thee. Thy throne, O God, is forever and ever: the sceptre of thy kingdom is a right sceptre.

Thou lovest righteousness and hatest wickedness: therefore, God, thy God, hath anointed thee with the oil of gladness above thy fellows. (Psalms 45)

The words: "Thy throne, O God, is forever and ever: the

sceptre of Thy Kingdom is a right sceptre;” are metaphorical; the purpose being to display the spiritual glory of the Holy Prophet [peace and blessings of Allāh be on him].

A similar statement appears in Isaiah, where it is written:

Behold My servant whom I uphold; Mine elect in whom My soul delighteth: I have put My Spirit upon him; he shall bring forth Judgement in the Gentiles.

He shall not cry, nor lift up, nor cause his voice to be heard in the street.

A bruised reed shall he not break and the smoking flax shall he not quench: he shall bring forth Judgement unto truth.

He shall not fail nor be discouraged till he have set Judgement in the earth: and the isles shall wait for his law....

The Lord shall go forth as a mighty man, He shall stir up jealousy like a man of war.¹³²

The words: ‘The Lord shall go forth as a mighty man,’ are a metaphorical description of the awe-striking advent of the Holy Prophet [peace and blessings of Allāh be on him]. (See Isaiah, Chapter 42). Many other Prophets have used this metaphor in their prophecies concerning the Holy Prophet [peace and blessings of Allāh be on him].

[Taudīh-e-Marām, Rūhānī Khazā’in, Vol. 3, pp. 65-67 footnote]

Holy Prophet^{sa}’s Station of Intercession

The question of salvation and intercession is a grand religious subject and the whole purpose of following a religion culminates in it. For testing the truth of a religion, it is a clear and open criterion through which it can

¹³² Isaiah 42:1-4, 13 [Publisher]

be known with full satisfaction that such and such religion is true and from God. It is absolutely correct that a religion which has not set forth this question properly or which is unable to show among its followers with clear distinction present samples of those who have attained salvation, needs no other argument to establish its falsehood; but the religion which has correctly displayed the true reality of salvation and has put forth such men in its present stage, into whom the spirit of salvation has been fully breathed, has set a seal on its being true and from God.

It is quite clear that man by nature feels that he stands in need of a strong hand to help him out of hundreds of kinds of negligence, veils, onslaughts of the self, weakness, and ever-prowling darkness, as well as continuous fears and doubts from the various kinds of worldly trials and tribulations. Inasmuch as man is weak by nature, he cannot for one moment trust himself to emerge from the darkness of the ego. This is the testimony of human conscience. Besides, common sense also demands that an intercessor is needed for salvation, for God Almighty is in the highest station of Holiness and Purity, and man is in the extreme pit of darkness and sinfulness, and on account of lack of relationship and resemblance, the average human person is not fit that he should attain salvation by receiving Divine grace direct. Therefore, Divine Wisdom and Mercy demanded that some perfect individuals, who possess a special purity in their nature, should serve as a means of approach between mankind and God Almighty. They should be people whose natures should have taken on a portion of heavenly qualities and a portion of earthly qualities, so that on account of the appropriateness of their heavenly qualities they should

receive Divine grace, and on account of their earthly qualities, they should convey this grace which they have received from above to mankind.

It is quite correct to say that men of this type, on account of the perfection of their heavenly and earthly qualities, possess a special distinction among men. They are in a way a different kind of creation. The eagerness which they possess for the manifestation of God's glory and greatness, and the faithfulness with which their hearts are filled, and the upsurge of sympathy for human beings that they are bestowed, is such an extraordinary matter that it is difficult for others to imagine. It needs to be remembered, however, that all these persons are not equal in rank and that some are at a high level of the natural superiorities, and others are at a lower level and still others at a level which is even lower.

The pure conscience of a reasonable person can easily understand that the question of intercession is not something fake or artificial. On the contrary, there are built-in precedents thereof in the Divine scheme of things. The law of nature, too, bears witness to it. The philosophy of intercession can be understood as following. The root word for intercession in Arabic (*shuf'a*) means a pair. So intercession (*shafā'at*) indicates that a necessary quality of an intercessor is that he should be related to both sides. On one side, his soul should have a strong relationship with God Almighty as if through perfect union he formed a pair and a connecting link with the Divine, and on the other, he should also be closely attached to mankind as if he were part of their limbs. In short, for intercession to take place, both these elements are necessary.

That is why Divine Wisdom created Adam in such manner that from the very beginning he established these two relationships in his nature. One relationship was established with God as is said in the Holy Qur'ān:

فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوحِي فَقَعُوا لَهُ سَاجِدِينَ¹³³

When I have perfected him (Adam) and have breathed into him My spirit, do ye all angels fall down in prostration at once.

This shows that with the creation of Adam God established a relationship with him by breathing into him of His spirit. This was done so that man should have a natural relationship with God. In the same way, it was necessary that Adam should have a natural relationship with mankind; as they would be bone of his bone and flesh of his flesh, they would partake of the spirit which was breathed into Adam and thus Adam would naturally be their intercessor. It is necessary that a person who has descended from him should partake in the righteousness which has been bestowed upon Adam by the breathing into him of the spirit, as is obvious that the young of an animal partake of the qualities and actions of their father. This is also the essence of intercession that a natural heir should partake of the qualities of his ancestor. As we have explained, the root word for intercessor in Arabic derives from pair, which also means consort. Thus, a person who is by nature the consort of another will partake of the qualities of the latter.

This is the basis of the inheritance of qualities. A man's child partakes of human qualities and the foal of a horse partakes of the qualities of a horse. In other words, this

¹³³ al-Hijr, 15:30 [Publisher]

inheritance is deriving benefit from intercession. As the essence of intercession is the relationship of consorts, a person who desires to benefit from the intercession of another must have a natural relationship with that person so that he should be given whatever has been bestowed upon the nature of the other. This relationship subsists in human nature as a gift that one person is part of another, and it can also be promoted by acquisition. When a person desires that there should be an increase in the natural love and sympathy that he has for mankind such increase can be achieved in proportion to the circle of his nature. In the same way, love surges up in the heart of one person for another and increases to such a degree that the lover can find no comfort without the company of the beloved, and in the end the intensity of his love affects the heart of the other person also. He who loves another to the extreme is the one who wishes him well sincerely and in a perfect manner.

Thus, love is at the root of intercession when it is accompanied by a natural relationship, for without a natural relationship the perfection of love, which is a condition of intercession, is not possible. In order to invest human nature with this relationship, God Almighty did not create Eve separately from Adam, but created her from Adam's rib as is said in the Holy Qur'ān:

وَجَعَلْنَا مِنْهَا آرْوَاجَهَا¹³⁴

Which means that from Adam We created His mate Eve. God created Eve as Adam's mate from Adam so that Adam's relationship to her and her progeny should be natural and not artificial. This was done so that the rela-

¹³⁴ al-Nisā', 4:2 [Publisher]

tionship and sympathy between the children of Adam should be lasting, inasmuch as natural relationship is lasting and non-natural relationship is not lasting for it lacks the attraction which characterizes natural relationship. Thus, God created naturally both kinds of relationship which Adam should have had, with God and with mankind.

It is thus obvious that the perfect man, who is capable of being an intercessor, must be one who partakes perfectly of both these relationships, and without this man cannot be perfect. After Adam also, the way of God was that both these relationships were considered necessary for a person who was to be an intercessor, that is to say, one relationship was that the heavenly spirit was breathed into him and God established such a relationship with him as if He descended upon him, and the second relationship was that of the consortship of mankind which was strengthened between Adam and Eve and mutual love and sympathy which shone forth between them more brightly than between others. It was because of this that these people were attracted to their wives. And this is the most apparent sign that they possess the spirit of sympathy for mankind. This is indicated by the *Hadith*:

خيركم خيركم لاهلهم

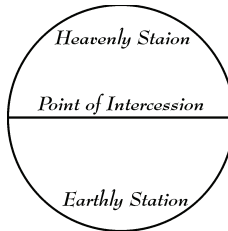
That is to say, the person who is most kind to mankind can only be the one who is kind to his wife. For he who treats his wife harshly cannot possibly behave beneficently towards others, inasmuch as God having created Adam, made his wife the first object of his love. Therefore, he who does not love his wife or has no wife to love, cannot attain to the status of a perfect man and lacks one of the conditions of intercession. Even if he is

sinless, he is not capable of intercession. He who marries a woman lays the foundation for himself of sympathy with mankind, for a wife becomes the means of establishing a wide circle of relationships and, when children are born, this circle is widened even more. The children in turn find wives and thus their children too come to have grandmothers and uncles of their own. In this way, such a person becomes habituated towards love and sympathy and the circle of this habit being extended, his sympathy is extended towards everyone. But those who are reared in celibacy, find no opportunity of extending this habit and their hearts are left dry and hard.

Sinlessness has nothing to do with intercession, because *'Ismat*—sinlessness—only means negation or avoidance of sin. The definition of sin is that a person should earn punishment by deliberately breaking the commandments of God. It is thus clear that sinlessness and intercession are not interrelated for minor children and congenital idiots are also sinless for they are not capable of wilful disobedience. Nor do they earn punishment in the estimation of God on account of any action of theirs. They are entitled to be considered sinless, but are they entitled to be intercessors for mankind and to be called saviours?...

As I have just explained, it is necessary for an intercessor that he should have a deep relationship with God, as if God has descended into his heart and his humanness having died he has become the subject of heavenly manifestations, and his soul has melted and flowed like water towards God and has arrived at the extreme point of nearness to Him. It is also necessary for an intercessor that his heart should be overpowered with sympathy for the one for whom he desires to intercede, and the inten-

sity of his agony should make him feel as if his limbs are separating themselves from his body and his senses are all scattered. His sympathy should carry him to a stage which exceeds that of father and mother and every sharer in sorrow. When these two conditions are created in a person, he is united on the one side with the heavenly station and on the other with the earthly station. Then both sides of the scale are in balance, that is to say, there is a perfect manifestation of the heavenly and also a perfect manifestation of the earthly and he is thus suspended midway between the two.



Referring to the Holy Prophet's station of intercession, the Holy Qur'an affirms his status as the perfect man by saying:

ثُمَّ دَنَا فَتَدَلَّى ۝ فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ ۝¹³⁵

This means that: The Holy Prophet [peace and blessings of Allāh be on him] ascended towards God and approached as near to Him as was possible and acquired all the perfections of nearness and partook fully of the heavenly station, and then leaned perfectly towards the earthly station and arrived at the extreme point of service and worship and partook fully of the pure essentials of humanness, namely love and sympathy for mankind, denoting earthly perfection. Thus, he arrived at the point

¹³⁵ al-Najm, 53:9-10 [Publisher]

of perfection on the one side in the love of God and, on the other, in the love of mankind. As he approached God fully and then approached mankind fully it became the case of one chord between two bows and thus fulfilled the condition for intercession. Indeed, in His Word, God bore witness for him that he occupied a place between God and mankind like a common chord between two bows.

At another place, describing his nearness to God, the Holy Qur'ān says:

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلرَّبِّ الْعَلِيِّينَ¹³⁶

That is to say: The Holy Prophet [peace and blessings of Allāh be on him] was commanded to inform people that he had become completely freed from himself and that all his worship was wholly for God....

This verse indicates that the Holy Prophet [peace and blessings of Allāh be on him] had become so devoted to and lost in God that every breath of his life and even his death had become wholly God's, and that his ego and the creation and means had no part in his being, and that his soul was prostrated so sincerely at the threshold of God that nothing else had the slightest share in it....

As the love of God, and arriving at a high station in nearness to Him, is a matter of which other people cannot be aware, God Almighty made manifest such of the actions of the Holy Prophet [peace and blessings of Allāh be on him] as show that he had adopted God in preference to everything else, and that every particle of his was so saturated with the love and greatness of God that his being was like a mirror for the full observation of Divine

¹³⁶ al-An'ām, 6:163 [Publisher]

manifestations. The effects of the perfect love of God, which can possibly be imagined, were all displayed in the Holy Prophet [peace and blessings of Allāh be on him].

[Review of Religions—Urdu, Vol. I, pp. 175-184]

Holy Prophet^{sa}'s Nearness to God Almighty

God does not create another god like Himself, because His attribute of Unity and of being Peerless, which is eternal, prevents Him from doing so....

But He does create a sample of His Peerless Being by investing one of His creation, as a reflection, with His attributes which in reality belong to Him alone. There is an indication of this in the Holy Qur'ān in the verse:

ذَكَرَهُمْ بَعْضُهُمْ دَرَجَاتٍ¹³⁷

Here by the possessor of high ranks is meant our Holy Prophet [peace and blessings of Allāh be on him] upon whom were bestowed the highest ranks which are the reflection of Divine attributes and he became a mirror reflecting God, thus manifesting in a perfect degree, the vicegerence of God for the perfection of which not only mankind but the whole universe was created. This is a very fine point and our opponents, who are unaware of these fine points, and are not acquainted with these Divine mysteries, will wonder how out of millions of human beings only one person could achieve the rank of perfect vicegerence of God, which is the reflection of Godhead.

This is not the place to enter into a detailed exposition of

¹³⁷ 'Some of them He exalted by degrees of rank.'—al-Baqarah, 2:254 [Publisher]

this matter, but we consider it necessary to point out, in order to make it clear to a seeker after truth, that it is Divine law which is in accord with His attribute of Unity that, Himself being One, in His manifestations of His attribute of creation, He pays regard to Unity. If we reflect deeply over what He has created, we would find that the whole of creation is so adjusted that it is like a straight line, one end of which is raised high and the other end of which is sunk low.... On the last point of the highest part is a man, who in his human capacity is above the whole of mankind, and at the lowest end would be the soul possessing a defective capacity which due to this extreme loss is close to senseless animals.

If we look at the planetary system, we find this phenomenon further supported. God Almighty has perfected His creation by starting with the smallest particle and carrying it to the largest body, the sun. In this planetary system, God has doubtless created in the sun so grand, beneficial, and blessed a body that there is no other body which is its equal at the highest end. Thus observing the highest and the lowest ends of this system, which are always present before our eyes, we can understand that the spiritual system which has also proceeded from Him, is arranged in the same manner. It also has the same high and low points. The works of God Almighty are similar and balanced. He is One and in the manifestation of His works, He loves Unity. Discord and confusion have no place in them. So dear and appropriate is His method that all His works follow a system and are adjusted to each other.

Finding a proof in every direction and having observed ourselves, we accept His law that all His works, spiritual

as well as material, are not divergent and confused, but follow a wise system and are part of an arrangement which, beginning with the lowest, proceeds to the highest and that this uniform method is loved by Him. Accepting this, we have to confess that as in the material system, beginning with a particle, God has carried His creation up to the great body, the sun, which combines in itself visible perfection, than which no material body is greater. In the same way, there must be a spiritual sun, that is situated at the highest point of the spiritual elevation.

Now the question is, who is the perfect man described as ‘the spiritual sun’ and what is his name. It is not a matter which could be settled by simple reason. Because, except for God Almighty, none else possesses this distinction, and for the matter of that, who can carry out by the exercise of reason alone this tremendous task, that keeping in mind millions of God Almighty's creatures and comparing their spiritual powers and faculties, he should single out and identify the greatest of all. Without doubt, rationally speaking, no one can make such a claim. True, for investigating such lofty and equally profound phenomena, revealed scriptures do constitute one means to achieving it, in which God Almighty, prior to the coming of the Holy Prophet^{sa}, indeed thousands of years before him, described fully the address and identity of the perfect man.

The person whose heart is guided by Allāh and who believes in revelation and reflects on the prophecies that are mentioned in the Bible, will be bound to confess that the perfect man who is the spiritual sun, by whom the highest point has been filled, and who is the last brick of the

wall of Prophethood, is Muḥammad, the chosen one [peace and blessings of Allāh be on him].... The point of the highest exaltation of that good personified, who is situated at the highest point of the spiritual line, that is to say, Muḥammad, the chosen one [peace and blessings of Allāh be on him] which had been determined for him by Divine decree, has been exhibited palpably in the world of manifestation. As God has said with reference to the high dignity of this great Prophet:

وَرَفَعَهُ بَعْضَهُمْ دَرَجَاتٍ ¹³⁸

By this exaltation in rank is meant the highest point of the spiritual line which has been bestowed upon the Holy Prophet [peace and blessings of Allāh be on him] overtly and covertly. This benign being, who is good personified, is higher and more perfect than the three types of God's favourites and is called the perfect manifestation of God-head.

The three types of nearness to the Divine are illustrated by three resemblances; by pondering on these the reality of the three grades of nearness can be appreciated. The first type of nearness is illustrated by its resemblance to the relationship between servant and master as God has said:

وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ ¹³⁹

This means that the believers, who in other words can be called obedient servants, love their Lord above everything else.

Just as a sincere and faithful servant, by witnessing the

¹³⁸ ‘Some of them He exalted by degrees of rank.’—al-Baqarah, 2:254 [Publisher]

¹³⁹ al-Baqarah, 2:166 [Publisher]

continuous beneficence and many bounties and the personal qualities of his master, advances in his love and sincerity so much so that he acquires a similar temperament and follows the same way as that of his master, on account of the personal love born in his heart. Thus he desires fulfilment of his master's wishes quite like the master himself. The same is the attitude of the faithful servant towards God Almighty. He too, progressing in his sincerity and fidelity, arrives at a stage where he ceases to be himself, and assumes the colour of his Noble Master....

The second type of nearness to God resembles the nearness between father and son as God Almighty says:

فَاذْكُرُوا اللَّهَ كَذِكْرِكُمْ آبَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا¹⁴⁰

This means: Remember Allāh the Glorious with such spontaneous love and fervour, as you remember your fathers.

It should be remembered that a master begins to resemble a father when love for him becomes extremely intense and love which is purified of all selfishness settles in the heart as if it were part of it. Then all the eagerness of love and the strong attachment to the beloved is felt as natural and so appropriate to one's nature and so much a part of it that it does not seem to have originated in any effort. As a son on thinking of his father feels spiritual relationship with him, in the same way a believer feels this relationship; and as a son displays the features of his father and resembles him in his ways and manners, the same is the case with the believer....

¹⁴⁰ al-Baqarah, 2:201 [Publisher]

The third type of nearness resembles a person's own reflection. As a person views his own reflection in a large clear mirror and beholds the whole of his form together with all his features reflected in the mirror; in the same way, in this third type of nearness all Divine attributes become reflected clearly in his being and this reflection is more complete and perfect than the resemblances which have been mentioned before. It is obvious that a person beholding his own reflection in a mirror finds it in exact accord with himself. That degree of resemblance cannot be acquired by anyone else through any device, nor can it be found in a son. This degree of nearness is achieved by one who is placed so equally between the two chords of Divinity and servitude, is so related to both as if he has become the very same and by removing his own self from between, serves like a mirror. That mirror being faced in two directions obtains the impress of the Divine by reflection from one direction and from the other direction it conveys all grace according to the capacity of different temperaments to those who are adjusted to it. This is indicated in the Word of God:

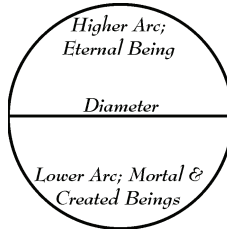
ثُمَّ دَنَا فَتَدَلَّى ۝ فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ ۝¹⁴¹

This means: He then came close (to Allāh Almighty), and then descended (to communicate the divine injunctions to humanity). In ascending high he arrived at the extreme point of nearness to God and between him and God there was left no veil, and then he descended towards mankind and between him and mankind there was no veil left. As he was complete and perfect in his ascent and descent, his place becomes that of a chord between

¹⁴¹ al-Najm, 53:9-10 [Publisher]

two bows. He approached close to the chord of Divinity and that of servitude, or even closer than can be imagined.

The two bows can be illustrated as under:



The line that divides a circle equally is a chord between two bows. This chord lies between the Benefactor and the beneficiary. At its extreme perfection, which is the ultimate point of all perfections, it resembles the centre of the circle which is the middle point of the chord. **This point is the heart of the perfect man and is equally related to the bow of Divinity on one side, and to that of servitude on the other.** This is the highest point of the lines that might be drawn from the centre to the circle. Although there are many other points in the chord between the two bows, yet with the exception of the point of the centre, other Prophets and Messengers and righteous persons can share in those points. The central point represents the perfection which the master of the chord possesses in a high and special and distinctive manner in which no other person can be a sharer with him in the true sense, but by following and obedience one can become a sharer by way of reflection.

The name of this central point is the reality of Muḥammad, which is the source of all verities in the world. In truth, the line of the chord has expanded from this central point and its spirituality is charged in the whole of the

chord, the holy grace of which has been bestowed upon the whole chord. The first and highest manifestation of the world which the Şufis describe as the names of Allāh, is this central point which in the idiom of men of God is called the personal point of Aḥmad Muḥtabā and Muḥammad Muṣṭafā and in the idiom of the philosophers, it is named primary reason. This point has the same relationship to the other points of the chord which the Grand Name of God has to the other names of God.

In short, the mirror that reflects the perfect man, and the fountainhead of all hidden verities, and the key to all certainties is this very point which is the ultimate cause of all the mysteries of the beginning and the end and the reason for the creation of the low and the high. To visualise it is beyond the power of all reason and understanding. As all life receives grace from the life of God Almighty, and all beings have come into existence through His Being, and all determination is the result of His determination, in the same way, the point of Muḥammad, by the command of God, affects all ranks and degrees according to their various capacities and temperaments.

As this point combines, and indeed sums up all Divine ranks (by way of reflection) and all dimensions of the universe (as source and reality), it epitomizes, therefore, all stages of the universe, namely, souls and intellects – in whole or in part – and all physical stages to the end of their limits. In the same way, being the reflection of Divinity, it resembles Divine ranks as a reflection in the mirror resembles the original; and the basic Divine attributes, that is to say, life, knowledge, will, power, hearing, sight and speech with all their branches, are re-

flected in it in a complete and perfect manner. The central point which is suspended between God and His creation, that is to say, the personal point of our lord Muḥammad, the chosen one [peace and blessings of Allāh be on him] cannot be confined merely to the word of Allāh as the title of Jesus has been so confined, inasmuch as, this Muḥammadi point combines in itself as a reflection all the Divine ranks. That is why Jesus has been likened to a son on account of the deficiency from which he suffered; for the reality of Jesus is not a complete manifestation of Divine attributes, but is only one branch out of its many branches. As a contrast, the reality of Muḥammad is a complete and perfect manifestation of all Divine attributes. For this reason, the Holy Prophet [peace and blessings of Allāh be on him] has been likened in heavenly Books to a reflection of God, the Glorious. His station is one of the father rather than that of the son. The imperfect nature of the teaching of Jesus and the perfection of Qur'ānic teaching, as compared with all other revealed teachings, is also due to this, for incomplete grace is bestowed upon the incomplete and perfect grace is bestowed upon the perfect.

Of the resemblances to God on the part of the Holy Prophet [peace and blessings of Allāh be on him] which are mentioned in the Holy Qur'ān, is the verse:

ثُمَّ دَنَا فَتَدَلَّى ۝ فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ ۝¹⁴²

That is to say: The Holy Prophet [peace and blessings of Allāh be on him] on account of his nearness to God, is like the chord between two bows and even closer.

It is obvious that on the higher side of the chord is the

¹⁴² al-Najm, 53:9-10 [Publisher]

bow of Divinity so that when the whole soul of Muḥammad, on account of its intense nearness and clearness, advanced from the chord and approached even closer to the ocean of Divinity, it fell into that limitless ocean and his particle of humanness was lost in that ocean. This advance was nothing new or recent, but had been determined in eternity and it was worthy of being described in heavenly Books and revealed writings as the perfect manifestation by way of reflection of Divinity and a mirror which reflected God Himself. Another verse of the Holy Qur'ān in which this resemblance has been clearly mentioned is:

إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ وَاللَّهُ فَوْقَ أَيْدِيهِمْ¹⁴³

Those who swear allegiance to thee swear allegiance to Allāh; Allāh's hand is above their hands.

People who swore allegiance to the Holy Prophet [peace and blessings of Allāh be on him] did so by putting their hands in his hand. In this verse, God Almighty metaphorically referred to the Holy Prophet [peace and blessings of Allāh be on him] as Himself and described his hand as His Own hand. This expression has been used concerning the Holy Prophet [peace and blessings of Allāh be on him] on account of his extreme closeness to God. This is indicated also in the verse:

مَا دَرَمَيْتَ إِذْ دَرَمَيْتَ وَلَا لِيَنَّ اللَّهُ رَمْيَ¹⁴⁴

And you did not throw when you threw, but it was Allāh Who threw.

The same indication is found in the verse:

¹⁴³ al-Fath, 48:11 [Publisher]

¹⁴⁴ al-Anfāl, 8:18 [Publisher]

قُلْ يُعْبَادِي الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ
 إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا¹⁴⁵

Say: O my servants who have committed excesses against your souls, (i.e., committed grave sins) despair not of the mercy of Allāh. Allāh will forgive all sins.

Now it is obvious that mankind are not the servants of the Holy Prophet [peace and blessings of Allāh be on him] and indeed all Prophets and non-Prophets are the servants of God Almighty, but as the Holy Prophet [peace and blessings of Allāh be on him] was closest to God, this idiom was employed in his case. In the same way, God Almighty has bestowed names upon the Holy Prophet [peace and blessings of Allāh be on him] which are Divine attributes. The Holy Prophet [peace and blessings of Allāh be on him] was named Muḥammad, which means greatly praised. Great praise in reality belongs to God Almighty, but was bestowed upon the Holy Prophet [peace and blessings of Allāh be on him] by way of reflection. In the same way, the Holy Prophet [peace and blessings of Allāh be on him] has been named 'Light' in the Holy Qur'ān , which illumines the world, the Mercy which safeguards the universe against decline, and 'Compassionate' and 'Merciful,' which are the names of God. In many places in the Holy Qur'ān it has been indicated and also expressly mentioned that the Holy Prophet [peace and blessings of Allāh be on him] is the perfect manifestation of the Divine and that his word is the word of God and his advent is the advent of God. In this context one of the verses of the Holy Qur'ān is:

¹⁴⁵ al-Zumar, 39:54 [Publisher]

وَقُلْ جَاءَ الْحَقُّ وَزَهَّقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا¹⁴⁶

Announce: Truth has come and falsehood has disappeared, falsehood is bound to perish.

In this verse ‘Truth’ signifies God the Glorious, the Holy Qur’ān and the Holy Prophet [peace and blessings of Allāh be on him] and by falsehood are meant Satan and the satanic group and satanic teachings. Here God Almighty included the Holy Prophet [peace and blessings of Allāh be on him] in His own name and the advent of the Holy Prophet [peace and blessings of Allāh be on him] became the advent of God Almighty, the majestic advent in consequence of which Satan with all his hosts ran away and his teachings were brought into contempt and his forces suffered a great defeat.

On account of this perfect resemblance the Holy Qur’ān mentions in Surah *Āl-e-‘Imrān* that God took a covenant from all the Prophets that it was incumbent upon them to believe in the greatness and majesty of the Holy Prophet [peace and blessings of Allāh be on him] and to help in their propagation. For this reason, beginning with Adam right down to Jesus all Prophets and Messengers confessed the greatness and majesty of the Holy Prophet [peace and blessings of Allāh be on him]. Moses [peace be on him], by announcing that: God came from Sinai and arose from Seir and shone forth from Mount Pārān,¹⁴⁷ which clearly shows that the manifestation of Divine Majesty reached its climax at Pārān and the sun of righteousness shone in its full glory at Pārān. The Torah tells us that Pārān is a mountain of Mecca where Ismā‘īl, the ancestor of the Holy

¹⁴⁶ Banī Isrā’īl, 17:82 [Publisher]

¹⁴⁷ Deuteronomy 33:2 [Publisher]

Prophet [peace and blessings of Allāh be on him] made his dwelling. This is confirmed by geographical maps. Even our opponents know that no Prophet has been raised in Mecca except the Holy Prophet [peace and blessings of Allāh be on him]. Consider, therefore, how clearly has Moses borne witness that the sun of righteousness that would rise at Pārān would shed the fiercest rays and that the progress of the light of truth will arrive at its climax in his blessed person....

The purport of all this is that the grades of nearness to Allāh are three and that the third one which is the perfect manifestation of Divinity and is a mirror reflecting God, pertains admittedly to our lord and master Muḥammad, the chosen one [peace and blessings of Allāh be on him] whose rays illumine thousands of hearts and are cleansing numberless bosoms of inner darknesses and are leading them to eternal light. It has been well said that:

Muḥammad of Arabia, King of both the worlds;
Whose threshold is safeguarded by the Holy Spirit.

I cannot call him God, but I do say;
To recognize him is to recognize God.

How fortunate is the person who accepts Muḥammad, the chosen one [peace and blessings of Allāh be on him] as his leader and the Holy Qur'ān as his guide. *O Allāh, bless our lord and master Muḥammad and his people and his companions all of them. All praise is due to Allāh Who has guided our hearts to His Own love and to the love of His Messenger and the love of His favourite servants.*

تا بر دلم نظر شد از مهر ماه مارا کردست سیم خالص قلب سیاه مارا
 لطف عیمیم دلبر هر دم مرا بخواند هر چند می زنند این اغیار راه مارا
 درکوعے دلستانم چون خاک کوشب وروز دیگر نشان چه باشد اقبال و جاه مارا 148

[Surmah Chashm Āryā, Rūhānī Khazā'in, Vol. 2, pp. 232-301, footnote]

The Holy Qur'ān has set this matter out in an excellent allegory, which we produce below and which is a fine piece of Qur'ānic exegesis and is of crucial importance for the final understanding of the present discussion.

اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ ۚ مَثَلُ نُورِهِ كَمِثْلُ نَوْءٍ فِيهَا مِصْبَاحٌ ۚ الْمِصْبَاحُ فِي زُجَاجَةٍ ۚ
 الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ زَيْتُونَةٍ تَوْالِ شَرْقِيَّةٍ ۚ وَلَا تَعْرِيبُكَ
 يَبْكَادُ زَيْتُونَهَا يُضِيءُ ۚ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ ۚ نُورٌ عَلَى نُورٍ ۚ يَهْدِي اللَّهُ لِنُورِهِ مَن
 يَشَاءُ ۚ وَ يُضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ ۚ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ۙ 149

(Part Number: 18)

This means that: Allāh is the light of heavens and the earth, that is to say, every light that is visible in the heights or in the depths, whether in souls or in bodies, whether personal or acquired, whether overt or covert, whether inner or external, is a bounty of His grace. This is an indication that the general grace of the Lord of the worlds encompasses everything and that nothing is without His grace. He is the source of all grace and the Cause of causes of all lights and the Fountainhead of all

¹⁴⁸ When our moon cast a glance of love at our heart,
 Our dark heart was transmuted into pure silver.

Every moment the all-encompassing grace of my beloved continues to invite;

Although who are not of us continue to bar the way.

Day or night, I lie like dust in my beloved's lane;

What other sign could there be of our good fortune and honour!

[Publisher]

¹⁴⁹ al-Nūr, 24:36 [Publisher]

mercies. His Being is the support of the whole universe and is the refuge of all high and low. He brought everything out of the darkness of nothingness and bestowed upon it the robe of existence. There is no other being who exists in his own right and is eternal, or is not the recipient of His grace. The earth and heaven and mankind and animals and stones and trees and souls and bodies, all owe their existence to His grace.

This is general grace mentioned in the verse:

اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ¹⁵⁰

This grace encompasses everything like a circle. For being the beneficiary of this grace, there is no condition attached. As compared with this there is a special grace which has conditions attached and which is bestowed only upon those individuals who have the ability and capacity to receive it, that is to say, on the perfect individuals who are Prophets, the best and highest of whom is Muḥammad, the chosen one [peace and blessings of Allāh be on him]. As that grace is a fine verity, therefore, God Almighty, after mentioning the general grace, has described the special grace for the purpose of expounding the light of the Holy Prophet [peace and blessings of Allāh be on him] in an allegory so that it should be easily understood.

The translation of the remaining part of the above verse is: That light is exemplified (by the perfect man, the Messenger) as if there were a lustrous niche (**by which is meant the breast of the Holy Prophet—peace and blessings of Allāh be on him**). In the niche, there is a lamp (**meaning Divine revelation**). The lamp is contained in a crystal

¹⁵⁰ Allāh is the light of the heavens and the earth al-Nūr, 24:36, [Publisher]

globe as bright as a glittering star, (**meaning the pure and holy heart of the Holy Prophet—peace and blessings of Allāh be upon him**)—which in its nature is free from all dirt and opaqueness, like a clear mirror and has no relationship except with God). That mirror is as bright as a glittering star, which shines in heaven with great glory (**meaning that the heart of the Holy Prophet—peace and blessings of Allāh be upon him—is so clear and bright that its inner light is displayed on its outer surface flowing like water**). That lamp is lit with the oil of a blessed tree, (which is an olive tree). (**By this is meant the being of the Holy Prophet—peace and blessings of Allāh be upon him—which is a collection of diverse types of blessings and the grace of which is not confined to any place or age or direction, but is everlastingly flowing and will never be cut off**). The blessed tree is neither of the east nor of the west (**that is to say, the nature of the Holy Prophet [peace and blessings of Allāh be upon him] suffers neither from excess nor from deficiency and has been created in the best mould**). The oil of the blessed tree by which the lamp of revelation is lit, means the fine bright reason of the Holy Prophet [peace and blessings of Allāh be upon him] together with the natural high moral qualities which are nourished by the clear fountain of his perfect reason.

The meaning of the lamp of revelation being lit up by the high moral qualities of the Holy Prophet—peace and blessings of Allāh be upon him—is that the grace of revelation descended upon them and they were the cause of the descent of revelation. There is here also an indication that the grace of revelation was in accord with the nature of the Holy Prophet [peace and blessings of Allāh be on him] the explanation of which is that revelation descends in accord with the nature of the Prophet to whom it is vouchsafed. For instance, the temperament of

Moses [peace be on him] was compounded of glory and wrath; so in accord with it the Torah was revealed in the framework of a majestic law. Jesus had a temperament which was meek and gentle and so the Gospel teaches meekness and gentleness. The Holy Prophet was by temperament extremely firm and steadfast. He disliked to be unduly lenient, nor did he like to be wrathful on every occasion. Instead his was a sagacious temperament that paid due regard to the demands of the occasion. Therefore, the Holy Qur'ān was also revealed in an appropriate and moderate mould which combines severity and kindness, awe and compassion, and hardness and softness. In this verse, God Almighty has disclosed that the lamp of the revelation of the Qur'ān has been lit from the oil of a blessed tree which is neither of the east nor of the west, but is in accord with the moderate temperament of the Holy Prophet [peace and blessings of Allāh be on him] which has neither the severity of the temperament of Moses, nor the softness of the temperament of Jesus but is a compound of hardness and softness and of wrath and compassion and displays perfect moderation and is a combination of majesty and beauty. The high moral qualities of the Holy Prophet [peace and blessings of Allāh be on him] are referred to in another place in the Holy Qur'ān in the words:

إِنَّكَ لَعَلَّ خُلِقَ عَظِيمٌ¹⁵¹

(Part Number: 29)

(O Prophet!) You have been created blessed with high moral qualities.

This means that the Holy Prophet [peace and blessings of Allāh be on him] was created with such perfection of

¹⁵¹ al-Qalam, 68:5 [Publisher]

high moral qualities as could not be exceeded. The word ‘*azīm*, which has been used in the verse, signifies in Arabic idiom, the highest perfection of the species. For instance, when it is said that a tree is ‘*azīm*, it means that it possesses all the length and breadth which it is possible for a tree to possess. Some lexicologists have said that ‘*azīm* signifies greatness which is beyond human ken. By the word *Khulq*, when used in the Holy Qur’ān, and also in other books of wisdom, is meant not merely good behaviour and kindness and gentleness. *Khalq* and *Khulq* are two distinct words which are used in juxtaposition to each other. *Khalq* means the physical body which God bestows on man whereby man is distinguishable from other animals. *Khulq* means the inner qualities by virtue of which the reality of humanness is distinguishable from the reality of animals. Thus, all the inner qualities which distinguish a man from animals are comprised in *Khulq*. As the tree of human nature is based on moderation and is free from excess or deficiency, which is found in the faculties of animals. Almighty Allāh points to this by saying:

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ¹⁵²

(Part Number: 30)

The word *Khulq*, when it is not accompanied by any pejorative qualification, always means high moral qualities. These high moral qualities comprise all the inner qualities which are found in man as clear reason, quick understanding, good memory, good remembrance, chastity, modesty, steadfastness, contentment, piety, high resolve, perseverance, justice, trust, generosity in its

¹⁵² ‘We have created man in the best of creative plans.’—*al-Ṭīn*, 95:5 [Publisher]

proper place, sacrifice in its proper place, benevolence in its proper place, beneficence in its proper place, bravery in its proper place, gentleness in its proper place, forbearance in its proper place, indignation in its proper place, courtesy in its proper place, respect in its proper place, compassion in its proper place, kindness in its proper place, mercy in its proper place, fear in its proper place, love in its proper place, love for God and withdrawal towards God, etc.

The oil would well-nigh glow forth even though no fire were to touch it (that is to say, the reason and all the high qualities of the Holy Prophet [peace and blessings of Allāh be upon him] were so perfect and appropriate and delicate and bright, that they were ready to be lit up even before the receipt of revelation). **Light upon light**; that is to say, that many lights were combined in the blessed being of the Holy Prophet [peace and blessings of Allāh be on him] and on those lights descended the heavenly light of Divine revelation and thereby the being of the *Khātam-ul-Anbiya'* [peace and blessings of Allāh be on him] became a combination of lights.

[Brāhīn-e-Aḥmadiyya, Rūḥānī Khazā'in, Vol. 1, pp. 191-195, footnote 11]

Spiritual Ascent of the Holy Prophet^{sa}

The *Me'rāj* (spiritual ascent) of the Holy Prophet [peace and blessings of Allāh be on him] was his complete withdrawal from the world, and its purpose was to disclose the heavenly station of the Holy Prophet [peace and blessings of Allāh be on him]. Every soul has a point in heaven beyond which it cannot proceed. The point of the Holy Prophet [peace and blessings of Allāh be on him] was the '*Arsh*. The Companion on high also connotes

God. Thus, the Holy Prophet [peace and blessings of Allāh be on him] was honoured above everyone else.

[*Malfūzāt*, Vol. 2, p. 136]

The journey of the *Me'rāj* was not with the physical body, but was a vision of the highest type, which in effect was experienced in complete wakefulness. In such a vision, a person according to the capacity of his soul, can journey through the heavens with a body of light. As the soul of the Holy Prophet [peace and blessings of Allāh be on him] possessed the highest capacity, therefore, in his journey of *Me'rāj*, he arrived at the highest point of the universe, which is described as the Great Throne. This journey was the vision in a sort of wakefulness. I do not call it a dream, nor was it a vision of low status. This was a vision at the highest stage, which is clearer and brighter than wakefulness. I myself have experience of this type of vision.

[*Izāla-e-Auhām, Rūḥānī Khazā'in*, Vol. 3, p. 126, footnote]

Meaning and High Station of the Seal of Prophethood

The perfect man to whom the Holy Qur'ān was revealed, was not limited in his vision, nor was there any deficiency in his sympathy in the sharing of sorrows. Both from the point of view of the time and of the place, his soul was charged with perfect sympathy. He was, therefore, bestowed a full share of the manifestations of nature and he was made *Khātam-ul-Anbiyā'*, which did not mean that no one would from then on receive any spiritual grace from him, rather that he possessed the seal of Prophethood and that without the attestation of that seal, no grace can reach anyone, and that for his people, the

door of converse with the Divine would never be closed. Beside him, there is no Prophet who possesses the seal of Prophethood. It is only by the testimony of his seal that a Prophethood can be bestowed for which it is a condition that the recipient must be a follower of the Holy Prophet [peace and blessings of Allāh be on him]. His high courage and sympathy did not wish to leave his people in a condition of deficiency and were not reconciled to the door of revelation, which is at the root of all understanding, being closed. Yet, in order to preserve the sign of the closing of Prophethood, he desired that the grace of revelation should be bestowed through obedience to him and that this door should be closed to anyone who was not his follower. God appointed him *Khātām-ul-Anbiyā'* in this sense.

Thus it was established till the Day of Judgement, that a person who does not prove being his follower through true obedience and who does not devote his full being to obeying him, cannot become the recipient of perfect revelation. Direct Prophethood has been ended with the Holy Prophet [peace and blessings of Allāh be on him]; but Prophethood by way of reflection, which means the receipt of revelation through the grace of Muḥammad [peace and blessings of Allāh be on him] will continue till the Day of Judgement, so that the door of perfection of mankind should not be closed and this sign should not disappear from the world that the high resolve of the Holy Prophet [peace and blessings of Allāh be on him] desired that the doors of converse with the Divine should remain open till the Judgement Day and the understanding of the Divine, which is the basis of salvation, should not disappear.

I affirm it with full confidence that the excellences of Prophethood attained their climax in the Holy Prophet [peace and blessings of Allāh be on him]. The person who sets up a movement in opposition to him and puts forward some verity outside his Prophethood and withdraws from the fountain of Prophethood is false and an impostor. I say it plainly that a person who believes in anyone as a Prophet after the Holy Prophet [peace and blessings of Allāh be on him] and breaks the seal of his Prophethood, is accursed. That is why no Prophet can arise after the Holy Prophet [peace and blessings of Allāh be on him] who has not with him the seal of the Muḥammadi Prophethood.

The Muslims who are opposed to us are involved in the error that they believe in the coming of an Israeli Prophet, who would break the seal of Prophethood. I say that it is a manifestation of the spiritual power of the Holy Prophet [peace and blessings of Allāh be on him] and of his everlasting Prophethood that 1,300 years after him, the Promised Messiah has appeared under his training and instructions with the same seal of Prophethood. If this doctrine is *kufṛ*, I hold this *kufṛ* dear. But those whose reason has been darkened and who have not been bestowed any share in the light of Prophethood cannot understand this and hold it as *kufṛ*; whereas, this is a matter which proves the perfection of the Holy Prophet [peace and blessings of Allāh be on him] and his everlasting life.

[al-Ḥakam, 10 June 1905, p. 2]

There is no need to follow the Prophethoods and Books which passed before the Holy Prophet [peace and blessings of Allāh be on him] as Muḥammadi Prophethood comprises all

of them, and beside it all ways are closed and all verities are included in it. No new verity will arrive after it as there was no verity before it which is not included in it. Therefore, all Prophethood ends with this Prophethood; and so it should have been, for everything that has a beginning, has also an end, but the Muḥammadī Prophethood is not deficient in beneficence. It is more beneficent than all other Prophethood. Following this Prophethood, one reaches God in a very easy manner, and by following it one is bestowed the bounty of Divine love and Divine converse more than was possible before.

Its perfect follower cannot be called simply a Prophet for this would be an insult to the perfect Muḥammadī Prophethood. He can be called a follower of the Holy Prophet and a Prophet, both together, for in this there is no insult of the perfect Muḥammadī Prophethood, but its grace shines forth even to a greater degree.

[al-Waṣīyyat, Rūḥānī Khazā'in, Vol. 20, p. 311]

We affirm that the person who moves away in the slightest degree from the law of the Holy Prophet [peace and blessings of Allāh be on him] is a *kāfir*. When anyone who turns away from following the Holy Prophet [peace and blessings of Allāh be on him] is a *kāfir* in our estimation, then what about one who should claim to bring a new law, or should make a change in the Holy Qur'ān and the *Sunnah* of the Holy Prophet [peace and blessings of Allāh be on him] or should abrogate any commandment?

In our estimation only that person is a believer who truly follows the Holy Qur'ān, and believes it to be the last revealed Book, and accepts the law that the Holy Prophet [peace and blessings of Allāh be on him] brought into the

world, as everlasting, and makes not the slightest change in it, and loses himself wholly in following it, and devotes every particle of his being to its cause, and does not oppose it intellectually or by his conduct. It is then that he would be a true Muslim.

[al-Ḥakam, 6 May 1908, p. 5]

***Istighfār* of the Holy Prophet^{sa}**

Most Christians, on account of their ignorance of the reality of *Maghfirat*—forgiveness—imagine that a person who seeks *Maghfirat*, is disobedient and sinful. A deep reflection over the meaning of *Maghfirat* makes it clear that it is the one who does not seek *Maghfirat* of God Almighty who is disobedient and vile. As every true purity is bestowed by Him and He alone safeguards one against the storm of passion, it should be a preoccupation of His righteous servants to constantly seek *Maghfirat* from that True Guardian and Protector.

If we were to seek an illustration of *Maghfirat* in the physical world the best illustration would be that *Maghfirat* is a strong and unbreakable dam which is erected to hold back a flood. As all strength and all power belongs to God Almighty, and a man is weak in his soul as he is in his body, and seeks water from the Eternal Being all the time for the nurture of the tree of his being, and cannot keep alive without His grace, *Istighfār*, in its meaning that we have set out, becomes necessary and essential. As a tree puts forth its branches in all directions, as if it spreads its hands towards the surrounding spring of water, pleading for help that its greenness should not decline and that the time of its flowering and putting forth fruit should not be lost, the same is the case with

the righteous. To supplicate the Fountain of real life for the water of security to safeguard spiritual life, or to promote it, is described in the Holy Qur'ān as *Istighfār*.

Reflect on the Holy Qur'ān and read it with care and you will alight upon the reality of *Istighfār*. The dictionary meaning of *Maghfirat* is a covering which is designed to safeguard against a misfortune. For instance, water is an element that covers up the defects of trees and is thus *Maghfirat*. Consider what would be the condition of a garden which receives no water for a year or two. Is it not true that its beauty will be destroyed and there will be no sign left of its greenness? It will produce no fruit and no flowers. Its inside will be burnt up. Its green and soft leaves will dry up and fall down; and dryness overcoming it, all its limbs will fall away from it like the limbs of a leper. Why will all these calamities overtake it? Because the water upon which its life depended was not available. This is referred to in the verse:

كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ¹⁵³

A good word is like a good tree.

As a good and noble tree cannot flourish without water, in the same way, the good word of a righteous person cannot flourish till a pure spring refreshes its roots by flowing in the stream of *Istighfār*. Thus the **spiritual life** of a person depends upon *Istighfār* through the stream of which the true spring reaches the root of humanness and safeguards it from drying up and dying.

The **religion** which does not set forth this **philosophy** is certainly not from God, and a person who claims to be a

¹⁵³ Ibrāhīm, 14:25 [Publisher]

Prophet or a Messenger or righteous or pure-natured and turns away from this spring is certainly not from God. Such a one derives not from God Almighty, but from **Satan**, the root meaning of which is death. He who does not desire to draw that **true spring** to himself and does not fill this spring to its brim from the stream of *Istighfār*, in order to make his spiritual garden flourish, is a Satan, that is to say, he will die for it is not possible that the tree should flourish without water. Every **arrogant** one, who does not desire to make his spiritual tree flourish from this spring of life is a Satan and will be ruined like Satan. There has been no righteous Prophet in the world who turned away from the reality of *Istighfār* and did not desire to flourish through this real spring. It is true that our lord and master Muḥammad, **the chosen one** [peace and blessings of Allāh be on him] supplicated more than anyone else for this flourishing and therefore God caused him to flourish and be fragrant more than all other Prophets.

[Nūr-ul-Qur’ān No. 1, Rūḥānī Khazā’in, Vol. 9 pp. 356-358]

Majesty and Humility of the Holy Prophet^{sa}

In the two blessed names of the Holy Prophet, Muḥammad^{sa} and Aḥmad^{sa}, there are two separate excellences. Muḥammad^{sa}, which means greatly praised, signifies majesty and greatness and carries the flavour of being a beloved one, for a beloved one is praised. It is necessary, therefore, that it should signify majesty. But Aḥmad^{sa} has the flavour of a lover for it is a lover's part to praise and he praises the beloved. As Muḥammad^{sa} signifies majesty and greatness, Aḥmad^{sa} signifies humility.

His life as a Prophet was divided into two parts; one

spent in Mecca which extended over thirteen years and the other spent in Medina extending over ten years. His **Meccan life illustrated his name Aḥmad**. During that period his time was spent **weeping before God, in seeking His help** and in supplication. He who is fully informed of his Meccan life knows that no lover could ever equal the tears the Holy Prophet^{sa} shed and the supplications he made during that period in search of his Beloved, nor can any lover ever do so in future.

His weeping was not for himself but was on account of his awareness of the condition of the world. The worship of God had disappeared and God Almighty, having put faith in his soul, had inspired him with a joy and delight. He naturally desired to communicate this delight and love to the world, but when he observed the condition of the world and the capacities and natures of the people, he was confronted with great difficulties. He wept over this condition of the world so much that he put his life in danger. This is indicated in the verse:

لَعَلَّكَ بَاخِعٌ نَّفْسَكَ أَلَّا يَكُونُوا أُمَّؤْمِنِينَ¹⁵⁴

This was his life of supplication and was the **manifestation of his name Aḥmad**. At that time he was concentrating in a grand manner and the concentration manifested its effect in his life in Medina at the time when the significance of his **name Muḥammad** was revealed, as is indicated in the verse:

وَأَسْتَفْتَحُوا وَخَابَ كُلُّ جَبَّارٍ عَنِيبٍ¹⁵⁵

¹⁵⁴ ‘Haply thou wilt grieve thyself to death because they believe not.’—al-Shu‘arā’, 26:4 [Publisher]

¹⁵⁵ ‘They prayed for victory, and as a result thereof every haughty enemy of truth came to naught.’—Ibrāhīm, 14:16 [Publisher]

[Malfūzāt, Vol. II, pp. 178-179]

He who is familiar with the mode of expression of the Holy Qur’ān knows that sometimes the Noble and Merciful One uses an expression for His special servants which is apparently derogatory, but which in its context signifies great praise. As God Almighty said with regard to the Holy Prophet [peace and blessings of Allāh be on him]:

وَوَجَدَكَ ضَالًّا فَهَدَىٰ¹⁵⁶

Did He not find thee *Ḍāll* and showed thee the right way.

It is quite clear that the well-known and familiar meaning of the term *Ḍāll*, of which lexicologists are too fond, is ‘misguided’. Thus the verse would mean that God found you misguided and guided you; whereas, the Holy Prophet [peace and blessings of Allāh be on him] was never misguided, and a Muslim who believes that at any time in his life the Holy Prophet [peace and blessings of Allāh be on him] was misguided, is a faithless *kāfir* and guilty of violating the *Sharī‘ah*. The verse should be understood by reflecting upon the context in which it is placed, which is that Allāh the Exalted first stated about the Holy Prophet [peace and blessings of Allāh be on him]:

أَلَمْ يَجِدَكَ يَتِيمًا فَآوَىٰ ۖ وَوَجَدَكَ ضَالًّا فَهَدَىٰ ۖ وَوَجَدَكَ عَائِلًا فَأَغْنَىٰ¹⁵⁷

Allāh the Exalted found thee an orphan and helpless, and He gave thee shelter by Himself and found thee *Ḍāll* (in love with Himself) and drew thee towards Him and found thee indigent and enriched thee.

[Ā’īna-e-Kamālāt-e-Islām, Rūḥānī Khazā’in, Vol. 5, pp. 170-171]

¹⁵⁶ al-Duḥā, 93:8 [Publisher]

¹⁵⁷ al-Duḥā, 93:7-9 [Publisher]

Holy Prophet^{sa}—the Grand Reformer

Holy Prophet^{sa} Brought Morals to Perfection

In meekness and gentleness, Moses stood higher than all the Prophets in Israel and no other Prophet in Israel, whether Jesus or anyone else, approached the lofty station of Moses. The Torah bears witness that in meekness and gentleness and in moral qualities Moses was higher than all the Prophets in Israel. The third verse of the twelfth chapter of Numbers says that Moses was very meek, above all the men which were upon the face of the earth.

God has in the Torah praised the meekness of Moses as He has not praised any other Prophet in Israel. It is true, however, that the high moral qualities of the Holy Prophet [peace and blessings of Allāh be on him] that are mentioned in the Holy Qur’ān are thousands of times more exalted than those of Moses. God has said that the Holy Prophet [peace and blessings of Allāh be on him] combined in his person all the high moral qualities which were found in the different Prophets and said with regard to him:

إِنَّكَ لَعَلَّ خُلُقٍ عَظِيمٍ¹⁵⁸

Thou dost possess the highest moral qualities.

The word ‘*azīm*’ in Arabic idiom is used as connoting the highest quality of a thing. For instance, when a big tree is called ‘*azīm*’, it would mean that it possesses all the height and width and bulk that is possible for a tree to possess. Thus, this verse means that all the high moral qualities and excellent characteristics which a human being can

¹⁵⁸ al-Qalam, 68:5 [Publisher]

possess, were all present in the fullest degree in the Holy Prophet [peace and blessings of Allāh be on him]. Thus, this is the highest possible praise. This is also indicated in another verse:

وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا¹⁵⁹

Meaning that: God has bestowed His grace upon thee in the largest measure and no Prophet can be equal in rank with thee.

This praise is mentioned in Psalm as a prophecy concerning the Holy Prophet [peace and blessings of Allāh be on him] as is said: Therefore, God, thy God, hath anointed thee with the oil of gladness above thy fellows. (Psalms, Ch. 45)¹⁶⁰

[Brāhīn-e-Aḥmadiyya, Rūḥānī Khazā'in, Vol. 1 pp. 605-606, sub-footnote 3]

Holy Prophet^{sa}'s Superiority over All the Prophets

The Holy Qur'ān shows that every Prophet was a follower of the Holy Prophet [peace and blessings of Allāh be on him] as is said:

لَتُؤْمِنُنَّ بِهِ وَكَتَبْتُصْرَتَهُ¹⁶¹

In this way, all Prophets became followers of the Holy Prophet [peace and blessings of Allāh be on him].

[Brāhīn-e-Aḥmadiyya, Part V, Rūḥānī Khazā'in, Vol. 21, p. 300]

The Holy Prophet [peace and blessings of Allāh be on him] combines the names of all the Prophets in himself inasmuch as he possessed all their diverse excellences. So he is Moses and Jesus and Adam and Abraham and

¹⁵⁹ al-Nisā', 4:114 [Publisher]

¹⁶⁰ Psalms 45:7 [Publisher]

¹⁶¹ 'You shall believe in him and help him.'—Āl-e-Imrān, 3:82 [Publisher]

Joseph and Jacob. This is indicated in the verse:

قِيُدُهُمْ أَتَمَّرَةٌ¹⁶²

Meaning that the Holy Prophet [peace and blessings of Allāh be on him] should combine in himself all the diverse guidance which other Prophets had brought.

This shows that the dignity of all Prophets was combined in the Holy Prophet [peace and blessings of Allāh be on him]; and his name Muḥammad [peace and blessings of Allāh be on him] also points to this, for it means greatly praised, and great praise can only be imagined when all the varied excellences and special qualities of the different Prophets are combined in the Holy Prophet [peace and blessings of Allāh be on him]. There are many verses in the Holy Qur'ān which set forth clearly that the being of the Holy Prophet [peace and blessings of Allāh be on him] on account of its qualities and excellences, was a combination of all the Prophets. Every Prophet finding in him an appropriate relationship with himself imagined that he would come under his name.

At one place the Holy Qur'ān sets forth that this Prophet has the closest relationship with Abraham¹⁶³. In a *Ḥadīth* of *Bukhārī*, the Holy Prophet [peace and blessings of Allāh be on him] says that he has a close relationship with Jesus and that his being is combined with the being of Jesus. This confirms the saying of Jesus that the Holy Prophet [peace and blessings of Allāh be on him] would appear under his name and so it happened that when our Messiah [peace and blessings of Allāh be on him] appeared, he completed the incomplete works of the

¹⁶² al-An'ām, 6:91 [Publisher]

¹⁶³ Āl-e-'Imrān, 3:69 [Publisher]

Messiah of Nazareth and bore witness to his truth and cleared him of the calumnies which the Jews and the Christians had uttered against him, and thus gave pleasure to the soul of Jesus.

[Ā'īna-e-Kamālāt-e-Islām, Rūhānī Khazā'in, Vol. 5, p. 343]

Divine revelation is a mirror in which the perfect attributes of God Almighty are seen, according to the inner cleanliness of the Prophet who is the recipient of the revelation. As the Holy Prophet [peace and blessings of Allāh be on him] was higher than all the other Prophets in the purity of his soul, the expansion of his mind, his chastity, modesty, sincerity, trust, fidelity and love of the Divine, God, the Glorious, anointed him with the perfume of special excellence in excess of any other Prophet. His bosom and heart which were broader and holier and more innocent and brighter and more loving than the bosom and heart of any who had passed before him, and who were to come after him, were considered worthy that such Divine revelation should descend upon him as should be stronger and more perfect, higher and more complete, than the revelation vouchsafed to all those who were before him and all those who were to come after him, and which should serve as a clear, wide and large mirror for reflecting Divine attributes. That is why the Holy Qur'ān possesses such high excellences that the brightness of all previous books is cast into the shade before its fierce and brilliant rays. No mind can put forth a verity which is not already contained in it and no reason can present any argument which is not already presented in it. No speech can affect the hearts so powerfully as the strong and full of blessings effect it produces upon millions of hearts. Undoubtedly it is a clear mirror reflecting the perfect attributes of the Divine in which all

is found that is needed by a seeker to arrive at the highest grades of understanding.

[Surmah Chashm Āryā, Rūḥānī Khazā'in, Vol. 2, pp. 71-72, footnote]

The Holy Prophet [peace and blessings of Allāh be on him] was the best of the Prophets and had a higher status than all the Messengers, and God desired that as by his personal qualities he was the Chief of all the Prophets, so from the point of view of his overt services also, he might be proclaimed to the world as better and higher than all. Therefore, God Almighty extended his beneficence to the whole of mankind, so that his efforts and his endeavours might be generally manifested and should not be confined to a particular people, as was the case with Moses and Jesus, and so that enduring severe persecution from every direction and every people, he should be entitled to the great reward which will not be bestowed upon other Prophets.

[Brāhīn-e-Aḥmadiyya, Rūḥānī Khazā'in, Vol. 1, pp. 653-654]

It is my belief that if, leaving the Holy Prophet [peace and blessings of Allāh be on him] aside, all the Prophets who had preceded him had combined to perform the task and to carry out the reform which the Holy Prophet [peace and blessings of Allāh be on him] performed and carried out, they would not have been able to do so. They had not the heart and the strength which had been bestowed upon the Holy Prophet [peace and blessings of Allāh be on him]. If anyone should say that this shows disrespect towards the other Prophets, he would be guilty of uttering a calumny against me. It is part of my faith to honour and respect the Prophets, but **the Holy Prophet's superiority to all other Prophets is the principal part of my faith** and my whole being is saturated with it. It is not

within my power to exclude it.

Let my unfortunate opponent, who is sightless, say what he pleases, but our Holy Prophet [peace and blessings of Allāh be on him] performed a task, which all the others combined together, or separately, could not have performed.

ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ¹⁶⁴

[Malfūzāt, Vol. II, p. 174]

The holy books of the Jews state clearly that a saviour like Moses will be sent for them. This means that he would appear at a time when the Jews would be passing through a state of suffering and humiliation as was imposed upon them in the time of Pharaoh. Then they would be delivered from torment and disgrace by believing in him. There is no doubt that our lord and master Muḥammad, the chosen one [peace and blessings of Allāh be on him] was the personage for whom the Jews had been waiting throughout the ages and in whom the prophecy of the Torah was most clearly fulfilled. When the Jews believed in him many great kings were raised among them. This is clear proof that God Almighty forgave their sins because of their accepting Islām and had mercy on them as was promised in the Torah.

[Ayyām-uş-Şulaḥ, Rūḥānī Khazā'in, Vol. 14, pp. 302-303]

The greatness that was bestowed upon Jesus was on account of his following the Holy Prophet Muḥammad [peace and blessings of Allāh be on him] for Jesus was informed of the Holy Prophet [peace and blessings of Allāh be on him] and believed in him and

¹⁶⁴ 'That is Allāh's grace; He bestows it on whom He pleases.'—al-Jumu'ah, 62:5 [Publisher]

attained salvation through his belief.

[al-Ḥakam, 30 June 1901, p. 3]

Now we **compare Jesus** with the **Holy Prophet** [peace and blessings of Allāh be on him] in the matter of the treatment accorded to them by the governments of their respective days and how their prestige and Divine support were manifested. When we do this, it becomes clear that **in contrast with the Holy Prophet** [peace and blessings of Allāh be on him] **Jesus not only fails to exhibit signs of Godhead, he even fails to demonstrate the signs of a Prophet.** When the Holy Prophet [peace and blessings of Allāh be on him] sent his message to the rulers of his time, the Roman Caesar, on receipt of the Holy Prophet's message, breathed a sigh that he was caught among the Christians and that if he had been free, **it would have been a matter of pride for him to present himself to the Holy Prophet** [peace and blessings of Allāh be on him] **and to wash his feet like a slave.** But a wicked and evil-hearted ruler, the **Chosros** of Iran, was affronted and sent soldiers to arrest the Holy Prophet [peace and blessings of Allāh be on him]. They arrived in Medina towards the evening and told the Holy Prophet [peace and blessings of Allāh be on him] that they had been sent to arrest him. The Holy Prophet [peace and blessings of Allāh be on him] disregarded what they had said and invited them to accept **Islām.** At that time the Holy Prophet [peace and blessings of Allāh be on him] was in the mosque accompanied only by three or four companions, but the royal emissaries **were trembling in awe** of him. In the end they asked what answer should they take back concerning his arrest to their lord. **The Holy Prophet** [peace and blessings of Allāh be on him] asked them to wait till the next day. The following

morning when they came, the Holy Prophet [peace and blessings of Allāh be on him] said to them: **He whom you call lord and god, is no god. God is the Being Who is not subject to death or destruction. Your god was killed last night. My True God set up his son Sherweh over him and last night he was killed by the hand of his son. This is my reply.**

This was a great miracle witnessing which thousands of people of that country believed in the Holy Prophet [peace and blessings of Allāh be on him] because in fact **Khusro Pervez, the Chosros**, had been killed that night. This is not a statement like the vague statements of the Gospel, but is supported by historical evidence. Mr. Davenport has also mentioned this event in his book.

As against this, the lack of esteem in which **Jesus** was held by the rulers of his time is well known. Probably the Gospels still contain the record of **Herodius** sending **Jesus** to Pilate as an accused person. He remained for a time in **custody** and his **godhead did not come into play**. No monarch said that it would be a matter of pride for him to serve Jesus and to wash his feet. Pilate handed him over to the Jews. Was this his godhead? What a contrast is there between the two persons who encountered similar circumstances, but with opposite results. In one case, a proud and arrogant monarch was incited by Satan to order the arrest of the claimant to Prophethood, but he was overtaken by the Divine curse and was murdered with great humiliation at the hands of his own son. In the second case, a person whom—regardless of his real claims—his extravagant followers raised to the heavens, was in fact arrested and sent into **custody** of the cruel police as an accused person from one town to another.

[Nūr-ul-Qur'ān, No. 2, Rūḥānī Khazā'in, Vol. 9, pp. 384- 386]

Miracles of the Holy Prophet^{sa}

A time was when the Evangelists proclaimed through the streets and lanes most impertinently and falsely that no prophecy had been made and no miracle had been shown by the Holy Prophet Muḥammad, the chosen one [peace and blessings of Allāh be on him]. Now is a time when God Almighty in addition to the thousands of miracles of the Holy Prophet [peace and blessings of Allāh be on him] which are mentioned in the Holy Qur'ān and in the *Aḥādīth*, has shown hundreds of signs which no opponent has been able to counter. We have throughout proclaimed gently and meekly to every Christian and other opponent, and we still proclaim, that it is necessary for every religion which claims to be true and from God Almighty, that it should produce men who, as the deputies of their leader, guide and Messenger, should prove that that Prophet is living by virtue of his spiritual blessings and has not died.

It is necessary that the Prophet, who is followed and is believed in as an intercessor and saviour, should be ever-living through his spiritual blessings. He should be so obviously seated on the throne of honour and exaltation and glory that his shining face and his sitting on the right hand of the Eternal and Ever-Living, All-Sustaining and All-Powerful God should be established by powerful Divine lights. Loving him perfectly and obeying him perfectly should necessarily produce the results that his follower should be bestowed the bounty of the Holy Spirit and heavenly blessings, and obtaining light from the lights of his beloved Prophet he should dispel the darkness of his age and should furnish eager people with that firm and perfect and shining faith in the existence of

God which burns up all desire of sin and all the passions of a low life. This is the proof that that Prophet is living and is in heaven.

So how shall we express our gratitude to our Holy and Glorious God that He bestowed upon us the strength to love and obey His beloved Prophet Muḥammad, the chosen one [peace and blessings of Allāh be on him] and then by bestowing upon us a full share of the spiritual grace of that love and obedience, which is true piety and a true heavenly sign, proved to us that our dear and exalted Prophet [peace and blessings of Allāh be on him] has not died, but is sitting on the right hand of his Powerful King on the Throne of Exaltation and Glory in the highest heaven. *O Allāh, send down Thy blessings, bounties and peace upon him.*

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا
صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا¹⁶⁵

Now let someone tell us who is proved to possess such spiritual life beside our Holy Prophet [peace and blessings of Allāh be on him]. Does Moses possess it? Certainly not. Does David possess it? Certainly not. Does Jesus possess it? Certainly not. Does Rājā Rām Chandrā or Rājā Krishnā possess it? Certainly not. Do those Rishīs possess it concerning whom it is said that the Vedās were revealed to their hearts? Certainly not. It is useless to mention physical life, because the real and spiritually beneficent life is the one which, resembling the life of God Almighty, sends down light and certainty.

¹⁶⁵ ‘Allāh and His angels send blessings on the Prophet. O ye who believe! You also should invoke blessings on him and salute him with the salutations of peace.’—al-Aḥzāb, 33:57 [Publisher]

To attain long physical life is no matter of pride. Some of the Egyptian monuments are thousands of years old, and the ruins of Babylon are still in existence which are the home of owls, and in this country Ajūdhiya and Bindraban are all old cities and many old monuments are found in Italy and Greece. Through their long continued existence, do all these monuments partake of the glory and exaltation which is bestowed on the holy ones of God on account of their spiritual life?

It is clear that the proof of such spiritual life is found only in the case of our blessed Prophet [peace and blessings of Allāh be on him]. May God's mercies in their thousands keep him company.

[Tiryāq-ul-Qulūb, Rūḥānī Khazā'in, Vol. 15, pp. 137-139]

More than three thousand miracles were shown by our lord and master, the Holy Prophet [peace and blessings of Allāh be on him] and his prophecies were numberless; but it is not necessary for us to put forward those miracles which were shown in the past. One grand miracle of the Holy Prophet [peace and blessings of Allāh be on him] is that the revelation vouchsafed to all other Prophets has been cut off, and their miracles have been left behind, and their followers are empty-handed and are left only with old stories; but the revelation vouchsafed to the Holy Prophet [peace and blessings of Allāh be on him] has not been cut off, nor have his miracles been cut off, but are always displayed through his perfect followers who are honoured with obeying him. On this account the religion of Islām is a living religion and its God is a Living God. In this age also **this servant of the Lord of Honour is present**. Thousands of signs in support of the Messenger of Allāh and the Book of Allāh have been shown by

me, and I am almost daily honoured with the converse of God Almighty.

[Chashma-e-Masīhī, Rūḥānī Khazā'in, Vol. 20, pp. 350-351]

When a person arrives at this exalted stage of meeting with God, he sometimes performs acts which **appear to be beyond human power** and have the colour of Divine Power. For instance, during the battle of Badr, **the Holy Prophet** [peace and blessings of Allāh be on him] threw a handful of gravel at the opposing force not accompanied by any prayer, but **with his own spiritual power**, which affected the opposing force in such an extraordinary manner that everyone's eyes were struck by the gravel and they were rendered sightless and began to run around in confusion and helplessness. This miracle is referred to in the verse:

وَمَا كَمْ مَيِّتٍ إِذْ دُمِّيَتْ وَلَئِنَّ اللَّهَ زَلَمِي¹⁶⁶

When you threw the handful of pebbles, it was not you who did throw, but it was Allāh Who threw;

meaning that it was Divine Power that was working behind the scene and it did that which was not within human power.

In the same way, another **miracle** of the Holy Prophet [peace and blessings of Allāh be on him] which was the **splitting of the moon**, was displayed by Divine Power. It was not accompanied by any prayer as it happened merely by his pointing at the moon with his finger **which was filled with Divine power**. There are many other miracles which the Holy Prophet [peace and blessings of Allāh be on him] worked purely with his power and which were not accompanied by any prayer. On many

¹⁶⁶ al-Anfāl, 8:18 [Publisher]

occasions, he multiplied water so much by dipping his fingers into a cup of water that the whole host and their camels and horses drank of it and yet the original quantity of the water was not diminished. On many occasions, by putting his hand upon three or four loaves of bread, he satisfied the hunger of thousands. On some occasions, he blessed a small quantity of milk with his lips and a company of people drank from it and were filled. On some occasions, by adding his saliva into a well of brackish water, he rendered it sweet. On some occasions, he healed severely wounded people of their injuries by placing his hands upon them. On some occasions, he replaced the eyeballs of people which had fallen out in consequence of some injury received in battle and healed them with the blessings of his hand. In this way, he did many other things by his personal power behind which worked **Divine Power**.

If the **Brahmūs** and the **philosophers** and the **followers of nature** of today refuse to accept these miracles, they are to be excused for they cannot recognize the station at which a human being is endowed with Divine power by way of reflection. If they laugh at these things they are also to be excused for they have not progressed beyond their childish condition and have not reached any degree of **spiritual maturity**. Their condition is far from perfect and they are happy that they should die in that **imperfect** condition.

But one pities the **Christians**, who having heard of some similar, but of a lower degree of, events in the life of Jesus, put them forward as an argument in support of the divinity of Jesus and allege that the reviving of the dead by Jesus and the healing of paralytics and lepers by him

was by his own power and not by any prayer, and that this is proof that he was truly the son of God and even God himself. It is a pity that they are unaware that if a human being could become God by performing such exploits then our lord and master, the Holy Prophet [peace and blessings of Allāh be on him] was much more entitled to such divinity for he performed mightier miracles than were displayed by Jesus. Not only did the Holy Prophet [peace and blessings of Allāh be on him] work these extraordinary miracles himself, but left a legacy of a long series of them among his followers till the Day of Judgement, which has been in evidence always in all ages and will continue to be in evidence till the end of the world. The impress of **Divine power** which has been experienced by **holy souls among the Muslims** is difficult to match from among other people. Then what folly is it to believe in someone as God or as the son of God, on account of these extraordinary events. If a man can become God by performing such exploits, there would be no end to the number of gods!

[Ā'īna-e-Kamālāt-e-Islām, Rūḥānī Khazā'in, Vol. 5, pp. 65-67]

We wish to point out that the miracle of the splitting of the moon is not an event that the Muslims put forth as proof of the truth of Islām and as a principal argument in support of the truth of the Holy Qur'ān. Out of thousands of internal and external miracles and signs, this was also a natural sign which is supported by historical proof. If overlooking clear proofs we are to suppose that this miracle has not been established, and if we are to interpret the relevant verse of the Holy Qur'ān as the Christians or the followers of nature, or those who repudiate external events interpret it it would do no harm to Islām. The truth is that the Word of God has wholly

relieved the Muslims of the need of relying upon other miracles. It is not only a miracle in itself, but on account of its blessings and lights, it produces miracles.

The **Holy Qur'ān** comprises in itself such perfect qualities that it is in no need of extraordinary miracles. The presence of external miracles adds nothing to it and their absence would disclose no defect in it. The beauty of the Qur'ān is not decked out with the ornaments of external miracles. It comprises in itself thousands of strange and wonderful miracles which can be witnessed by the people of every age. It is not necessary to refer only to the past. The Qur'ān is such a beautiful beloved that everything derives ornamentation from it and it is not dependent upon anything else for its own ornamentation.

ہمہ خوبان عالم را بز پورہا بیارائید تو سببیں تن چناں خوبی کہ ز پورہا بیارائی¹⁶⁷

Those who doubt the miracle of the splitting of the moon have only one objection to make, and that too a false one, that the splitting of the moon is contrary to the law of nature. The naturalists contend that by exercising his reason, man can find out nothing but nature and its laws. That is to say, the observation of the universe indicates that everything material and non-material by which we are surrounded is part of a wonderful system for its existence and continuance and for its effect. This system is inherent in everything and never departs from anything. Whatever nature has designed will happen without fail in the same way.

We accept all that, but does it prove that Divine laws are

¹⁶⁷ Ornaments adorn all the beauties in the world;

But you are so beautiful that you beautify the ornaments themselves.
[Publisher]

limited only to our present observation and experience and that there is nothing more left? To believe that Divine Power is unlimited is of the essence of the Divine system; it ensures that the door of intellectual progress should always remain open. What a mistake it is to put forward the proposition that whatever is beyond our understanding or observation is outside the law of nature! Once we admit that the laws of nature are unending and unlimited, we cannot in principle reject anything new because it seems to be beyond our reason. We should assess the matter on its proof or lack of proof. If it is proved we should enter it in the list of the laws of nature, and if it is not proved we should confine ourselves to affirming that it is not proved. We would not be entitled to say that it is outside the law of nature. To hold anything as being beyond the law of nature, it is necessary that we should encompass all Divine laws which are eternal as within a circle and our intellect should fully comprehend all that God's Power has revealed from the beginning up to now and that He will reveal through Eternity

In any event, if we believe that the Powers of God Almighty are unlimited, then it would be madness to hope to encompass all His Powers. For if they can be confined within the measure of our observation, then how would they be unlimited and unending? In such case, we are not only confronted with the difficulty that our finite and incomplete experience should comprehend all the Powers of the Eternal God, but there would arise a much greater difficulty that by limiting His Powers He Himself would also be limited and we would be affirming that we have discovered all the reality of God Almighty and that we have arrived at its depth and bottom. Such an assumption

would be disrespectful and destructive of faith and would amount to a total denial of God.

[Surmah Chashm Āryā Rūḥānī Khazā'in, Vol. 2, pp. 60-65]

I enquire that if the Holy Prophet [peace and blessings of Allāh be on him] who had announced his claim that the moon had been split by the pointing of his finger and that the disbelievers had witnessed it with their own eyes, though they called it sorcery, was not true in his claim, then why did his opponents keep silent and why did they not call the Holy Prophet [peace and blessings of Allāh be on him] to account that he had not split the moon and that they had not called anything sorcery, nor refused to accept anything that had happened as an event? Why did they remain silent and keep their mouths shut till they had passed away from this world? Does not their silence, which was inconsistent with their opposition and with their eagerness to contend against and question everything, certify that they were held back from speaking by some severe obstruction? What could that obstruction be except that the event was true?

This miracle occurred in Mecca when the Muslims were very weak and helpless. It is a matter of surprise that the sons or grandsons of the opponents of the Holy Prophet [peace and blessings of Allāh be on him] also did not utter anything in contradiction of the event, for if the claim of the Holy Prophet [peace and blessings of Allāh be on him] was mere falsehood and had received great publicity, they should have written and published books in exposing it. When the Muslims continued to bear witness to it openly before thousands of people, and their evidence is found recorded in the books of that time and hundreds of thousands of Christians, Arabs, Jews, and

Magians, etc. did not dare to contradict it, it is clear proof that the opponents had witnessed the splitting of the moon and that there was no room left for contradiction....

We would like to add that the event of the splitting of the moon is recorded in the reliable books of the Hindūs. Biyās Jī has recorded in the *Mahābhārtah* that in his time the moon had been split into two and had again come together. He attributed this, without any proof, to Biswāmtar as his miracle It seems that this event was well known among the Hindūs even at the time of the writing of the history of *Farishtah*, whose author has recorded in his eleventh discourse, on the authority of the Hindūs, that the Rājā of Dhārka, which was a town situated on river Phanbal in Mālwa and is perhaps now known as Dhārā Nagrī, was sitting on the roof of his palace and he saw that the moon had suddenly split into two and had then come together. On investigation the Rājā discovered that it was a miracle of the Arabian Prophet [peace and blessings of Allāh be on him] and he became a Muslim.

[Surmah Chashm Āryā, Rūḥānī Khazā'in, Vol. 2, pp. 122-127]

The miracles and signs that were bestowed by God Almighty on **our lord and master, the Holy Prophet** [peace and blessings of Allāh be on him] were not confined to his time, but will continue till the **Day of Judgement**. In the past ages, no Prophet was included among the followers of another Prophet, though he helped the faith of the previous Prophet and believed in him, but the Holy Prophet [peace and blessings of Allāh be on him] has been bestowed this special honour that he is *Khātam-ul-Anbiyā'*; one, because he **achieved the climax of all the excellences of Prophethood**; and, secondly, because there will

be no Prophet after him who would bring a new law nor any Prophet who is not his follower. Everyone who is **honoured with converse with the Divine**, achieves it through his grace and through his mediation and is known as **his follower** and not as a direct Prophet. He has been accepted to such a degree that today a minimum of 200 million people of every rank are Muslims and stand before him as his servants. Great and powerful **kings** who conquered a portion of the world, fell at his **feet** like humble slaves. Even today, Muslim kings regard themselves as his humble servants and descend from their thrones at the mention of his name.

It is worthy of consideration whether this **glory**, this **splendour**, these **thousands of heavenly signs** and Divine blessings can be bestowed upon a false one. We take great pride in the fact that the Holy Prophet [peace and blessings of Allāh be on him] to whom we have attached ourselves, was **bestowed great grace by God**. He is not God, but through him we have seen God. His religion which has come to us is a mirror of Divine Powers. Had it not been for Islām, it would have been difficult in this age to appreciate what Prophethood is and whether miracles are possible and whether they are part of the law of nature. This puzzle was resolved by the eternal grace of that Prophet and it is due to him that we are not mere story-tellers like other people, but enjoy the **support of God's light and His heavenly help**. We are unable to express adequately our gratitude that God Who is hidden from others, and the inner power which is beyond the concept of others, and the Lord of Glory, have been disclosed to us by the Holy Prophet [peace and blessings of Allāh be on him].

Holy Prophet^{sa} Alone is the Living Prophet

The miracles that were performed by all the other Prophets came to an end with them; but the miracles of our Holy Prophet [peace and blessings of Allāh be on him] are fresh and alive in every age. Those miracles being alive and not having succumbed to death is proof that the Holy Prophet [peace and blessings of Allāh be on him] is alone the living Prophet and that true life is that which has been bestowed on him and not upon any other. His teaching is a living teaching because its fruits and blessings are experienced today as they were experienced 1,300 years before. We have before us no other teaching by acting on which a person might claim that he has been bestowed its fruits, blessings, and graces and that he has become a Sign of God. By the grace of God Almighty, we find the fruits and blessings of the Holy Qur'ān present among us, and we still find those graces and signs which are bestowed in consequence of true obedience to the Holy Prophet [peace and blessings of Allāh be on him].

Thus has God Almighty established this Movement so that it should be a living witness to the truth of Islām, and should prove that those blessings and signs which had appeared 1,300 years ago have appeared in this age also through perfect obedience to the Holy Prophet [peace and blessings of Allāh be on him]. Hundreds of signs have so far been displayed. We have invited the leaders of all peoples and all religions that they should exhibit the signs of their truth in opposition to us, but there is not one of them who can put forth a practical sample of the truth of his religion.

The promises of success which God Almighty gave by the Glory of His Divinity in opposition to all opponents, all enemies, all deniers, all the wealthy, all powerful rulers, all philosophers, all followers of other religions, to that humble, weak, poor, unlearned, untrained one, and which were fulfilled at their time and continue to be fulfilled, could not be the work of any human being, nor can any honest seeker after truth have any doubt concerning them. That poor, lonely and humble person announced the spread of his faith and the establishment of his religion at a time when he had no one with him except a few indigent companions, and the total number of Muslims could be contained in one small room and their names could be counted on the fingers of two hands, and who could be destroyed by a few men of the town. They were opposed by the rulers of the earth and they had to deal with the peoples who were determined to destroy them and whose numbers ran into millions. But now look at the ends of the earth how God Almighty spread those few weak people all over the earth, and how He bestowed upon them power, wealth and kingdom, and how for thousands of years thrones and crowns were bestowed upon them. There was a time when their number did not exceed the number of the members of one family and today they are counted in hundreds of millions. God had said He would safeguard His Word, and is it not true that the teaching which the Holy Prophet [peace and blessings of Allāh be on him] conveyed as coming from God Almighty in His Word is still safeguarded in that Word and there have always been hundreds of thousands who have committed the Holy Qur'ān to memory. God had said that no one would be able to match His Book in wisdom and understanding, in beauty of composition, in

comprehending the knowledge of the Divine, and in setting forth religious arguments, and so it has proved.

If anyone questions this, let him come forth and produce its match, and let him produce from any other book the equal of the verities, fine points, and wonders which we have set forth in this book from the Holy Qur'ān with the promise of a reward of ten thousand rupees. So long as he fails to do so, he is convicted in the estimation of God. God had promised that He would take Syria out of the possession of the Christians and would bestow it upon the Muslims. So it came about, and the Muslims became the heirs of that land. All these claims are accompanied by Divine Power and Might. They are not merely like the boasts of astrologers that there would be earthquakes, famines, epidemics, plagues and the assaults of nation against nation, etc.

By following the Word of God and through its effect, those who obey the Holy Qur'ān, and believe sincerely in the Holy Prophet [peace and blessings of Allāh be on him] and love him, and consider him better and holier and more perfect and more exalted than the whole of creation and all Prophets and all Messengers and all holy ones and all that has happened or might happen, continue to partake of those bounties and drink deliciously and copiously of the draught that was given to Moses and Jesus to drink. They are lit up with Israeli lights and enjoy the blessings of the Prophets who were descendants of Jacob. Holy is Allāh, repeat, Holy is Allāh!! how high is the status of the Seal of the Prophets^{sa} and how grand is the light the humblest of whose servants arrived at the ranks that we have mentioned. *O Allāh, send down Thy blessings on Thy Prophet and Thy loved one, the Chief of*

the Prophets, the best of Messengers and the Seal of the Prophets, Muḥammad, and his people and his companions and bestow Thy bounties and peace upon them.

The Christian divines, Pundits, Brahmūs, Āryās and other opponents of our time need not wonder where are the blessings and heavenly lights in respect of which the followers of the Holy Prophet [peace and blessings of Allāh be on him] are sharers with Moses and Jesus and where is the heritage of those lights which are bestowed on Muslims and from which all other people and followers of other religions are debarred? To set their doubts at rest, we have stated it several times in this footnote, that we are responsible for setting forth the proof of these things before any seeker after truth who would be ready, on witnessing the particular superiority of Islām, to become a Muslim.

In the second sub footnote¹⁶⁸, we have set out in brief, how God Almighty manifests His Divine powers and graces and blessings in the case of Muslims, and how He has promised and given good news of events that are beyond human power. So if any Christian divine, Pundit or Brahmū denies these things, on account of his inner darkness, or any Āryā, or a follower of other faiths, is truly and sincerely a seeker after God, it is incumbent upon him that like a true seeker, he should discard all pride, arrogance, hypocrisy, worship of the world, obstinacy and contention and, seeking only the truth and wishing only for it, should come straight to us like a poor and humble person and should then be patient, steadfast,

¹⁶⁸ The reference is to the second sub footnote in Brāhīn-e-Aḥmadiyya, which starts on page 293 in Ruhānī Khazā'in, Vol. 1. [Translator]

obedient and sincere like the righteous so that by God's will he might arrive at his object. If even now anyone turns away he becomes witness to his own lack of faith.

[Brāhīn-e-Aḥmadiyya, Rūḥānī Khazā'in, Vol. 1 pp. 266-275, footnote 11]

Holy Prophet^{sa} and the Holy Word of God

The Holy Qur'ān emphatically affirms that it is the Word of God and that our lord and master, Muḥammad [peace and blessings of Allāh be on him] is His true Prophet and Messenger, on whom that Holy Word has descended. This claim is clearly set forth in the following verses:

(Āl-e-‘Imrān, 1, 2)

لَا إِلَهَ إِلَّا اللَّهُ ۚ كَرَّمَهُ تَزَكَّىٰ ۚ أَعْتَدْنَا لَهُ الْوَجْدَ الْعَظِيمَ ۚ إِنَّ اللَّهَ لَذُو فَضْلٍ لِّعَالَمِينَ ۚ
 تَزَكَّىٰ ۚ أَعْتَدْنَا لَهُ الْوَجْدَ الْعَظِيمَ ۚ إِنَّ اللَّهَ لَذُو فَضْلٍ لِّعَالَمِينَ ۚ
 169 تَزَكَّىٰ ۚ أَعْتَدْنَا لَهُ الْوَجْدَ الْعَظِيمَ ۚ إِنَّ اللَّهَ لَذُو فَضْلٍ لِّعَالَمِينَ ۚ

Allāh is He beside Whom there is none worthy of worship. All life and sustenance is from Him. He has sent down to thee this Book in accordance with truth and the requirements of truth.

Again:

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمُ الرَّسُولُ بِالْحَقِّ ۚ
 170 يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمُ الرَّسُولُ بِالْحَقِّ ۚ

(Part Number: 5, Sūrah al-Nisā')

O mankind, the Messenger has indeed come to you with Truth and with the requirements of truth.

Again:

وَالْحَقِّ أَنْزَلْنَاهُ وَالْحَقِّ تَزَكَّىٰ ۚ
 171 وَالْحَقِّ أَنْزَلْنَاهُ وَالْحَقِّ تَزَكَّىٰ ۚ

(Part Number: 15)

We have revealed this Discourse to you in accordance with the requirements of truth and with truth has it descended.

¹⁶⁹ Āl-e-‘Imrān, 3:2-4 [Publisher]

¹⁷⁰ al-Nisā', 4:171 [Publisher]

¹⁷¹ Banī Isrā'īl, 17:106 [Publisher]

Again:

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ بُرْهَانٌ مِّن رَّبِّكُمْ وَأَنزَلْنَا لَكُمْ نُورًا مَّهِمًّا 172

(Part Number: 6, Sūrah al-Nisā')

O mankind, there has come to you a manifest proof from your Lord, and We have sent down to you a clear Light.

Again:

قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا 173

(Part Number: 9)

Proclaim to all people: I have been sent as a Messenger to you all.

Again:

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَآمَنُوا بِمَا نُزِّلَ عَلَيَّ مُحَمَّدٍ وَهُوَ الْحَقُّ مِن رَّبِّهِمْ
كَفَرْنَا عَنْهُمْ سَيِّئَاتِهِمْ وَاصْلَحَ بِآلِهِمْ 174

(Part Number: 26)

Allāh will forgive their sins and improve their lot, who believe and perform good deeds and believe in this Book which has been revealed to Muḥammad [peace and blessings of Allāh be on him], and also believe that it alone is the truth.

There are hundreds of other verses in which the claim has been put forward clearly that the Holy Qur'ān is the Word of God and that **Muḥammad, the chosen one** [peace and blessings of Allāh be on him] is His true Prophet. But the verses that we have set out should suffice.

We would remind our opponents that this claim is not put forth in any other book as forcefully as it has been put forth in the Holy Qur'ān. We are very eager that the

¹⁷² al-Nisā', 4:175 [Publisher]

¹⁷³ al-A'rāf, 7:159 [Publisher]

¹⁷⁴ Muḥammad, 47:3 [Publisher]

Āryās should show from the Vedās that the four Vedās claimed to be the word of God and set forth clearly that they were revealed to such and such a person at such and such a time. For a book, on behalf of which it is claimed that it is from God, it is a primary necessity that it should set forth this claim clearly. It would be an impertinence to attribute to God a book which gives no indication of its being from God.

A **second matter** which is worth mentioning is that not only has the Holy Qur'ān claimed that it is from God and that the Holy Prophet [peace and blessings of Allāh be on him] is the Messenger of Allāh, but has also established this claim with **strong and powerful arguments**. We shall set forth all these arguments in their order, but for the moment we present the first argument so that seekers after truth should be able to compare in this respect other books with the Holy Qur'ān. We also invite every opponent that if this method of proof establishes the truth of a book and is found in their books also, they should set it forth in their papers and journals; otherwise, we would have to conclude that their books lack this proof of high degree. We affirm with full confidence that this method of proof will not be found in their religion and if we are in error, they should prove it.

Grand Revolution brought by the Holy Prophet^{sa}

That first argument which the Holy Qur'ān has set forth in support of its claim of being from God Almighty is that sane reason holds it to be a strong argument for accepting a true Book and a **true Messenger of God**, that they should appear at a time when the world should be plunged in darkness, and people should have adopted paganism in place of the Unity of God, vice in place of

purity, wrong in place of justice, and ignorance in place of knowledge, and a **Reformer should be sorely needed**. Then such a Messenger should depart from the world when he should have accomplished his work of reform in a fine manner and should have been **safeguarded from his enemies** while he was occupied in that work. Like servants, he should have appeared under command and should have departed under command. In short, he should appear at a time when the age should demand that a heavenly Reformer and Book are needed and he should be called back in accordance with a revealed prophecy after he had firmly planted the tree of reform and a **grand revolution** should have appeared.

We state it with great pride that the **brightness** with which this argument has been established in support of the Holy Qur'ān and our Holy Prophet [peace and blessings of Allāh be on him] is lacking in the case of other Prophets and other Books. The claim of the Holy Prophet [peace and blessings of Allāh be on him] was that he had been sent to the **whole of mankind**; so the Holy Qur'ān convicts all people of being involved in all types of paganism and vice and disobedience as it says:

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ¹⁷⁵

Corruption has appeared on land and sea;
and then says:

لِيُكَذِّبَ لِلْعَالَمِينَ نَذِيرًا¹⁷⁶

We have sent you so that you should warn all nations;
that is to say, that the Holy Prophet [peace and blessings of Allāh be on him] should warn all people that on account

¹⁷⁵ al-Rūm, 30:42 [Publisher]

¹⁷⁶ al-Furqān, 25:2 [Publisher]

of their misconduct and false doctrines, they have been accounted very sinful in the estimation of God Almighty.

The word Warner that has been used in this verse concerning all the peoples, which means to warn the sinners and evildoers, is a sure indication that the **Qur'ān** claimed that the whole world had been corrupted and that everyone had given up the way of truth and good behaviour, inasmuch as a warning is meant for the disobedient and pagans and evildoers, and a warning is administered to offenders and not to the well behaved. Everyone knows that it is only the vicious and faithless ones who are warned, that it is the way of Allāh that a Prophet is a bearer of good tidings for the good and is a Warner for the evil ones. When a Prophet is designated as a Warner for the whole world, it would have to be accepted that by the revelation vouchsafed to that Prophet, the whole world has been held to be involved in misconduct. This is a claim which the Torah did not make in the case of Moses, nor the Gospel in the case of **Jesus**, but was put forward only by the Holy Qur'ān. Then it was said:

كُنْتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِّنَ النَّارِ ¹⁷⁷

Meaning that: Before the advent of this Prophet you had arrived at the brink of hell;

The Jews and the Christians were warned that they had **perverted** the Books of God and had led all the people in every type of mischief and misconduct, and the idol worshippers were charged with worshipping stones, men, stars, and the elements and that they had forgotten the True Creator and were guilty of devouring the property of orphans and of killing children and of doing wrong to

¹⁷⁷ Āl-e-‘Imrān, 3:104 [Publisher]

their partners, and that they had transgressed beyond measure in everything. It was said:

رَاعِلْمُوا أَنَّ اللَّهَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا¹⁷⁸

That is to say: Beware that the whole earth had died and would now be revived afresh by God.

In short, the Holy Qur'ān charged the whole world with *Shirk*—paganism, misconduct and idol worship, which are the source of evils, and held the Christians and the Jews to be at the root of all evil and set out all the types of vices in which they indulged. The Qur'ān drew such a picture of the misconduct of the world that except in the case of the age of Noah, no other age appears to resemble it.

We have contented ourselves with citing only a few verses and would urge our readers to study the Holy Qur'ān carefully so as to discover how forcefully and with what effective words the Holy Qur'ān has set forth that the whole world had been corrupted and had died, and that mankind was standing on the brink of hell. It urged the Holy Prophet [peace and blessings of Allāh be on him] to warn the whole world that it was in a serious condition. A study of the Holy Qur'ān reveals that the world was steeped in paganism, idol worship, misconduct and all manner of sin, and was sunk in the deep well of vice.

It is true that the Gospel mentions some of the misconduct of the Jews, but it nowhere said that the whole world had been corrupted and had died and had become filled with paganism and misconduct. Nor did Jesus claim that he was a Messenger to the whole world. He addressed the Jews, who were a small people and inhab-

¹⁷⁸ al-Ḥadīd, 57:18 [Publisher]

ited a few villages within sight of Jesus. But the Holy Qur'ān mentions the death of the whole world and describes the evil condition of all peoples. The Jews were the descendants of the Prophets and professed faith in the **Torah**, though they did not act in accordance with it; but at the time of the revelation of the Holy Qur'ān, in addition to all sorts of corruption in conduct, their doctrine too had been corrupted. Thousands of people were **atheists** and thousands **denied** revelation and all sorts of evils were rife on the earth. Jesus mentioned the misconduct of the Jews who were a small people, which shows that the Jews were then in need of a Reformer. But the argument that we put forward in the case of the Holy Prophet [peace and blessings of Allāh be on him] to affirm that he was commissioned by God, that he came at the time of general corruption and was called back after effecting a full reform, and the presentation of both these aspects in the Holy Qur'ān, and his calling the attention of the world to it, is a matter which is not to be found in the Gospel and indeed not in any other Book except in the Holy Qur'ān.

These arguments are put forth by the Holy Qur'ān itself and it claims that its truth is established by a consideration of both these aspects. It appeared at a time when misconduct and false doctrines had become widespread and the world had drifted far away from truth, reality, Unity of God and purity. The affirmation of the Qur'ān in this respect is confirmed by a study of comparative history. There is evidence of the confession of every people that that age was so full of darkness that every people had become prone to creature worship and that is the reason that when the Holy Qur'ān charged all people with misguidance and evil-doing, not one of them was

able to prove its innocence. Observe how forcefully God Almighty speaks of the vices of the people of the Book and describes the death of the whole world. He says:

وَلَا يَكُونُوا كَالَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلُ فَطَالَ عَلَيْهِمُ الْأَمَدُ فَقَسَتْ
 قُلُوبُهُمْ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ ۝ رَاعِلْمُوا أَنَّ اللَّهَ يَحْيِي الْأَرْضَ بَعْدَ
 مَوْتِهَا قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ لَعَلَّكُمْ تَعْقِلُونَ 179

(Sūrah al-Ḥadīd, Part Number: 27, Rukū` 18)

This means that: The believers should not behave like the people of the Book who were given the Book before them and a long time passed and their hearts were hardened and most of them became disobedient and vicious. Remember that the earth had died and that God is now reviving it. These are signs of the need and truth of the Holy Qur'ān which are being explained to you so that you might understand.

Now you will realize that we have not put forward this argument from our own mind, but that it is the Qur'ān that puts it forward and after setting forth both parts of the argument, it says that:

قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ لَعَلَّكُمْ تَعْقِلُونَ 180

These are Signs in support of the truth of the Holy Prophet [peace and blessings of Allāh be on him] and the Holy Qur'ān which have been set forth so that you might reflect and arrive at the reality.

The second part of this argument is that the Holy Prophet [peace and blessings of Allāh be on him] was called back from the world to his Lord at a time when he had completed his task fully and this is also clearly set forth in the

¹⁷⁹ al-Ḥadīd, 57:17-18 [Publisher]

¹⁸⁰ al-Ḥadīd, 57:18 [Publisher]

Holy Qur'ān, as Allāh the Glorious says that:

أَلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا 181

Meaning that: By the revelation of the Qur'ān and by the reform of the people, I have perfected your faith and have completed My favours upon you and have chosen Islām as your religion.

This was an indication that the revelation of the Qur'ān had been completed and it had carried out surprising and wonderful changes in eager hearts and had perfected their training and that Divine favour had been completed for the Muslims.

These are the two aspects which are the purpose of the advent of a Prophet. This verse announces forcefully that the Holy Prophet [peace and blessings of Allāh be on him] did not depart this life till Islām had been perfected by the revelation of the Qur'ān and the proper training of the Muslims. This is a sign of Divine origin which is not bestowed on a false claimant. Indeed before the Holy Prophet [peace and blessings of Allāh be on him] **no true Prophet had shown** this high example of perfection that on the one side the Book of God should be completed in peace and on the other side the training of people should be perfected and the disbelieving people should be **defeated** in every direction and Islām should be **victorious** on every side.

At another place it is said:

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ۖ وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا ۗ
فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْ لَهُ ۗ إِنَّكَ كَانَ تَوَّابًا 182

¹⁸¹ al-Mā'idah, 5:4 [Publisher]

¹⁸² al-Naṣr, 110:2-4 [Publisher]

This means that: The succour and victory that had been promised having come and you having seen, O Prophet, that people are entering into Islām in great hosts, then praise and glorify God, that is to say, confess that whatever has happened was not your doing but was the grace and beneficence of Allāh, and supplicate Allāh in final *Istighfār* for He is Oft-Returning with compassion.

When Prophets are urged to *Istighfār*, it is wrong to conclude that this means that they have to seek forgiveness like sinful people. In their case, it is a confession of their nothingness and humility and weakness and is a respectful way of seeking His help. As these verses affirm that the purpose of the advent of the Holy Prophet [peace and blessings of Allāh be on him] had been fulfilled, that is to say, thousands of people had accepted Islām and this was an indication of the approaching death of the Holy Prophet—he died within a year of the receipt of this revelation—it was natural that as these verses had given pleasure to the Holy Prophet [peace and blessings of Allāh be on him] he should also be concerned that the garden having been planted, what about its future irrigation? So God Almighty, in order to remove this concern of the Holy Prophet [peace and blessings of Allāh be on him] urged him to *Istighfār*.

The meaning of *maghfirat* is so to cover up a person that he should be safeguarded against calamities. Thus, *mighfar* means a helmet. *Istighfār* means that the calamity that is feared or the sin that is apprehended, may be covered up and stopped from becoming manifest. In this case it was to convey reassurance to the Holy Prophet [peace and blessings of Allāh be on him] that he should not grieve over the faith, that God Almighty would not let it

be destroyed and would ever turn to it in mercy and hold back the misfortunes which could follow upon some weakness.

[Nūr-ul-Qur'ān, No. 1, Rūḥānī Khazā'in, Vol. 9 pp. 333-356]

It is a clear proof of the **Prophethood** of the Holy Prophet [peace and blessings of Allāh be on him] and of the truth of the Holy Qur'ān, that the Holy Prophet [peace and blessings of Allāh be on him] was sent into the world when by its circumstances, it was demanding a grand **Reformer** and that he did not die, nor was he killed, till he had established the truth upon the earth. When he appeared as a Prophet, he at once **proved his need by the world** and condemned every people for their paganism, unrighteousness and wrong-doing. The Holy Qur'ān is full of such admonition, for instance:

تَبْرَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا¹⁸³

Blessed is He Who has sent down the Holy Qur'ān to His servant that he may be a Warner to all the peoples; that is to say, he was to warn them of their false doctrines and their going astray.

This verse is proof, and the Qur'ān claims, that the Holy Prophet^{sa} appeared at a time when the whole world and all the people had been corrupted; and his opponents have accepted this claim not only by their silence, but also by their confession. It follows that the Holy Prophet [peace and blessings of Allāh be on him] had come at a time when a true and perfect Prophet should have appeared. Then when we consider the time at which he was called back, we find that the Qur'ān very explicit that he was called back when he had completed his task. He was called back after the verse was revealed that the code of

¹⁸³ al-Furqān, 25:2 [Publisher]

teaching for the Muslims had been perfected and all that had to be revealed in that context had been revealed. Not only this, but it was announced that the support of God Almighty had also been perfected and that people in large numbers had accepted Islām. It was also revealed that God had filled their hearts with faith and righteousness and had made them averse to disobedience and vice. They had acquired good morals and a great change had taken place in their morals, conduct and souls.

Then was revealed the *Sūrah al-Naṣr*, the purport of which is that all the purposes of Prophethood had been fulfilled and Islām had achieved a victory over peoples' hearts. The Holy Prophet [peace and blessings of Allāh be on him] announced that this *Sūrah* indicated the approach of his death. He then performed the Pilgrimage and called it the Farewell Pilgrimage, in which he delivered a long address from the back of a camel and called upon the people to bear witness that he had conveyed to them all the commandments which he had been commissioned to convey to them. Everyone confirmed in a loud voice that he had conveyed everything to them. The Holy Prophet [peace and blessings of Allāh be on him] then pointed to heaven and said three times: Bear witness, O Allāh. He then said that he had admonished them at length as he might not be with them in the following year. He then returned to Medina and died the following year. *Send down on him Thy blessings and peace, O Allāh.* All these indications are given in the Qur'ān and are confirmed by the history of Islām.

Can any Christian, Jew or Āryā put forward the instance of any of their Reformers whose advent was at the time of great need, and whose departing was after the fulfilment

of that need, and whose opponents bore witness to their own unrighteousness and misconduct? I know that no one outside Islām can offer this proof. It is obvious that **Moses** was sent for the destruction of Pharaoh, and to rescue his people from his tyranny, and to guide them along the right path. He was not concerned with the corruption of the world. It is true that he rescued his people from the tyranny of Pharaoh, but could not rescue them from Satan, nor was he able to lead them into the Promised Land. The children of Israel were not able to purify themselves at his hands and repeatedly fell into disobedience, till Moses died while they were still in that condition.

So far as the disciples of Jesus are concerned, the Gospel bears witness to their condition; no further explanation is needed. Nor is it a matter unknown, as to how little Jesus was able to guide the Jews for whose guidance he had been sent as a Prophet. If the Prophethood of Jesus were to be judged by this measure, one would be compelled to affirm that it is in no way established by this standard.

[Nūr-ul-Qur'ān, No. 1, Rūḥānī Khazā'in, Vol. 9, pp. 358-369]

The Holy Prophet [peace and blessings of Allāh be on him] was raised at a time when the whole world was involved in paganism, misguidance and creature worship and all peoples had abandoned true doctrines and forgetting the straight path, every group was following its own innovations. Idol worship was rife in Arabia, Persia was committed to fire worship, in India in addition to idol worship, creature worship of diverse types was widespread. Many books had been written, whereby scores of human beings had been deified, and the foundation of Avatār worship had been laid. According to Rev. Mr. Bourt and several English writers, no religion had been so corrupted as the Christian religion and it had fallen

into serious disrepute on account of the misconduct and wrong doctrines of its ministers of religion. In Christian doctrine not one or two persons, but several objects had been deified.

The advent of the Holy Prophet [peace and blessings of Allāh be on him] at this time of general misguidance, when the circumstances demanded an exalted Reformer and there was great need of Divine guidance, and his illumining a whole world with the Unity of God and righteous conduct and his putting an end to paganism and creature worship, which is the mother of all ills, are clear proof that he was a true Messenger of God and was superior to all Messengers. His truth is established by the fact that in that age of general misguidance, the law of nature and the way of God demanded a true Guide.

It is the eternal law of the Lord of the worlds that when some type of suffering reaches its climax in the world, Divine mercy addresses itself to its removal. When through a prolonged drought people are faced with extinction through famine, God, the Compassionate, sends down rain. When hundreds and thousands of people begin to die of an epidemic, the air is cleansed by some means or some remedy becomes available. When a people is caught in the wiles of a tyrant, a just and compassionate ruler appears. In the same way, when people forget the way of God and abandon His Unity and worship, God Almighty, having bestowed perfect insight upon a servant and having honoured him with His word, sends him for the guidance of mankind so that he should reform the corruption that had set in.

The truth of the matter is that Providence, Who sustains the world and supports its existence, does not hold back

or suspend any of His attributes of beneficence. Every one of His attributes manifests itself on its proper occasion. As it is established by sane reason, that to overcome every calamity, the relevant attribute of God Almighty manifests itself and it has been established by history, and by the confession of opponents, and by the clear affirmation of the Holy Qur'ān, that at the time of the advent of the Holy Prophet [peace and blessings of Allāh be on him] this calamity was at its height, that all the peoples of the world had abandoned the straight path of the Unity of God and all sincerity, and of Divine worship, and it is known to everyone that it was the Holy Prophet [peace and blessings of Allāh be on him] alone and no one else, who reformed that corruption and rescuing a world from the darkness of paganism and creature worship, established it on the Unity of God, then it follows inevitably that he was a true Guide from God Almighty. Almighty Allāh has set forth this argument in His Holy Book in the following verses:

تَاٰلِهٖ لَقَدْ اَرْسَلْنَا اِلٰى اٰمِرٍ مِّنْ قَبْلِكَ فَرٰىبِنَ لَهُمُ الشَّيْطٰنُ اَعْمٰلَهُمْ
 فَهٗوُ وَاٰلِهٖمُ الْيَوْمَ وَاٰلِهٖمُ عَدَا اَبَ الْيَمِّ ۝ وَاٰنْزَلْنَا عَلَيْكَ الْكِتٰبَ الَّذِى
 لِتُبَيِّنَ لَهُمُ الَّذِى اخْتَلَفُوْا فِيْهِ ۝ وَهُدًى وَّرَحْمَةً لِّقَوْمٍ يُؤْمِنُوْنَ ۝ وَاللّٰهُ
 اَنْزَلَ مِنَ السَّمَآءِ مَآءً فَاٰحْيَا بِهٖ الْاَرْضَ بَعْدَ مَوْتِهَا ۚ اِنَّ فِيْ ذٰلِكَ لٰآيَةً
 لِّقَوْمٍ يَّسْمَعُوْنَ ۝ 184

¹⁸⁴ ‘Allāh, Who is the Fountainhead of grace, guidance and providence bears witness: We did send Messengers to the tribes and nations before thee; but they were corrupted because of the misguidance of Satan; so the same Satan is their partner this day. This Book has been revealed so that it may settle their differences and the truth may be declared manifestly. The fact is that the whole earth had died; Allāh sent down water from heaven and brought this dead to life. This is a sign of the truthfulness of the Book, but it will benefit only those who would listen, i.e., are seekers after truth.’—al-Naḥl,

(Sūrah, al-Naḥl, Part Number: 14)

We call attention to the fact that the three elements that we had mentioned which lead to the conclusion that the Holy Prophet [peace and blessings of Allāh be on him] was a true guide, are mentioned in an excellent manner in these verses. First the hearts of the misguided ones, who had been caught in error over centuries are likened to a dry and dead land, and the Divine word is described as the rain which comes from heaven, and an indication is given of the eternal law that in case of drought Divine mercy always rescues mankind from destruction. It is indicated that this law of nature is not confined to material water, but that spiritual water also certainly descends at a time of hardship, that is to say, when misguidance becomes general. In such circumstances, Divine mercy comes into play for certain to overcome the calamity that affects the hearts.

Then these verses point to the second element that the whole earth had been corrupted before the advent of the Holy Prophet [peace and blessings of Allāh be on him] and finally a reference is made to the fact that those spiritually dead had been revived through this Holy Word of God. The conclusion is that this is a sign of the truth of this Book and seekers after truth are invited to conclude that the Holy Qur'ān is the Book of God.

As this argument establishes the truth of the Holy Prophet [peace and blessings of Allāh be on him] it also establishes his superiority over the other Prophets, inasmuch as the Holy Prophet [peace and blessings of Allāh

be on him] had to contend against the whole world and the task that was committed to him was in truth the work of a thousand or two thousand Prophets.

[Brāhīn-e-Aḥmadiyya, Rūḥānī Khazā'in, Vol. 1 pp. 112-116, footnote 10]

The time of the advent of the Holy Prophet [peace and blessings of Allāh be on him] needed a grand Divine Reformer and heavenly guide, and the teaching that he set forth was true and was greatly needed and comprised everything that fulfilled the needs of the time. That teaching was so effective that it pulled hundreds of thousands of hearts to the truth and impressed on hundreds of thousands of minds that:

لَا إِلَهَ إِلَّا اللَّهُ¹⁸⁵

He fulfilled the ultimate purpose of Prophethood, that is to say, teaching the principles of salvation so perfectly that no other Prophet was able to fulfil it to such perfection in any age. These facts compel one to bear eager witness that the Holy Prophet [peace and blessings of Allāh be on him] was a true guide from God.

There is no remedy for a person who denies out of bigotry and obstinacy. Such a person could even deny the existence of God, otherwise all these signs of righteousness and truth which are combined so perfectly in the Holy Prophet [peace and blessings of Allāh be on him] cannot be established in the case of any other Prophet. Let him who dares come forward to show them to us.

[Brāhīn-e-Aḥmadiyya, Rūḥānī Khazā'in, Vol. 1 pp. 112-114]

Our Holy Prophet [peace and blessings of Allāh be on him] was a **great Reformer** for the proclamation of truth,

¹⁸⁵ There is no one worthy of worship except Allāh. [Publisher]

and restored to the world the truth that had been lost. No Prophet shares with him the pride that he found the whole world in darkness and by his appearance that darkness was converted into light. He did not die till the people among whom he had appeared had cast aside the garment of paganism and had put on the robe of the Unity of God. Not only this, but also they achieved high grades of faith and performed such works of righteousness, fidelity and certainty which are not matched in any part of the world. Such success was not achieved by any Prophet other than the Holy Prophet [peace and blessings of Allāh be on him].

It is a strong argument in support of the truth of the Holy Prophet [peace and blessings of Allāh be on him] that he was raised in an age when the world had fallen into deep darkness and called for a grand Reformer. He departed the world at a time when hundreds of thousands of people had abandoned paganism and idol worship and had adopted the Unity of God and the straight path. Such perfect reform was particular to him that he taught a people who were at the level of animals, the ways of humanity. In other words, he converted wild beasts into men, and then turned them into educated men, and then made them men of God, and breathed spirituality into them and created a relationship between them and the True God. They were slaughtered like sheep in the cause of God and were trodden under foot like ants, but they did not abandon their faith, and marched forward in the face of every calamity.

Doubtless, the Holy Prophet [peace and blessings of Allāh be on him] was a second Adam and indeed was the true Adam for the establishment of spirituality through

whom all human excellences arrived at their perfection, and all good faculties were devoted to their proper task and no branch of human nature was left barren. Prophethood ended with him not only because he was the last Prophet in point of time, but also because all the excellences of Prophethood reached their climax in him. As he was a perfect manifestation of Divine attributes, his law had the qualities of both majesty and beauty. That is why he was named both Muḥammad and Aḥmad [peace and blessings of Allāh be on him]. And there was no miserliness in his Prophethood; Indeed, it was destined for the benefit of the whole world since the beginning of time.

[Lecture Siālkot, Rūḥānī Khazā'in, Vol. 20, pp. 206-207]

Steadfastness of the Holy Prophet^{sa}

That Prophet is superior to all other Prophets who is the great Instructor of the world, that is to say, he at whose hands the great corruption of the world was reformed and who re-established on the earth the Unity of God which had been lost and had disappeared. He overcame all false religions by proof and argument and removed the doubts of every misguided one. He provided the true means of salvation by teaching the right principles for which it was not necessary to crucify an innocent person, or to remove God from His true and eternal station and to put Him in the womb of a woman. Thus, his beneficence and his grace exceed those of everyone else and his rank is higher than all. History points out, and the heavenly Book is a witness, and those who have eyes are able to observe, that the Prophet who is thus established as superior to all other Prophets is Muḥammad, the chosen one [peace and blessings of Allāh be on him].

[Brāhīn-e-Aḥmadiyya, Rūḥānī Khazā'in, Vol. 1, p. 97, footnote 6]

It is worthy of note how steadfastly the Holy Prophet [peace and blessings of Allāh be on him] adhered to his claim of Prophethood right till the end, despite thousands of dangers and hundreds of thousands of opponents and obstructers and threateners. For years, he endured misfortunes and hardships which increased daily and rendered success apparently hopeless, and by enduring which patiently he had not in mind the achievement of any worldly purpose. On the contrary, by putting forward his claim of Prophethood, he lost what he had and purchased a hundred thousand contentions and invited a thousand calamities to overtake him. He was expelled from his home, was pursued by slayers, lost his home and all it contained and was poisoned several times. Those who were his well-wishers began to wish him ill and those who were his friends turned into enemies. For a long period, he had to bear hardships, to be steadfast under which was not possible for a cunning impostor.

When after a long time Islām became supreme, the Holy Prophet collected no wealth for himself, nor did he raise any structure, nor did he seek any means of comfort or luxury, nor did he derive any personal benefit from anything. Whatever came to hand was spent in taking care of the poor, the orphans, the widows and those burdened with debt. He never ate his fill. He was so straightforward that by his plain speaking and his preaching of the Unity of God, he made enemies of all the peoples of the world who were sunk in paganism. He converted his own people into enemies first of all, by forbidding them idol worship. He upset the Jews for he stopped them from indulging in diverse types of creature worship and exalta-

tion of their divines and from misconduct. He stopped them from denying and insulting Jesus which caused them great heart burning, and they became his bitter enemies, and began to cast about for means of destroying him. In the same way, he annoyed the Christians for he denied the godhead of Jesus and his being the son of God, and denied his being the crucified saviour. The fire worshippers and the star worshippers were also annoyed with him for they were also forbidden to worship their deities. The Unity of God was proclaimed as the sole means of attaining salvation. Were these the ways of winning the world?

[Brāhīn-e-Aḥmadiyya, Rūḥānī Khazā'in, Vol. 1 pp. 108-109]

The Holy Prophet [peace and blessings of Allāh be on him] was straightforward and was ready to lay down his life for God, and turned wholly away from any hope or fear of people, and put his trust wholly in God, and being devoted to the will and pleasure of God, he cared not what calamities he would have to endure through preaching the Unity of God and what hardships might be inflicted upon him by the pagans. He endured every hardship and carried out the commandments of his Lord, and fulfilled all the conditions called for by his preaching and admonition, and attached no importance to any threat that was held out to him. I say truly that of all the Prophets there was none who put his full trust in God on all occasions of danger and went on preaching against paganism and creature worship despite all his enemies and was so steadfast and persevering as the Holy Prophet [peace and blessings of Allāh be on him].

[Brāhīn-e-Aḥmadiyya, Rūḥānī Khazā'in, Vol. 1 pp. 111-112]

The calamities and hardships that the Holy Prophet

[peace and blessings of Allāh be on him] had to endure during the thirteen years of his Meccan life cannot be imagined. My heart trembles when I think of them. They demonstrate his high resolve, his generosity, his perseverance and his steadfastness. What a mountain of steadfastness he was that no difficulty could shake him in the least. He did not slacken for a moment in the discharge of his duty, nor was he sorrowful. No difficulty could weaken his resolve. Some people out of misunderstanding enquire: why did he have to encounter all these misfortunes and difficulties when he was the loved one of God and His chosen one? I would say to them that water is not discovered till one digs in the earth and splits it through several feet. It is only then that agreeable water is found which is the basis of life. In the same way, delight in the cause of God Almighty can be procured only by steadfastness and firmness under difficulties and misfortunes. How can those who are unaware of this spiritual experience ever taste and feel the delight of facing hardship? How on earth can they imagine that whenever the Holy Prophet^{sa} faced trouble, a spring of felicity and delight welled up in his heart, reinforcing his faith in God and in His love and succour.

[Malfūzāt, Vol. II, p. 307-308]

Divine Support for the Holy Prophet^{sa}

Is it not a matter for wonder that a poor, powerless, helpless, and unlearned orphan who was alone at a time when every people possessed a plenitude of financial, military and intellectual means, brought such a bright teaching that he silenced everyone with his conclusive arguments and clear proofs? He pointed out the mistakes of those who were claimed as great philosophers. He exhibited

such power that he pulled down rulers from their thrones and put poor people on them in their place. If this was not Divine support, then what was it? Can anyone overcome the whole world in reason, knowledge, strength and force without Divine support?

Who was with the Holy Prophet [peace and blessings of Allāh be on him] when he first announced to the people that he was a Prophet? Did he possess the treasury of any king relying on which he took on the whole world as his opponents, or had he at his disposal a force relying on which he had become secure against the attacks of kings? Our opponents know that the Holy Prophet [peace and blessings of Allāh be on him] was at that time alone and helpless and without any means. It was only God, Who had created him for a great purpose, Who was with him and was his sure support.

[Brāhīn-e-Aḥmadiyya, Rūḥānī Khazā'in, Vol. 1 pp. 119-120]

On five occasions, the life of the Holy Prophet [peace and blessings of Allāh be on him] was in serious danger and had he not been a true Prophet of God, he would certainly have been destroyed. One was the occasion when the disbelieving Quraish had surrounded his house and had sworn that they would kill him that night. The second occasion was when pursuers had arrived with a large body of men at the entrance to the cave in which he had taken shelter along with Ḥaḍrat Abū Bakr^{RA}. The third occasion was when he had been left alone in the battle of Uḥad and the Quraish had surrounded him and attacked him in a body but were foiled of their purpose. The fourth occasion was when a Jewish woman gave him meat to eat which had been saturated with a fatal poison. The fifth occasion was when Khusro Pervaiz, Emperor of

Persia, had made up his mind to destroy him and had sent his emissaries to arrest him. His delivery on all these dangerous occasions and his ultimate triumph over all his enemies is conclusive proof that he was righteous and God was with him.

[Chashma-e-Ma'rifat, Rūḥānī Khazā'in, Vol. 23, pp. 263-264, footnote]

Perfect Morals of the Holy Prophet^{sa} in Adversity and Victory

Prophets and saints are raised so that people should follow them in all their moral qualities and that all seekers after truth should tread the path along which God has made them steadfast. It is obvious that high moral qualities are proved by their exercise on the proper occasion and it is only then that they are most effective. For instance, forgiveness is praiseworthy when the wronged one has the power to take revenge, and piety is trustworthy when it is exercised at a time when means of self-indulgence are at hand. God's design with regard to Prophets and saints is that every type of high moral quality should be manifested by them and should be clearly established.

To fulfil this design God Almighty divides their lives into two parts. One part is passed in hardships and under calamities, in which they are tormented and persecuted so that those of their high moral qualities might be manifested which can only be manifested during great hardship. If they are not subjected to great hardship, it cannot be affirmed that they were faithful to their Lord in the face of all calamities and pressed further forward in the face of hardships. They are grateful to God Almighty that He chose them for His favours and considered them worthy that they should be persecuted in His cause. God

Almighty afflicts them with misfortunes so that their endurance and steadfastness and fidelity might be manifested and they might illustrate the proverb that:

الإِسْتِقَامَةُ فَوْقَ الْكِرَامَةِ¹⁸⁶

Perfect steadfastness is not manifested in the absence of great hardships, and is appreciated when a person is greatly shaken. These calamities are spiritual bounties in the case of Prophets and saints, through which their high qualities, in which they are matchless and peerless, are manifested and their ranks are promoted in the hereafter. If they were not subjected to severe trials, they would not be awarded these bounties, nor would their sterling qualities be demonstrated to the common people. Their high resolve, fidelity and bravery would not be universally acknowledged. They became matchless, peerless, unique, unreachable, and so perfect and brave as if each of them were a thousand lions in one body and a thousand leopards in one frame. Thus, their power and strength held high in everyone's estimation and they arrived at high ranks of nearness to God.

The second part of the lives of Prophets and saints is perfected in victory, prestige and riches, so that such of their high qualities might be demonstrated for which it is necessary to be victorious, to possess prestige, riches, authority and power. To forgive one's tormentors, and to forbear from one's persecutors, and to love one's enemies, and to wish well to one's ill-wishers, not to love riches nor to be proud of them, and not to be miserly and to open wide the gates of beneficence and generosity, and not to make riches the means of self-indulgence, and

¹⁸⁶ 'Steadfastness is higher than a miracle.' [Publisher]

not to make power an instrument of tyranny and transgression, are all qualities for the demonstration of which it is necessary to possess riches and power. These qualities are demonstrated when a person possesses both wealth and authority.

As without passing through a time of trial and misfortune, and also a time of prosperity and authority, these two types of high qualities cannot be manifested, the Perfect Wisdom of the Divine demanded that Prophets and saints should be provided with both these types of opportunities which comprise thousands of bounties. But the sequence of both these conditions is not the same for everyone. Divine Wisdom ordains in the case of some that the period of peace and comfort should precede the time of troubles, and in the case of others, troubles precede Divine help. In some these conditions are not apparent and in others they are manifested to a perfect degree. In this respect the foremost was the Holy Prophet [peace and blessings of Allāh be on him] for both these conditions were imposed upon him in their perfection in such order that his high qualities were illumined like the sun and thus was fulfilled the verse:

187 اِنَّكَ لَعَلَّ خُلِقَ عَظِيْمٌ

The Holy Prophet [peace and blessings of Allāh be on him] having been proved to be perfect in both types of high qualities, thus proved the high qualities of all the Prophets, inasmuch as he confirmed their Prophethood and their Books and manifested their being the favourites of God. This repels the objection that the moral qualities

¹⁸⁷ ‘Thou dost surely possess high moral excellences.’—al-Qalam, 68:5 [Publisher]

of Jesus [peace be on him] in respect of both these types were not established to a perfect degree, and indeed they were not established even with regard to one type. It is true that Jesus showed steadfastness under distress, but the perfection of this quality would only have been demonstrated had Jesus obtained authority and superiority over his persecutors, had forgiven them from the bottom of his heart as the Holy Prophet [peace and blessings of Allāh be on him] having obtained complete victory over the Meccans and others and having them at his mercy, forgave them, with the exception of a few who had been condemned by God to undergo punishment for their specific crimes. Having achieved victory, he announced to them:

لا تثريب عليكم اليوم¹⁸⁸

On account of this forgiveness which had appeared impossible in the estimation of his opponents, who considering their own misdeeds deemed themselves already condemned to death, thousands of people accepted Islām within an hour. The steadfastness of the Holy Prophet [peace and blessings of Allāh be on him] which he had demonstrated for a long period under their severe persecution became illumined in their eyes like the sun. It is part of man's nature that the greatness of a person's steadfastness is illustrated perfectly when he forgives his persecutors after obtaining power over them. That is why the high qualities of Jesus in the matter of steadfastness and meekness and endurance were not fully demonstrated and it did not become clear whether his steadfastness was by his choice or

¹⁸⁸ 'No blame shall lie on you this day.' [Publisher]

was under compulsion. Jesus did not acquire power and authority over his persecutors so that it cannot be determined whether he forgave his enemies, or would have avenged himself upon them.

As a contrast, the high qualities of the Holy Prophet [peace and blessings of Allāh be on him] were demonstrated on hundreds of occasions and their reality shone forth like the sun. The qualities of generosity, beneficence, sacrifice, bravery, piety, contentment and withdrawal from the world were demonstrated more clearly and brilliantly in the case of the Holy Prophet [peace and blessings of Allāh be on him] than in the case of any other Prophet. God Almighty bestowed great treasures upon the Holy Prophet [peace and blessings of Allāh be on him] and he spent them all in the cause of God and did not spend a penny on self-indulgence. He raised no structures and built no mansions, but spent the whole of his life in a mud hut, which was no different from the dwelling of the poorest person. He behaved benevolently towards those who had persecuted him and helped them in their distress out of his own resources. He lived in a small adobe hut and slept on the ground and ate of barley bread or went without food. He was granted abundant wealth of the world, but he did not soil his holy hands with it and always preferred poverty to wealth and meekness to power. From the day of his advent to the day when he returned to his Companion on High, he attached no importance to anything except to his Lord. He gave proof of his bravery, fidelity and steadfastness in battle against thousands of enemies, solely for the sake of God, when death appeared a certainty.

In short, God Almighty manifested such high qualities as

benevolence, piety, contentment, bravery and all that pertained to the love of the Divine in the Holy Prophet (peace and blessings of Allāh be upon him) the like of which had not appeared in the world before him, nor will appear after him. In the case of Jesus, these high qualities were not clearly established for they can only be proved in a period of power and riches and these were not granted to Jesus. Thus in his case, both types of qualities remained hidden as conditions for their demonstration were not present, but this objection which can be raised against the deficiency in the case of Jesus has been repelled by the perfect example of the Holy Prophet [peace and blessings of Allāh be on him] inasmuch as his beneficent example perfects and completes the case of every Prophet, and through him whatever had remained hidden or doubtful in the case of Jesus and other Prophets shone forth brightly. Revelation and Prophethood came to an end in that holy person in the sense that all excellences reached their climax in him. *This is the grace of Allāh. He bestows it upon whom He wills.*

[Brāhīn-e-Aḥmadiyya, Rūḥānī Khazā'in, Vol. 1 pp. 276-292, footnote 11]

God Almighty divided the life of our Holy Prophet [peace and blessings of Allāh be on him] into two parts, **one** of pain and troubles and suffering and the **other** of victory, so that during the period of suffering those qualities might be manifested which belong to the period of suffering, and in the period of victory and power, those qualities might be demonstrated that cannot be established without power. Thus, both types of qualities were clearly established in his case by his passing through both these periods. By reading the history of his period of distress, which extended over thirteen years in Mecca, it becomes clear that he demonstrated those qualities which

the perfectly righteous demonstrate in the period of distress, that is to say, trusting in God and abstaining from complaining and not slackening in his work and not standing in awe of anyone, in such manner that the disbelievers believed on witnessing such steadfastness and bore witness that unless a person had full trust in God, he could not endure suffering with such steadfastness.

When the stage of victory, power and prosperity arrived the high qualities of the Holy Prophet [peace and blessings of Allāh be on him]—his forgiveness, generosity, bravery—were demonstrated so perfectly that a large number of disbelievers observing those qualities believed in him. He forgave his persecutors and gave security to those who had expelled him from Mecca and enriched their needy ones. Having obtained authority over his principal enemies, he forgave them. Many people, observing his high qualities, testified that unless a person came from God and was truly righteous, he could not possess such qualities. That is why the old rancour of his enemies was immediately removed. The Holy Qur’ān testifies to his exemplary morals in this verse:

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ¹⁸⁹

This means that: Tell them that my worship and my sacrifice and my life and my death are all for God alone, that is my whole life is devoted to manifesting the glory of God and providing comfort for His creatures so that with my death they might regain spiritual life.

[Islāmī Uṣūl kī Philosophy, Rūḥānī Khazā’in, Vol. 10, pp. 447-448]

Greater than all honours is the honour of the Holy Prophet [peace and blessings of Allāh be on him] which

¹⁸⁹ al-An‘ām, 6:163 [Publisher]

has affected the whole Islāmic world. His honour revived the world. In Arabia, adultery, drinking and fighting were rife. Human rights were completely disregarded. There was no sympathy for mankind. Even the rights of God were repudiated altogether. Stones and plants and stars were invested with Divine attributes. Diverse types of *shirk* were widespread. Not only man but even human genitals were worshipped. If a person possessing a sane nature were to observe those conditions even for a short while he would behold a terrible scene of darkness, wrongdoing and tyranny. Paralysis strikes on one side, but this was a paralysis which had struck both sides. The world had been completely corrupted. There was security neither on water nor on land.

The Holy Prophet [peace and blessings of Allāh be on him] appeared in this age of darkness and destruction, and reformed perfectly both sides of the balance and re-established the rights of God and the rights of man on their true centre. The moral power of the Holy Prophet [peace and blessings of Allāh be on him] can be estimated by considering the condition of the age. The persecutions to which he and his followers were subjected and the treatment that he accorded to his enemies, when he obtained power over them, demonstrate the height of his rank.

There was no torment that Abū Jahl and his companions did not inflict upon the Holy Prophet [peace and blessings of Allāh be on him] and his devoted companions. Poor Muslim women were tied to the feet of camels which were then driven in opposite directions and their bodies were thus torn asunder; their only offence being that they believed:

لَا إِلَهَ إِلَّا اللَّهُ¹⁹⁰

He endured everything with steadfastness and when Mecca fell, he forgave his enemies, reassuring them: **No blame shall lie on you this day.** This was the perfection of high moral qualities which is not found in any other Prophet. *Send down Thy blessings O Allāh on Muḥammad and his people.*

[Malfūzāt, Vol. II, pp. 79-80]

True Victory of the Holy Prophet^{sa}

The community of the Holy Prophet [peace and blessings of Allāh be on him] had developed such unity and spiritual oneness that through the spirit of Islāmic brotherhood, they had all become like the limbs of one body. The rays of the light of Prophethood had so coloured their daily lives and their overt and covert conduct, that they had become the reflections of the Holy Prophet [peace and blessings of Allāh be on him]. This great miracle of inner change, through which rank idol worshippers became sincere worshippers of God and those who were sunk in the world every moment established such strong relationship with God that they shed their blood like water in His cause, was the result of their spending their lives in full sincerity in the company of the true and perfect Prophet^{sa}.

[Fath-e-Islām, Rūḥānī Khazā'in, Vol. 3, pp. 21-22]

The life of the Holy Prophet [peace and blessings of Allāh be on him] was a life of grand success. In his high moral qualities, his spiritual power, his high resolve, the excellence and perfection of his teaching, his perfect ex-

¹⁹⁰ There is none worthy of worship except Allāh. [Publisher]

ample and the acceptance of his prayers, in short, in every aspect of his life, he exhibited such bright signs that even a person of low intelligence, provided he is not inspired by unreasonable rancour and enmity, is forced to confess that he was the perfect example of reflecting Divine qualities and was indeed the perfect man.

[al-Hakam, 10 April 1902, p. 5]

Have you any notion what was the strange event that occurred in the desert country of Arabia when hundreds of thousands of the dead were revived within a brief period and those who had been misguided through generations put on Divine colour, and those who were blind obtained sight, and those who had been dumb began to speak of the understanding of the Divine, and the world underwent a revolution which had never been seen or heard of before? **It was the supplications during dark nights of one who had lost himself in God which raised a clamour in the world, and manifested such wonders as appeared impossible in the case of that unlearned helpless one. Send down Thy blessings and peace, O Allāh, on him and his people according to the amount of pain and anguish he felt for his Ummah, and pour down upon him the lights of Thy mercy forever.**

[Barakāt-ud-Du‘ā, Rūḥānī Khazā’in, Vol. 6, pp. 10-11]

Whatever happened in the beginning of Islām was the result of the supplications of the Holy Prophet [peace and blessings of Allāh be on him] which he had submitted to God Almighty with his tears in the streets of Mecca. All the grand victories which changed the entire aspect of the world were the result of his prayers. The weakness of his companions may be judged from the fact that in the battle of Badr, between them they possessed only three

wooden swords.

[al-Ḥakam, 17 September 1906, p. 4]

The reform that was carried out by our lord and master, the Holy Prophet [peace and blessings of Allāh be on him] was very sweeping and general, and was acknowledged on all hands. This degree of reform had not been achieved by any previous Prophet. If anyone studies the history of Arabia, he would come to know how bigoted the idol worshippers, Jews, and Christians of the time were, and how much their reform had been despaired of for centuries. Then the teachings of the Holy Qur'ān, which were wholly opposed to them, proved so effective that they swept aside every false doctrine and every vice. Drinking was abolished, gambling was discarded, infanticide was put down and everything that was opposed to compassion and justice and purity was suppressed. It is true also that offenders were suitably punished for their offences. No one can, however, deny the greatness of the reform that was carried out.

[Nūr-ul-Qur'ān No. 1, Rūḥānī Khazā'in, Vol. 9, p. 366 footnote]

Devotion to the Holy Prophet^{sa}

In our estimation, there is no greater testimony than the testimony of the Holy Prophet [peace and blessings of Allāh be on him]. My heart trembles when I hear that any person who is confronted with a decision of the Holy Prophet [peace and blessings of Allāh be on him] does not accept it and turns away from it.

[Itmām-ul-Ḥujjah, Rūḥānī Khazā'in, Vol. 8, p. 293]

The Muslims are a people who are ready to lay down their lives to uphold the honour of their Holy Prophet [peace and blessings of Allāh be on him]. They would

prefer to die rather than endure the disgrace that they should make peace and become friends with such people who are occupied day and night with abusing the Holy Prophet [peace and blessings of Allāh be on him] and mention his name with contempt in their books, journals, and announcements and use vile language with reference to him. Such persons are not the well-wishers even of their own people, for they create numberless difficulties for them. I tell you truly that it is possible for us to make peace with the serpents of the jungle and the wild beasts of the forests, but we cannot make peace with those who do not refrain from speaking ill of God's Prophets and who consider that abuse and vituperation mean victory. True victory is that which comes from heaven.

[Chashma-e-Ma'rifat, Rūḥānī Khazā'in, Vol. 23, pp. 385-386]

The insults that have been offered to Islām and the Holy Prophet [peace and blessings of Allāh be on him], the attacks that have been made against Divine Law and the apostasies and heresies that have become widespread, cannot be matched in any other age. Is it not true that in a short while in India alone a hundred thousand people have become Christians, and more than sixty million books have been published in opposition to Islām, and people belonging to high families have lost their religion, and those who used to describe themselves as the descendants of the Holy Prophet [peace and blessings of Allāh be on him] have put on the garment of Christianity and have become his enemies, and numberless books full of vile abuse of the Holy Prophet [peace and blessings of Allāh be on him] have been published? My heart cries out with tears that if these people had murdered my children before my eyes, and had cut to pieces my sincere friends, and had killed me with great humiliation, and

had possessed themselves of all my property, I would not have been so pained and my heart would not have been so hurt as it has been pained and hurt by the insults offered to the Holy Prophet [peace and blessings of Allāh be on him].

[Ā'īna-e-Kamālāt-e-Islām, Rūḥānī Khazā'in, Vol. 5, pp. 51-52]

Poems in Remembrance of the Holy Prophet^{sa}

al-Qaṣīdah—An Ode in Praise of the Holy Prophet^{sa} (Arabic Poem)

O fountainhead of Divine grace and knowledge!
All creation flocks towards you like the thirsty.

O ocean of the grace of the Generous Benefactor!
Multitudes throng towards you holding empty cups.

O sun of the kingdom of beauty and grace!
You have illumined the face of deserts and dwellings
alike.

A nation had the honour to behold you and another
heard

Of this full moon that has enchanted me.

They shed tears in remembrance of your beauty;
And the pangs of separation from you make them cry.

I find hearts throbbing wildly;
And tears streaming from the eyes.

O ye who in his light and radiance is like the sun and
the moon;
And has illumined the day with his light.

O full moon of ours, O the sign of our Gracious Lord!
O the most guided of all guides, and the bravest of all
the brave.

I perceive in your bright face
A quality far superior to human qualities.

He is genial, gracious, bounteous, lover of
righteousness;
Generous, and one who has excelled all the youth.

He surpasses all creation in his perfection and beauty;
In his glory, and his pleasant nature.

No doubt, Muḥammad is the best of creation;
He is the elect of the elect and chief of chiefs.

All excellence attained perfection in his person;
The bounties of every age reached their climax in him.

I call Allāh to witness that Muḥammad is His
vicegerent;
Through him alone access is possible to the Divine
court.

He is the pride of every pious and holy person;
In him does the spiritual army take pride.

He is superior to all those who attained nearness to
Allāh in earlier times;
For the criterion of excellence is virtue, not time.

A light drizzle often precedes rain;
But there is a world of difference between the two.

He is the one and only archer whose arrows never miss
the target;
He is the master archer whose arrows hit the target and
kill the Satan.

He is like a heavenly garden: I see his fruits;
Whose bunches have been lowered towards my heart.

I found him an ocean of verities and guidance:
Full of lustre like a pearl.

Verily ‘Īsā—Jesus—quietly breathed his last, but our

Prophet is alive;
 God is my witness, I have had the honour to meet him.
 I swear by Allāh! I have witnessed his beautiful
 countenance;
 With my own eyes while sitting in my house.
 Our Holy Prophet is alive—of this I am a witness;
 And I have been blessed with the fruit of converse with
 him.
 I had the honour of witnessing his blessed countenance
 in my early youth;
 He graced me with his presence when I was wide
 awake.
 Surely, I have been brought back to life by his life-
 giving grace,
 Praise be to Allāh, What a miracle! What a life he has
 granted me!
 O my Lord, shower Your blessings upon the Holy
 Prophet,
 Ever and always, here and in the hereafter.
 O my master! I have come to your door as the one
 wronged and aggrieved;
 For my people have hurt me by calling me a *kāfir*.
 Do look upon me with mercy and compassion!
 O my master, I am the humblest of your slaves.
 O my beloved! My soul, my senses, my heart;
 Are all saturated with your love.
 O garden of my delight, never for a moment,
 Am I without the remembrance of your countenance.
 Overwhelmed with longing, my body yearns to fly
 towards you;
 If only I had the power to fly!!!

Qualities of the Holy Prophet^{sa} (Arabic Poem)

O my Heart! remember Aḥmad;¹⁹¹
Source of guidance and annihilator of enemies.

He is pious, kind and benevolent;
An ocean of bounties and beneficence.

He is bright like the full moon;
Praiseworthy in all his qualities.

His benevolence captures hearts;
His beauty quenches the thirst.

The oppressors rejected him,
So unjustly, and with such arrogance!

No one can deny the truth
When it becomes manifest.

Go and find someone perfect like him;
You will be humbled and bewildered.

We have not seen anyone like him
Who so wakes up the sleeping ones.

He is the light of God that has resuscitated
All branches of knowledge afresh.

He is the elect, the chosen one;
The guide, and the source of grace.

The rain of guidance is but a part
Of the heavy rains of his generosity.

The world forgot its light drizzle,
When they saw the torrential rain from this leader.

Today the mean try to put out
And extinguish the light of his guidance.

Sooner or later,

¹⁹¹ Aḥmad is a name of the Holy Prophet Muḥammad^{SA}. [Translator]

Allāh will manifest his light.

O rain that pours day and night,
You have been safeguarded from destruction.

You have nourished the trees of low lands
And high lands with your bounties.

We have found you to be the haven of refuge;
Hence after finding such a great haven,
We are no longer afraid of adverse circumstances,
Nor are we scared of the horrors of any sword.

We fear not the vicissitudes of time;
Nor are we frightened by threats.

At the time of every crisis,
We turn to our Lord.

In many a contest,
Between me and the opposing hordes,
I emerged victorious, honoured,
And a recipient of divine succour.

Praise be to Allāh! Praise be to Him!
As we have recognized our guide.

My friend! It is Allāh indeed,
Who has favoured us with this gift.

He is the Night of Decree,
Whose bounties are perennial.

[Karāmāt-uṣ-Ṣādiqīn, Rūhānī Khazā'in Vol. 7, pp. 70-71]

The Faith of Muḥammad^{sa} (Urdū Poem):

I let my fancy fly in all directions,
But I did not find a faith like the faith of Muḥammad.

There is no religion which shows the signs of truth;
This fruit I tasted only in the garden of Muḥammad.

I tested Islām myself—It is light upon light;

Wake up, I have informed you in time.

No one came for a trial, even though
 I challenged every opponent to compete.

Come, O ye people! Herein you will find the light of
 God;

Lo! I have told you the way of satisfaction.

Today those lights are surging in this humble one;
 I have coloured my heart with every hue of those lights.

Ever since I received that light from the light of the
 Prophet,

I have joined myself with the True One.

Countless blessings and peace be upon Muṣṭafā^{sa};
 Allāh is my witness: from Him I received this light.

My soul is forever wedded to the soul of Muḥammad^{sa};
 I have filled my heart to the brim with this elixir.

I swear by your countenance, O my dear Aḥmad^{sa};
 For your sake alone, have I taken up all this burden.

O my Beloved! I swear by Your Uniqueness;
 I have forgotten all about myself in Your love.

[Ā'īna-e-Kamālāt-e-Islām, Rūḥānī Khazā'in, Vol. 5, pp. 224-225]

The Perfect Prophet^{sa} (Urdu Couplets)

The ignorant of Europe say: “This Prophet is not
 perfect;

What was the difficulty in spreading faith among the
 uncivilised?”

But to convert the uncivilised into civilised people is a
 miracle;

Which manifests the meaning of the secret of
 Prophethood.

He brought the light from heavens, he himself was light;
 What is the harm if he was born among an uncivilised people?

What difference does it make to the light of the shining moon;
 Whether it rises from the border of Rome or from Zanzibar?

[Brāhīn-e-Aḥmadiyya part V, Rūḥānī Khazā'in, Vol. 21, p. 144]

Grandeur of Aḥmad^{sa} (Urdū Couplet)

Beyond all thoughts and imagination
 Is the status of Aḥmad^{sa};
 Whose servant, you can see,
 Is the Messiah of the age!

[Ḥaqīqat-ul-Waḥī, Rūḥānī Khazā'in Vol. 22, pp. 286, footnote]

Our Leader^{sa} (Urdū Poem)

He is our leader, who is the source of all light;
 His name is Muḥammad^{sa}; he alone is my beloved.

All Prophets are holy, one better than the other;
 But from the Almighty, he is the best of the creation.

He is far better than those before him, he is a darling in his qualities;

Every eye is focused on him, he is the full moon which dispels all darkness.

Those who came earlier, were fatigued halfway; He it is who brought us to the shore;

May I be a sacrifice; he alone is the guide.

He removed the screen, and showed the secret path;
 He joined the hearts to the Beloved, such a friend he is!

That Friend, beyond all physical limitations, that Unseen Beloved;

We saw through him, so he is the true guide.

Today he is the King of faith; the Crown of the apostles;
He is pure and holy, this is his eulogy.

All commandments ordained by the True God were
demonstrated in practice by him;
He revealed all secrets, an excellent gift is this.

His vision is far-reaching like a telescope, his heart is
close to the Friend;
In his hands is the light of faith; he is the fountain of
light.

He revealed the weighty secrets of faith;
He is the King who grants wealth.

I am a sacrifice at that light; I belong entirely to him;
He is all, what worth do I possess? This is the final
verdict.

That Unique Beloved is the source of all learning;
All else is a mere tale, this is the truth unblemished.

We found everything through him, O Allāh You are a
witness;
He is that manifestor of Beauty, who showed us the
Truth.

We were blind of the heart, with hundreds of knots
upon the hearts;
The one who opened the locks is this very *Mujtabā*—
accepted one.

[Qādiān ke Āryā aur Hum, Rūhānī Khazā'in Vol. 20, p. 456]

Fire of Devotion to the Beauty of Muḥammad^{sa} (Persian Poem)

I am ready to offer my heart and soul
For the beauty of **Muḥammad^{sa}**;
My body is merely the dust of the lane
Treaded by the progeny of **Muḥammad^{sa}**.

I have seen with my heart's eye
 And heard with perceptive ears;
 The trumpet of the beauty of **Muḥammad**^{sa}
 Echoes everywhere.

This ever-flowing water which I distribute
 Freely among God's creatures;
 Is but a drop from the ocean
 Of the excellences of **Muḥammad**^{sa}.

The fire that burns within me
 Is the fire of the love of **Muḥammad**^{sa};
 The water that I possess
 Is from the sweet and pure water of **Muḥammad**^{sa}.

[Majmū'ah Ishtihārāt, Vol. 1, p. 97]

Manifestation of the Eternal God (Persian Poem)

Except the Lord of Mercy,
 Who can ever comprehend the lofty station of Aḥmad^{sa}.
 He effaced himself to such an extent
 As if the letter 'M' had fallen away from the name
 'Aḥmad',^{sa 192}

So lost was he in the Beloved Lord,
 That because of his extreme love
 His person became the very similitude
 Of the Gracious Lord.

From his holy countenance
 Emanates the fragrance of the True Beloved;

¹⁹² Aḥmad is composed of four Arabic letters—*Alif*, *Ḥā*, *Mīm*, and *Dāl*. When the *Mīm* is dropped, the three remaining letters—*Alif*, *Ḥā*, and *Dāl*—make the word *Aḥad*, which is an attribute of Almighty Allāh, meaning Unique. The line purports to say that by freeing himself completely from his own self, the Holy Prophet [peace and blessings of Allāh upon him] became a true manifestation of Allāh, the Unique.

His divinely inspired person and its attributes
Became the very mirror of the Eternal Lord.

Even if I am accused of heresy and disbelief,
I cannot help saying:
There is no loftier Divine Throne
Than the heart of the Holy Prophet—Aḥmad^{sa}.

God be thanked
That despite opposition on the part of the worldly-wise
I would court a thousand and one troubles
For the sake of that Spring of Grace.

By the grace of God
And by His bounties
I am an enemy of the Pharaoh and his hordes,
Because I love this Moses of mine—the Holy Prophet^{sa}.

The unique and exalted station
Of the Holy Prophet^{sa} as revealed to me
(was so passing strange) that
I can't help proclaiming it aloud
If only I could find
One eager heart along the path.

This alone is my wish, my prayer, and my firm resolve
That may my heart and soul be sacrificed
In the sacred path of love
For the Holy Prophet Muḥammad^{sa}.

[Taufīh-e-Marām, Rūḥānī Khazā'in, Vol. 3, pp. 62-63]

The Status of Aḥmad^{sa} (Persian Poem)

My heart is aflame praising the Holy Prophet;
Who has no peer in excellence.

Who loves the Eternal Friend with all his heart,
And whose soul is in communion with the Beloved.

He who is the recipient of divine favours,

And has been brought up like a child in the lap of God.

He is an ocean of virtue and piety,
And is a unique pearl in all its splendour.

In generosity and beneficence, he is like the spring rain;
His bounties and favours are like those of the sun.

He is ever merciful and is the sign of divine mercy;
He is gracious and is the manifestation of divine grace.

His countenance is so blessed that one glimpse of it
Transforms an ugly face into a beautiful one.

Like a star, his enlightened soul has lit up
Countless hearts which were full of darkness.

He is so blessed that his coming
Signifies the mercy of the Lord of all the worlds.

He is Aḥmad of the latter days, it is for his light
That human hearts became brighter than the sun.

He is more beautiful than all the progeny of Adam;
He is purer than the purest pearl.

From his lips issues forth the fountain of wisdom;
His heart overflows with the water of *Kauthar*—the
heavenly stream.

For the sake of God, he repudiated all else;
On land and sea there is none like him.

God has granted him the lamp
Which is forever immune from any danger or
windstorm.

Champion warrior of the Lord God;
Wearing his dagger with great dignity.

His arrow has demonstrated its swiftness in every field;
His sword has displayed its skill everywhere.

He proved the helplessness of idols to the world;

He plainly showed the power of the One, All-Powerful
God.

Lest the idols, their makers, and worshippers
Should remain ignorant of the power of God.

He loves truth, straightforwardness and uprightness;
He is the enemy of falsehood and evil.

He is the master, yet he is a servant to the helpless;
He is the king, yet he is like a servitor to the weak.

The compassion that the world received from him,
None has ever experienced even from a mother.

He is intoxicated with the wine of the Beloved's love;
For His sake, he is so prostrate and humble.

His light reached out to every people,
And lit up every country.

For everyone with insight, he is the sign of the Gracious
God;

He is the proof of God for all who have eyes to see.

Out of compassion, he is the help of the helpless;
With his loving kindness, he shares the grief of the
grief-stricken.

His countenance exceeds the sun and the moon in
beauty;
The dust of his threshold is more fragrant than musk
and ambergris.

How can the sun and the moon be like him?
In his heart shine hundreds of suns of divine light.

A single look at the beautiful one
Is better than eternal life.

I who am so well aware of his beauty,
Will give my very life, while others offer their hearts.

Remembrance of his countenance
Sends me into transports of ecstasy;
I am in a state of perpetual intoxication,
Having drank from his goblet.

I would keep on flying towards his lane forever;
Had I but the wings.

Of what use are to me the two lips and the sweet basil,
When I have fallen in love with that beautiful face.

His beauty pulls at the strings of my heart;
The powerful one drags me along with great force.

I found him to be the light of the eyes;
And in its impact, his love is like the bright sun.

Resplendent became the face that did not turn away
from him.

He found the remedy, who held on to his threshold.

Everyone who dares enter the ocean of faith without
him,

Misses his port at the very outset.

He is unlettered, yet peerless in knowledge and wisdom;
Can there be brighter testimony than this?

God granted him that elixir of knowledge and
understanding;

Before whose dazzling light, every star paled into
insignificance.

Through him the all human potentials
Were fully actualized.

Every excellence is culminated in his holy person;
Without doubt the reign of all Prophets ended with his
coming.

He is the sun for all time and space;
He is the guide of all—the black and the brown.

The meeting point of the ocean of knowledge and
 recognition of Allāh;
 Combining in him the attributes of the sun and the
 shade.

My eyes searched all around but did not find
 A fountain fairer than his faith.

For seekers, there is no guide except him;
 For pilgrims, there is no leader other than him.

His is the exalted station whose intensity of light
 Would scorch the wings of the Holy Spirit.

Almighty Allāh has granted him the Law and Faith,
 Which is forever immutable.

First he shone upon the land of the Arabs
 To cleanse it of all evil.

Then the light of faith and holy law
 Covered the world like the sky.

He gave to the people the elixir of life
 And rescued them from the jaws of the dragon.

The monarchs of the time were wonder-struck,
 As were the sages dumbfounded.

No one could equal his knowledge or power;
 He has humbled the pride of the arrogant.

What need has he that anyone should glorify him;
 To praise him is an honour for the one who praises.

He resides in the beautiful garden of purity and
 grandeur;

Far above the imagination of those who praise him.

O Allāh, convey our greetings to him
 And to his brotherhood of Prophets.

.....

We are the humble servants of all the Prophets;
We lie like dust on their threshold.

May our life be sacrificed for the Prophet,
Who showed the way to the True God

O my Lord, by the host of the Prophets,
Whom You sent with Your abundant grace;

Grant me wisdom, as You have granted me a yearning
heart;

Grant me the wine, as You have granted me the goblet.

O my Lord God, for the sake of Your chosen one,
Whom You supported at every step;

Hold my hand with compassion and generosity;
Be my Friend and Helper in all my affairs.

My reliance is on Your power even though
I am like dust, or even humbler still.

[Brāhīn-e-Aḥmadiyya, Rūḥānī Khazā'in, Vol. 1, pp. 17-23]

Leader of the Lovers of God (Persian Poem)

That sovereign of all the world;
Whose name is Muṣṭafā—the chosen one;
Who is the elite of the lovers of the True God;
Who is bright like the midday sun.

Verily, all light is due to his light;
He who is accepted by him is accepted by God.

He is the one that, for life, is the flowing water;
And a limitless ocean of spiritual insight.

He it is in support of whose truthfulness and excellence,
Hundreds of incontrovertible proofs and arguments
have been made manifest to the world.

His countenance radiates the light of God;
His path manifests the works of God.

All Prophets and truthful ones are his devotees;
They are like dust at his doorstep.

Love for him elevates one to the heaven;
And transforms one like the lambent moon in purity.

He demonstrates to the Pharaohs of every age,
Hundreds of signs like that of the white hand of Moses.

[Brāhīn-e-Aḥmadiyya, Rūḥānī Khazā'in, Vol. 1, p. 627, footnote]

Praise and Appreciation of the Holy Prophet^{sa} (Persian Poem)

Can I ever succeed in adequately praising the exalted
leader;

Whom the heaven and earth and both the worlds cannot
praise enough?

The station of nearness that he has achieved with the
Eternal Beloved

Is beyond the ken of all those who have ever attained
nearness to God.

None in this world can even dream of
The favours with which the eternal beloved continues to
visit him.

He is the leader of the elect of God and king of the
company of lovers;

His soul has traversed every stage of union with the
Beloved.

That blessed one who is the manifestation of divine
signs,

Came as a mercy from the Nourisher of all the worlds.

His is the exalted and unique station in the divine court;
Which is beyond the reach of the elect and the great.

He is Aḥmad of the latter days,
Who is the source of honour for those who came before;

For those of the latter days he is the leader,
Haven of refuge, security and strength.

His distinguished threshold is the ark of protection
For the whole creation;
No one on the Day of Judgement will attain salvation,
But through his intercession.

He surpasses all and every kind of excellence;
The heavens are a mere speck of dust compared to his
great resolve.

He manifests the light which had been hidden since
eternity;
He is the source and exordium of sunrise, which was
hidden since eternity.

The chief of the heavenly congregation and a proof of
God on earth;
A great and powerful sign of the existence of the
Creator.

Every vein and particle of his being is the abode of the
Eternal Beloved;
His every breath and particle is imbued with the beauty
of the Friend.

The beauty of his countenance far exceeds a hundred
suns and moons;
The dust of his threshold is superior to a hundred pieces
of musk for Tataristan.

He is beyond human reason, thought, and imagination;
How can thought dare reach out to that limitless ocean!

His soul is the first to proclaim: '*Balā*'—'Yes, indeed!'
He is the Adam of faith in the Unity of God;
Even before the creation of Adam,
He had communion with the Beloved.

It is embedded in his nature to lay down his life

For God's creatures;
 He is ever ready to sacrifice himself for the
 downtrodden;
 And he is the help of the helpless.

At the time when the world was filled
 With idolatry and polytheism;
 No heart wept blood
 But the heart of that sovereign.

No one was aware of the evil of polytheism
 And the filth of idols;
 Aḥmad's soul alone was cognizant of it:
 His heart was lost in Divine love.

Who knows and who is aware
 Of the cries of the intercessor
 Which arose for the sake of mankind
 In the silence of the cave.

I cannot fathom the pain,
 The agony, and the distress,
 Which brought him to the cave,
 So troubled and full of anguish.

He was afraid neither of the dark,
 Nor of loneliness;
 He did not fear death,
 Nor was he scared of scorpions or snakes.

He deeply loved his people,
 He was devoted to mankind and the world;
 He cared little about his bodily comfort,
 Nor about his personal needs.

He raised cries of pain
 For the good of mankind;
 Day and night he was preoccupied
 In supplication to God.

His humility and prayers

Caused a great commotion
In the heavens:
The angels too were moved to tears

At last, because of his humility,
His prayers and supplications,
The Lord turned with compassion
To the dark and gloomy world.

The world was rocked
By a great storm of sin;
In every land people became blind and deaf
Because of sin and polytheism.

In the time of Noah,
The world was filled with every mischief;
No heart was free
From darkness and dust.

The devils had ruled
Over every body and soul;
Then the All-Powerful Lord appeared in glory
To the soul of Muḥammad.

His grace encompasses alike
The black and the white;
He it is who sacrificed his life
For the sake of mankind.

O Prophet of Allāh!
You alone are the sun of the path of righteousness;
No pious or righteous one, without you
Can find his way to the right path.

O Prophet of Allāh!
Your lips are the life-sustaining fountain;
You alone are the guide
To the path of the True Lord.

There is the one who seeks to hear your sayings
From Tom, Dick and Harry;

There is another who doesn't have to wait:
He hears directly from your own lips.

He indeed is alive, who drinks from your fountain;
Wise is he who follows you.

The ultimate point of knowledge for those who know,
Is the knowledge of your face;
For the truthful, steadfastness and loyalty to you
Is the height of truth.

Without you no one can ever attain
The wealth of true knowledge;
Even if he dies in the exercise
Of unlimited devotion and worship.

To bank on one's own efforts
Without the love of your countenance,
Is to be naïve
For he who is unaware of your face,
Can never see the face of virtue.

Each moment a new light is attained
Through the love of your countenance,
Which the seeker cannot attain
In a whole lifetime.

Of the wonders of the universe,
Whatever is beautiful and sublime;
I clearly behold in you.

No time is better than the time
Spent in your love;
Nor is any pastime more pleasant
Than that devoted to your praise.

Since I am cognizant of your unlimited virtues,
I am eager to sacrifice my life for you;
Whereas others are content with their services.

Everyone supplicates for himself

In his prayers, but;
 O my garden of eternal spring!
 I supplicate only for your progeny.

O Prophet of Allāh!
 I am lost in love with every particle
 Of your holy person;
 Were I to have a hundred thousand lives,
 I would bequeath them all
 To be sacrificed in your path.

What is the truth about submission to you,
 And love for your countenance?
 It is a panacea for every heart,
 An elixir for every lacerated soul.

How worthless is the heart,
 That does not bleed for you!
 How useless is the life,
 That is not sacrifice for you!

Because of your love,
 My heart does not fear death;
 Look at my steadfastness:
 I am walking to the scaffold
 With a smile!

O mercy of God!
 We have come to you seeking your mercy;
 Like us, there are hundreds of thousands of hopefuls
 Waiting at your threshold.

O Prophet of Allāh! I offer my being
 For your lovely countenance;
 This head of mine, lying heavy on my shoulder,
 Is but an offering in your service.

Ever since I have been allowed
 To witness the light of the Holy Prophet;
 His love, like a spring,

Has been gushing forth from my heart!

The fire of devotion
Emanates from my breath like lightening;
O weak hearted companions!
Move away from my proximity.

Ever since I saw his countenance in a vision,
My heart is in ecstasy;
My very being, my body, and my soul,
Are but an offering at the altar
Of his body and his countenance.

I see hundreds of thousands of Josephs
In the dimple of his chin;
I see countless Messiahs
Being born by his breath.

He is the sovereign of the seven continents;
He is the sun of the East and the West;
He is king of both the worlds;
He is a haven for the humble.

Successful is the heart,
Which treads faithfully in his path;
Lucky is the head,
That is sacrificed for that warrior.

O Prophet of Allāh!
The world is dark with disbelief and idol worship;
It is time you revealed your face
Which is bright like the sun.

O my beloved! I see the light of God
Reflected in your countenance;
I see the heart of a wise person
Intoxicated with your love.

Lovers and the enlightened
Recognize your station;
But the eyes of the bat

Cannot see the bright midday sun.

Everyone in this world has a beloved, but;
O beloved of rosy countenance!
I am devoted only to you.

Out of the entire world,
I have fallen in love with your lovely face;
I have forsaken my own self for you.

What is life?
To be sacrificed it in your path;
What is freedom?
To be like a prey in your captivity.

As long as I live,
Your love will always dwell in my heart;
As long as blood flows in my heart,
It will always be sustained by my love for you.

O Messenger of Allāh!
My ties with you are very strong indeed;
I have been devoted to you
Ever since I was a suckling infant.

At every step I have taken towards Allāh,
I have seen you as an invisible helper,
A supporter and a guide.

In both the worlds,
So strong is my affiliation to you:
You have nourished me
Like a baby in your lap.

Recall the time when you revealed
Your countenance to me in a vision;
Recall the time when you visited me
With great longing and eagerness.

Call to mind the kindness and favours
That you showered upon me;

Call to mind the glad tidings
You conveyed to me from the Lord.

Recall the time, when in full wakefulness,
You granted me a glimpse
Of the loveliness of the charming face
And the beauty which is the envy of Spring.

[Ā'īna-e-Kamālāt-e-Islām, Rūhānī Khazā'in Vol. 5, pp. 23-28]

Muḥammad^{sa} is the Proof of Himself (Persian Poem)

There is a wonderful light in the person of Muḥammad;
There is a wonderful ruby in the mine of Muḥammad.

The heart is cleansed of all darkness
When it joins the lovers of Muḥammad.

Alas for the hearts of those unworthy ones;
Whom turn their backs upon the hospitality of
Muḥammad.

I know not of anyone in both the world;
Who has a station equal to Muḥammad.

God is utterly displeased with the person;
Who bears a grudge against Muḥammad.

God Himself burns that worthless worm;
Which is among the enemies of Muḥammad.

If you wish to be delivered from the stupor of the lower
self;

Come and join the ranks of the lovers of Muḥammad.

If you desire that God should praise you;
Become a true admirer of Muḥammad.

If you desire a proof of his truthfulness, become his
lover:

Muḥammad himself is the proof of Muḥammad.

My body craves to be sacrificed for the dust of
Aḥmad's feet;

My heart is ever eager to die for Muḥammad.

By the tresses of the Prophet of God!
I would die for the illumined countenance of
Muḥammad.

Cut me to pieces or burn me to death,
I will not turn away from the court of Muḥammad.

For the sake of faith, I fear no one in the world:
For I am coloured after the faith of Muḥammad.

How easy it becomes to renounce the world,
When remembering the beauty and grace of
Muḥammad!

Every particle of my being has been sacrificed in his
path;

I have witnessed the latent beauty of Muḥammad.

I know not the name of any other teacher;
I have studied at the school of Muḥammad.

I have nothing to do with any other beloved;
I am a prey to the loving ways of Muḥammad.

I only crave a single glance;
I need nothing but the garden of Muḥammad.

Search not for my anguished heart in my bosom;
I have surrendered it to the lap of Muḥammad.

I am the merriest among the birds of Paradise;
That have built their nests in the garden of Muḥammad.

You have illumined my heart and soul with love;
My life is an offering to you, O Muḥammad!

Were I to sacrifice my life for him a hundred times;
Alas! it would not be worthy of the high station of
Muḥammad.

So awe-inspiring is the station granted to this champion;

No one can even dare to compete with Muḥammad.

Beware, O foolish and misguided enemy!
Beware of the sharp sword of Muḥammad!

The path of the Lord God, which mankind has lost;
Seek it in the progeny of Muḥammad.

Beware, O denier of the status of Muḥammad
And of the manifest light of Muḥammad!

Even though miracles are no more;
Come and witness them among the devotees of
Muḥammad.

[Announcement February 20, 1893, Majmū'a Ishtihārāt, Vol.1, pp. 371-372]

Muḥammad^{sa} is our Leader and Guide (Persian Poem):

That Prophet whose name is Muḥammad;
We are forever holding on to his lap.

His love that entered our bodies with the milk of our
mothers;
Became our very life, and will last till death.

He is the best of the Prophets and best of the creation;
Prophethood found perfection in him.

We drink deep the water of his fountain,
Whoever has been satiated, has been satiated by it.

Whatever revelation or inspiration is granted to us;
Is because of him, not because of us.

Through him are we blessed with guidance and
perfection;
Without him, meeting the Eternal Lord is impossible.

To follow every one of his commandments is ingrained
in me;

Whatever is proven to be from him is my faith.

[Sirāj-e-Munīr, Rūḥānī Khazā'in Vol. 12, p. 95]

دل میں یہی ہے ہر دم تیرا صحیفہ پڑھوں
قرآن کے گرد گھوموں کعبہ مرا یہی ہے

“My heart yearns every moment to kiss Thy Book;
And to perform circuits around the Qur’ān, for this is my
Ka‘bāh.”

The Holy Qur’ān

قرآن جواہرات کی تھیلی ہے اور لوگ اس سے بے خبر ہیں

“The Holy Qur’ān is a casket of jewels,
but people are sadly unaware of it”

4

THE HOLY QUR'ĀN

Purpose of Scriptures

We are a witness and testify before the whole world that we have found in the Holy Qur'ān the reality that leads to God. We have heard the voice of God and have witnessed the signs of the mighty arm of Him Who has revealed the Qur'ān. We believe that He is the True God and is the Master of the worlds. Our heart is filled with this certainty as the ocean is filled with water. We, therefore, invite everyone to this faith and to this light on the basis of enlightened perception. We have found the **true light** which dispels all darkness and which really renders the heart cold to all that is beside God. This is the only way by following which a person emerges from the grip of passion and the darkness of the ego as a snake sloughs off its skin.

[Kitāb-ul-Bariyyah, Rūhāni Khazā'in, Vol. 13, p. 65]

It is an obvious fact that the great merit of anything lies in its fulfilling the purpose for which it has been made. For instance, if a bullock is purchased for ploughing land its merit will be judged by the degree to which it is able to discharge its function of ploughing. In the same way, it is obvious that the true purpose of a heavenly Book is that it should rescue its followers from every sin and the sinful life through its teaching and influence, and its power of reform and spiritual qualities, and should bestow a pure life upon them, and after purifying them, should bestow upon them full insight for the recognition

of God and should establish a relationship of love and devotion between them and the Peerless Being, Who is the Fountainhead of all joys. In truth, this love is the root of salvation and this is the paradise on entering which all fatigue, bitterness, pain and torment are removed. Without doubt, the living and perfect revealed Book is the one which should lead a seeker after God to his goal and, rescuing him from a low life, should lead him to the True Beloved, meeting Whom is salvation itself. It should rescue him from all doubts and should bestow such perfect understanding upon him as if he can see God. It should establish such strong relationship between God and him that he should become a faithful servant of God and God should be so benevolent towards him that He should make a distinction between him and those beside him with diverse types of His help and support and should open the gates of His understanding to him.

If a book fails to discharge this duty, which is its real purpose, and seeks to establish its merit by making other irrelevant claims, it would be like a person who claims to be an expert physician, but when a patient is brought to him and he is asked to heal him, he replies that he is unable to heal him, but that he knows how to wrestle, or that he is an expert in astronomy or philosophy. It is obvious that such a person would be called a jester and would deserve the condemnation of all reasonable people. The chief purpose of a Book of God and a Messenger of God is to rescue the world from a life of sin and to establish a holy relationship between God and the world. It is not their purpose to teach people subjects of secular study and to instruct them in worldly inventions.

It is not difficult for a reasonable and just person to understand that the purpose of a Book of God is to lead people to God, and to make them believe in Him as a certainty, and to stop them from committing sin by impressing the majesty and awe of God upon their hearts. Of what use is a book which cannot cleanse a heart, nor can bestow such pure and perfect understanding as should make one hate sin? The attraction of sin is a dangerous leprosy which cannot be healed till the manifestations of the living understanding of God, and the signs of His awe, greatness and power, descend like rain and till a person perceives God with His awe-inspiring powers as a goat perceives a tiger which is only two steps away from it. Man needs to be freed from the fatal passion of sin. The greatness of God should so occupy his heart that it should rid him of the overpowering desire of passion which falls upon him like lightning and instantly consumes his store of righteousness.

Can such impure passions as attack repeatedly like epilepsy and destroy all sense of piety be wiped out by any self-conceived concept of God? Or can they be suppressed by one's own thinking, or be blocked by an atonement whose suffering has not been personally experienced? Certainly not. This is not a matter of indifference but in the estimation of a wise person it is worthy of consideration above all else as to how he might safeguard himself against the ruin which confronts him on account of his daring and his lack of relationship with God, the root of which is sin and disobedience. It is obvious, that a person cannot give up a certain pleasure for the sake of a conjecture. It is only a certainty that can rescue one from another certainty. For instance, if we are certain that there are a number of deer in a forest whom

we can easily catch, we are incited by that certainty to enter the forest for that purpose; but if we are also certain that there are half a hundred lions in the forest and thousands of blood-thirsty pythons, we would be dissuaded from making the attempt. Thus, sin cannot be avoided without this degree of certainty. It is only iron that can break iron. There should be that certainty of the greatness and awe of God which should tear up the curtains of heedlessness, and should make the body tremble, and should make death appear near. The heart should be so overcome by fear that all relationship with the sinful ego should be cut asunder and one should be drawn by hidden hands towards God and the heart should be filled with certainty that God Who is truly present does not leave a daring offender without punishment. What shall a seeker after true purity do with a book which does not fill this need?

Supremacy of the Holy Qur'ān

Holy Qur'ān Fulfils the Purpose of the Scriptures

I wish to convey it to everyone that the Holy Qur'ān is the Book which fulfils all these needs. Through it, a person is drawn to God and his heart grows cold to the love of the world. For those who follow it, God, Who is hidden beyond the hidden, in the end manifests Himself and displays those powers of which outsiders have no notion, and informs of His existence by the affirmation: **I am present.**

But the Vedās certainly do not possess this quality. They are like a worn out bundle whose owner is dead or is not traceable. The Permeshwar towards whom the Vedās call is not proved to be living. Indeed, the Vedās put forward

no proof that their Permishwar exists. The misleading teaching of the Vedās has rendered it doubtful that one could find the Creator through His creation; inasmuch as, according to the teachings of the Vedās, souls and particles are all eternal and uncreated, then how can one discover the Creator through that which is uncreated? Also, the Vedās shut the door of Divine revelation and deny the fresh Signs of God. According to the Vedās, Permishwar cannot display a Sign in support of His special servants which should be beyond the knowledge or experience of the average person. The utmost that can be said about the Vedās is that they affirm the existence of God like an average being, and do not put forward any certain proof in support of the existence of God.

In short, the Vedās cannot bestow that understanding which comes fresh from God and conveys a person from earth to heaven. However our observation and experience, and of those who have passed before us, is witness that the Holy Qur'ān draws its true follower to itself through its spiritual effect and its inherent light and illumines his heart, and then, by displaying great signs, creates such a strong relationship with God as cannot be cut asunder by a sharp sword. It opens the eye of the heart, banks up the dirty spring of sin, honours one with the delicious converse of God, discloses that which is hidden and helps acceptance of prayer and gives information of it. God Almighty, through His awe-inspiring signs, makes it manifest to everyone who opposes a true follower of the Holy Qur'ān that He is with that servant of His who follows His Word.

[Chashma-e-Ma'rifat, Rūḥānī Khazā'in, Vol. 23, pp. 305-309]

God, in whose meeting is man's salvation and eternal

happiness, cannot be found without following the Holy Qur'ān. Would that people could see that which I have seen and they could hear that which I have heard and give up following stories and run towards reality. The means of obtaining perfect knowledge through which one can see God, the cleansing water which removes all doubts, and the mirror through which one can behold that High Being, is the converse with God which I have just mentioned. He whose soul seeks the truth should arise and search for it.

I say truly that if souls were inspired by true search and hearts felt true thirst, people would look for this way and would search for it. I assure the seekers that **Islām** alone gives the good news of this way, for other people have since long sealed up the possibility of revelation. Be sure that this seal is not set by God, but as man has deprived himself of this favour, he seeks excuses for its absence. As it is not possible that we should be able to see without eyes, hear without ears, or speak without a tongue, in the same way, it is not possible that we should be able to behold the countenance of the sweet Beloved without the Holy Qur'ān. I was young and am now old, but I have found no one who might have drunk of this clear understanding without this holy fountain.

[Islāmī Uṣūl kī Philosophy, Rūḥānī Khazā'in, Vol. 10, pp. 442-443]

The straight path and the principal means which is full of the light of certainty and constant experience, and is the perfect guide for our spiritual welfare and our intellectual progress, is the Holy Qur'ān which is charged with the settlement of all the religious contests of the world. Each and every word of it consistently carries thousands of repeated confirmations and it contains a large quantity of

the waters of life for us and comprises many rare and priceless jewels which are hidden in it and are being displayed every day. It is an excellent touchstone whereby we can distinguish between truth and falsehood. It is the one bright lamp which shows the way of truth. Without doubt, the hearts of those who have a relationship with the straight path are drawn to the Holy Qur'ān. Gracious God has so fashioned their hearts that they are drawn towards this beloved like a lover and find no rest elsewhere, and hearing a plain and clear directive from it, they listen to nothing else. They accept joyfully and eagerly every verity contained in it. In the end, it becomes the means of illumination of the heart and lighting up the conscience and of wonderful disclosures. It leads everyone to the heights of progress according to their capacities. The righteous have always been in need of walking in the light of the Holy Qur'ān.

Whenever Islām has been confronted with any other religion in consequence of some new condition of the age, the sharp and effective instrument that has immediately come to hand is the Holy Qur'ān. In the same way, whenever philosophic thought has been given publicity in opposition to it, the Holy Qur'ān has destroyed that poisonous plant and has so humiliated it as to provide a mirror to its students which shows up the true philosophy which is contained in the Holy Qur'ān alone and nowhere else.

In the modern age, when Christian missionaries started their propaganda and made an attempt to draw away unintelligent and ignorant people from the Unity of God and to make them worship a humble creature and employed every kind of sophistry for dressing up their

doubtful ideas and thus created a storm in India, it was the Holy Qur'ān which repelled them so that they are not now able to face a well-informed person and their extensive apologetics have been folded up like a piece of paper.

[Izāla-e-Auhām, Rūḥānī Khazā'in, Vol. 3, pp. 381-382]

Beauty and Perfection of the Holy Qur'ān

I call Allāh to witness that the Holy Qur'ān is a **rare pearl**. Its outside is light and its inside is light and its above is light and its below is light and there is light in every word of it. It is a spiritual garden whose clustered fruits are within easy reach and through which streams flow. Every fruit of good fortune is found in it and every torch is lit from it. Its light has penetrated to my heart and I could not have acquired it by any other means. And Allāh is my Witness that if there had been no Qur'ān I would have found no delight in life. I find that its beauty exceeds that of a hundred thousand Josephs. I incline towards it with a great inclination and drink it into my heart. It has nurtured me as an embryo is nurtured and it has a wonderful effect on my heart. My self is lost in its beauty. It has been disclosed to me in a vision that the garden of holiness is irrigated by the water of the Qur'ān, which is a surging ocean of the water of life. He who drinks from it, comes to life; indeed, he brings others to life.

[Ā'īna-e-Kamālāt-e-Islām, Rūḥānī Khazā'in, Vol. 5, pp. 545-546]

The expression *Khātām-un-Nabiyyīn* which has been applied to the Holy Prophet [peace and blessings of Allāh be on him] demands that the Book that was revealed to him, should be the most perfect of all books and should comprise all excellences; and indeed so it is. The rule is

that whatever degree of spiritual power and inner perfection is possessed by the person upon whom the word of God descends, the same degree of power and majesty is possessed by that word. As the spiritual power and inner perfection of the Holy Prophet [peace and blessings of Allāh be on him] were of the highest degree, which no one exceeded or will exceed, therefore the Holy Qur'ān occupies that high station and rank which has not been reached by any of the previous books or scriptures. The capacity and spiritual power of the Holy Prophet [peace and blessings of Allāh be on him] were the highest of all, and all excellences had reached their climax in him. Therefore, the Holy Qur'ān that was revealed to him is also perfect and as the excellences of Prophethood reached their climax in him, the excellences of the miracle of the word reached their climax in the Holy Qur'ān. Thus he was the *Khātam-un-Nabiyyīn* and his Book was the *Khātam-ul-Kutub*. From the point of view of every aspect of a miraculous word, the Holy Qur'ān is at the highest stage.

The perfection of the Holy Qur'ān is seen and its miraculous character is proved from every point of view, that is to say, from the points of view of excellence of composition, of the sequence of its subjects, of its teaching and its perfection and of the fruits of its teaching. That is why the Holy Qur'ān has not demanded its match from any particular point of view, but has issued a general challenge demanding a match from any point of view. From whichever point of view it is looked at, it is a miracle.

[*Malfūzāt*, Vol. III, pp. 36-37]

The Holy Qur'ān is a miracle the like of which never was and never will be. The door of its graces and blessings is

always open, and it is bright and manifest in every age as it was in the time of the Holy Prophet [peace and blessings of Allāh be on him]. It should also be borne in mind that the speech of everyone corresponds to his high resolve. The higher the resolve and determination and the purpose of the speaker, the same will be the case with his speech. Divine revelation also follows the same rule. The higher the resolve of the person to whom Divine revelation is vouchsafed, the higher will be the character of the revelation. As the circle of the resolve, capacity and determination of the Holy Prophet [peace and blessings of Allāh be on him] was very wide, the revelation that came to him had the same high rank. No one else will ever attain the same degree of resolve and courage inasmuch as his message was not for any limited time or for any particular people, as was the case with the Prophets before him. It was said about him:

رَبِّي رَسُولٌ أَنبَأَ الْبَشَرِ كُلِّهَا جَمِيعًا¹⁹³

and again:

مَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ¹⁹⁴

Who can match him, the range and scope of whose Prophethood is so vast! It is an article of faith with us that if any verse of the Holy Qur'ān is again revealed to anyone else, the scope of his revelation will never be as vast as that of the Holy Prophet [peace and blessings of Allāh be on him].

[Malfūzāt, Vol. III, p. 57]

¹⁹³ ‘Say, O mankind! truly I am a Messenger to you from Allāh.’—al-A‘rāf, 7:159 [Publisher]

¹⁹⁴ ‘We have sent thee not but as a mercy for all peoples.’—al-Anbiyā’, 21:108 [Publisher]

The fine verities pertaining to religion, and all the learning pertaining to the subject of Divinity, and conclusive arguments in support of the truth together with the mysteries and insights that are set out in the Holy Qur'ān, are such that human faculties collectively are not able to discover them nor can the intelligence of an intelligent person alight on them on its own. A consideration of past ages has shown that no philosopher or wise man was able to discover all that knowledge. But in this case, there is a wonder upon wonders, that is to say, that knowledge and insight were bestowed upon one who was entirely unlearned. He had never seen a school nor read a book nor kept company with any learned or wise person. He lived his life among wild people, was born and brought up among them and kept company with them. The Holy Prophet [peace and blessings of Allāh be on him] being unlettered is a matter so patent that no historian of Islām is unaware of it.

[Brāhīn-e-Aḥmadiyya, Rūḥānī Khazā'in Vol. 1, pp. 561-563]

Matchlessness of the Holy Qur'ān

Whatever comes into being by the exercise of God's perfect power, whether it is a part of creation, or it is a Holy Book literally revealed by Him, it is necessary that it should possess the quality that no one out of creation should have the power to produce its like. This is proved in two ways; one is by way of deduction. God is One and without associate in His Being, attributes and works, and this does not admit of any partnership with Him in any of His creations, words or actions. If such partnership were permissible in respect of any of His creations, words or actions, then it would be permissible in all His attributes and actions, and as such it would be permissible that

there should be another God. That which possesses all Divine attributes would be God and that which possesses some of the attributes of the Divine, would be a partner of God in respect of those attributes, and this is contrary to reason. It follows that it is necessary that God should be One without associate in all His attributes and words and actions, and His Being should be free from all those inconsistencies which would lead to someone being His partner.

Secondly, it is proved by observation of all those things which have been created by God that none of them could be created by man, not even the least of them like a fly, a mosquito or a spider. On observing their shape and formation, one sees such wonders that furnish conclusive proof of the existence of the Creator of the universe. Besides all these arguments, it is clear to every wise person that were it permissible that someone other than God could have the power to create that which God has created by His power, then no part of creation could be cited as proof of the existence of the True Creator and the matter of His recognition as the Creator would become doubtful; for if some of those things that have been created by God Almighty could be created by someone else, then there is no reason why someone else cannot create everything that God has created.

Now that it is established that it is necessary that that which God has created should be matchless and its matchlessness is conclusive proof of its being from God, this is a complete refutation of the proposition that it is not necessary that the Divine word should be matchless, or that its being matchless is no proof of its being from God... Matchlessness is a speciality of the work and

word of God. Every wise person knows that the principal means that reason has for establishing the Godhead of the Divine is that everything that proceeds from God is so matchless that it is conclusive proof of the Unity of the Creator. Had this means not been available, the way of reason reaching God would have been closed.

[Brāhīn-e-Aḥmadiyya, Rūḥānī Khazā'in, Vol. 1, pp. 149-182]

The Holy Qur'ān is a Book which has proclaimed its own matchlessness and has claimed its own greatness, its wisdom, its truth, the beauty of its composition and its spiritual lights. It is not true that the Muslims have themselves put forward these excellences on behalf of the Qur'ān. It sets out its own merits and excellences and puts forward its matchlessness and peerlessness as a challenge to the whole of creation and calls out loudly: **Is there any contestant?** Its verities and fine points are not confined to two or three which would leave room for doubt on the part of an ignorant person, but are like the surging ocean and are visible in every direction like the stars of heaven. There is no truth that lies outside it. There is no wisdom that is not comprised in it. There is no light that is not obtainable through following it. These things are not without proof and are not mere words. It is an established and clearly proved verity which has been shining through 1,300 years. We have set out this verity in great detail in this book and have expounded the fine points of the Qur'ān at such length as to constitute a surging ocean for the satisfaction of a seeker after truth.

[Brāhīn-e-Aḥmadiyya, Rūḥānī Khazā'in, Vol. 1, pp. 662-665, footnote 11]

The Holy Qur'ān's Lofty Station—Acknowledged by the Holy Qur'ān itself

وكل العلم في القرآن لكن تقاصر منه افهام الرجال¹⁹⁵

One of the principal causes of people going astray in this age is that in the eyes of most people the greatness of the Holy Qur'ān no longer prevails. One group of Muslims has become the follower of misleading philosophy. They seek to decide every matter by reason. They claim that the highest arbiter available to man for the settlement of disputes is reason. When they find that the existence of Gabriel, Azrael and other angels that are mentioned in religious books, and the existence of heaven and hell as is established in the Holy Qur'ān, cannot be proved by reason, they immediately reject them and begin to have recourse to flimsy explanations. They interpret angels as meaning powers, revelation only as a faculty, and heaven and hell as meaning merely spiritual comfort or pain. They do not seem to realize that reason alone is not the instrument for discovery of the unknown. Indeed high verities and extreme insights are far above the reach of reason and are established only through true visions. If the touchstone for verities were to be reason alone, the great wonders of Godhead would remain hidden and man's understanding would remain incomplete and imperfect and he would not be rid of doubts and suspicions. The end of this one-sided understanding would be that in the absence of guidance from above and without any knowledge of the lines of thought that are set in motion by the Power on High, all sorts of doubts would arise with regard to the existence of the Creator Himself.

¹⁹⁵ All knowledge is comprised in the Qur'ān, but the intellect of people falls short of it. [Publisher]

Therefore, the idea that reason alone is sufficient for unravelling all the intricate mysteries of the True Creator, is wholly unsupportable.

The second group has discarded reason altogether and has also left aside the Holy Qur'ān which is the fountain-head of all knowledge of things Divine and has taken firm hold of stories and meaningless sayings. We desire to draw the attention of both these groups to the Holy Qur'ān and to urge them to value its greatness and its light, and to make use of reason in receiving the guidance of its light. They should leave aside the sayings of other people, and even if they should find a *Ḥadīth* which contradicts the Holy Qur'ān, they should discard it immediately, as God Almighty has said in the Holy Qur'ān:

فَمَا بِيَّ حَدِيثِيَّ بِحَدِّكَ كَأُبُومَثُونٍ¹⁹⁶

In what discourse, leaving aside the Holy Qur'ān, will they believe?

It is obvious that, for us Muslims, the Holy Qur'ān is an authority of the highest grade which is absolute and certain. Most *Aḥādīth*, even when authentic, are at best useful probabilities.

إِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا¹⁹⁷

Study the following verses carefully and then consider whether it is proper to leave aside the Word of God and to set up some other guide or arbiter. These verses are:

رَبِّ هَذَا الْقُرْآنَ يَهْدِي لِلَّذِي هِيَ آفْوَةٌ¹⁹⁸

¹⁹⁶ al-A‘rāf, 7:186 [Publisher]

¹⁹⁷ ‘Surely conjecture avails nothing against truth.’—Yūnus, 10:37 [Publisher]

This Qur'ān guides to the way which is straight;

إِنَّ فِي هَذَا الْبَلَاغِ لِقَوْمٍ عَابِدِينَ¹⁹⁹

To the worshippers it provides guidance about true worship;

وَأِنَّهَا لَتَذِكْرٌ لِّلْمُتَّقِينَ²⁰⁰

To those who are righteous, it is a reminder of the excellences of righteousness;

وَأِنَّهَا لَحَقُّ الْيَقِينِ²⁰¹

And surely it is the true certainty;

حِكْمَةٌ بَالِغَةٌ²⁰²

It is wisdom *par excellence*;

تَبَيَّنَّا لَكُمُ الْكِتَابَ شَيْءًا²⁰³

It is certain truth and is universal in scope;

نُورٌ عَلَى نُورٍ²⁰⁴

It is light upon light;

شِفَاءٌ لِّمَا فِي الصُّدُورِ²⁰⁵

A cure for the souls;

الرَّحْمَنُ ۝ عَلَّمَ الْقُرْآنَ ۝²⁰⁶

The Gracious God revealed the Holy Qur'ān.

¹⁹⁸ Banī Isrā'īl, 17:10 [Publisher]

¹⁹⁹ al-Anbiyā', 21:107 [Publisher]

²⁰⁰ al-Ḥāqqah, 69:49 [Publisher]

²⁰¹ al-Ḥāqqah, 69:52 [Publisher]

²⁰² al-Qamar, 54:6 [Publisher]

²⁰³ al-Naḥl, 16:90 [Publisher]

²⁰⁴ al-Nūr, 24:36 [Publisher]

²⁰⁵ Yūnus, 10:58 [Publisher]

²⁰⁶ al-Raḥmān, 55:2-3 [Publisher]

أَنْزَلَ الْكِتَابَ بِالْحَقِّ وَالْمِيزَانَ ²⁰⁷

He has revealed the Book which is the truth and is a balance for weighing the truth.

هُدًى لِلنَّاسِ وَبَيِّنَاتٍ مِنَ الْهُدَى وَالْفُرْقَانِ ²⁰⁸

It is guidance for mankind and contains the exposition of guidance. It discriminates between truth and falsehood by its reasoning.

إِنَّهُ لَقَوْلٌ فَضْلٌ ²⁰⁹

It is a decisive discourse.

لَا رَيْبَ فِيهِ ²¹⁰

It is free from doubt.

وَمَا أَنْزَلْنَاهُ عَلَيْكَ الْكِتَابَ إِلَّا لِتُبَيِّنَ لَهُمُ الَّذِي اخْتَلَفُوا فِيهِ
وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ²¹¹

We have revealed it to thee so that it might decide matters concerning which there is difference and so that believers may be provided with guidance and mercy.

فِيهَا كُتِبَ قِيمَةٌ ²¹²

It comprises all the verities which were contained in the previous books in a scattered form.

لَا يَأْتِيهِو الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِو وَلَا مِنْ خَلْفِهِو ²¹³

Falsehood cannot approach it from fore or aft.

هَذَا بَصَائِرُ لِلنَّاسِ وَهُدًى وَرَحْمَةٌ لِّقَوْمٍ يُؤْمِنُونَ ²¹⁴

²⁰⁷ al-Shūrā, 42:18 [Publisher]

²⁰⁸ al-Baqarah, 2:186 [Publisher]

²⁰⁹ al-Ṭāriq, 86:14 [Publisher]

²¹⁰ al-Baqarah, 2:3 [Publisher]

²¹¹ al-Naḥl 16:65 [Publisher]

²¹² al-Bayyinah, 98:4 [Publisher]

²¹³ Ḥā Mīm al-Sajdah, 41:43 [Publisher]

It comprises clear proof for people and is a guidance and a mercy for those who have faith.

فَيَأْتِي حَدِيثٌ بَعْدَ اللَّهِ وَآيَاتِهِ يُؤْمِنُونَ²¹⁵

Then leaving aside Allāh and His Signs, in what discourse will you believe?

It follows that if a *Ḥadīth* is contradictory of the Holy Qur'ān, it must be rejected. If it can be interpreted as being in accord with the Holy Qur'ān, it might be accepted. The meanings of the remaining verses is:

قُلْ يَفْضِلُ اللَّهُ وَرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِمَّا يَجْمَعُونَ²¹⁶

Tell them that by the Grace and Mercy of Allāh this Qur'ān is a precious possession which you should accept with joy. It is better than the properties which you gather together.

This is an indication that no property is as valuable as knowledge and wisdom.

Knowledge of Holy Qur'ān and Promised Messiah

This is the wealth concerning which it had been prophesied that the Messiah would distribute it so much that people will have their fill of it. The prophecy does not mean that the Messiah would collect together material wealth concerning which it has been said:

إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ²¹⁷

and that he would deliberately put people on trial by distributing wealth among them. In his first advent also, the

²¹⁴ al-Jāthiyāh, 45:21 [Publisher]

²¹⁵ al-Jāthiyāh, 45:7 [Publisher]

²¹⁶ Yūnus, 10:59 [Publisher]

²¹⁷ 'Your possessions and children are but a trial.'—al-Taghābun, 64:16 [Publisher]

Messiah felt no attraction towards worldly wealth. He has stated in the Gospel that the property of a believer are not gold and silver, but are the jewels of verities and understanding. This is the property that is bestowed by God Almighty on the Prophets, which they distribute. It is concerning this property that the Holy Prophet [peace and blessings of Allāh be on him] said:

انما انا قاسم والله هو المعطي²¹⁸

It is stated clearly in the *Aḥādīth* that the Promised Messiah would come into the world when knowledge of the Qur'an will be lost and ignorance will prevail. That is the time which is referred to in the *Ḥadīth*:

لو كان الايمان معلقاً عند الثريا لناله رجل من فارس²¹⁹

It has been revealed to me in a vision that the climax of that age will begin in the Hijrī year which corresponds to the value of the letters of the verse:

وَرَاتَا عَلَىٰ ذَهَابٍ بِمِ كُفْرٍ زُوت²²⁰

which amounts to 1274.

Consider this well and do not pass over it in haste and supplicate God that He should open your minds to it. A little reflection will make you understand the prophecy contained in the *Ḥadīth* that in the latter days the Qur'an will be taken away from the world, its knowledge will be lost, ignorance will prevail and the eagerness and sweetness of faith will depart from the hearts. Among them is

²¹⁸ 'I am a distributor and Allāh is the Bestower.' [Publisher]

²¹⁹ If faith ascends to the Pleiades it will be brought down by a man of Persia. [Publisher]

²²⁰ 'It is We who determine its taking away.'—al-Mu'minūn, 23:19 [Publisher]

the *Hadīth* that if faith will ascend to the Pleiades and will disappear from the earth, a man of the Persians will extend his hand and will bring it down. This *Hadīth* shows clearly that when ignorance, faithlessness and error, which are described as smoke in the other *Aḥādīth*, will become widespread and true faith will become so rare as if it had been drawn up to the skies, and the Holy Qur'ān will be abandoned as if it had been raised towards God Almighty, at that time, a man of Persia will take hold of the faith from the Pleiades and will descend with it to the earth. Be sure, therefore, that he is the son of Mary who was to descend.

[*Izāla-e-Auhām, Rūḥānī Khazā'in, Vol. 3, pp. 452-456*]

Verities of the Holy Qur'ān in This Age

I was young and am now old and people can bear witness that I never concerned myself with worldly affairs and was always interested in matters of the faith. I have found the Word which is called the Qur'ān of the utmost holiness and full of spiritual wisdom. It does not deify any man and does not bring God into contempt by excluding souls and bodies from His creation. The Holy Qur'ān in the end brings down that blessing on the heart of man for which a religion is embraced and makes him the heir of Divine grace. Then having found a light, how shall we revert to darkness and having eyes how shall we become blind?

[*Sanātan Dharam, Rūḥānī Khazā'in, Vol. 19, p. 474*]

It is well established that the Holy Qur'ān has duly perfected the faith, as it affirms itself:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا²²¹

This day have I perfected your religion for you and have completed My favour unto you, and am pleased to choose Islām as your faith.

Thus there is no need for any other book after the Holy Qur'ān, for it sets out all that is needed by man. Now **only the door of converse with God** is open, but not automatically. True and holy words which are obviously charged with Divine help and comprise many hidden matters, are acquired after the purification of the soul only through following the Holy Qur'ān and obeying the Holy Prophet [peace and blessings of Allāh be on him].

[Chashma-e-Ma'rifat, Rūḥānī Khazā'in, Vol. 23, p. 80]

For every revelation the way of Allāh which is mentioned in the Holy Qur'ān, is the guide, guardian and leader. It is not possible that any revelation should be vouchsafed contrary to this way, for that would amount to falsifying Holy Scriptures.

[Majmū'a Ishtihārāt, Vol. 2, p. 84]

The clear miracle of the Holy Qur'ān which can manifest itself to every people and by presenting which we can silence everyone, whether an Indian, Persian, European or American, is the unlimited treasury of insights, verities and wisdoms, which are expounded in every age according to its need and stand as armed soldiers to refute the thinking of every age. If the Holy Qur'ān had been limited in its verities and insights, it would not have amounted to a perfect miracle. Beauty of composition is not a matter the miraculous nature of which can be appreciated by every literate and illiterate person. The clear

²²¹ al-Mā'idah, 5:4 [Publisher]

miracle of the Holy Qur'ān is the unlimited insights and fine points which it comprises. A person who does not admit this miracle of the Holy Qur'ān is altogether deprived of the knowledge of the Qur'ān. *He who does not believe in this miracle does not estimate the Qur'ān as highly as it should be estimated, and does not recognize God as He should be recognized, and does not honour the Holy Prophet [peace and blessings of Allāh be on him] as he should be honoured.*

Bear it in mind that the miracle of unlimited insights and verities which are contained in the Holy Qur'ān has accomplished more in every age than has the sword. All the doubts that every age raises according to its circumstances, and all the claims of superior insights that are put forward, are completely refuted by the Holy Qur'ān. No Brahmū Samājist, Buddhist, Āryā or any other philosopher can put forward a Divine verity which is not already comprised in the Holy Qur'ān. The wonders of the Qur'ān will never cease. As the wonderful qualities of the book of nature have never come to an end in any previous age, but appear ever fresh and new, the same is the case with this Holy Book, so that the word of God and the work of God should be proved to be in accord.

As I have written before, very often the wonders of the Holy Qur'ān are revealed to me and are such that they are not to be found in the commentaries. For instance, it has been revealed to me that the period that elapsed between the creation of Adam and the advent of the Holy Prophet [peace and blessings of Allāh be on him] is mentioned in *Sūrah al-'Aşr* in the value of its letters and amounts to 4,740 lunar years. This fine point which discloses the miracle of the Holy Qur'ān is not mentioned in

any commentary. In the same way, God Almighty has disclosed to me that the meaning of:

إِنَّمَا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ²²²

is not only that the Qur'ān was revealed in a blessed night, but that it also has another meaning which I have set out in my booklet *Fath-e-Islām*. Which commentary mentions all these verities? It should be borne in mind that a multiplicity of meanings of the Holy Qur'ān does not create any contradiction, nor import any defect in the guidance of the Qur'ān. Indeed the light of the greatness of the Qur'ān is enhanced by the addition of one light to another. Since time on account of limitless changes gives rise to limitless ideas, as a matter of course, it is necessary for the Holy Qur'ān to manifest itself in ever new forms, to disclose ever new knowledge, and to refute all innovations and novelties. In these circumstances, if a Book which claims to be *Khātam-ul-Kutub* were not to meet new contingencies, it would not establish its claim. If this Book comprises everything that is needed in every age, we would have to confess that it comprehends unlimited insights, and that it takes care of the needs of every age.

It should also be remembered that the way of Allāh with every perfect recipient of revelation has been that the hidden wonders of the Qur'ān are revealed to him. It often happens that a verse of the Holy Qur'ān is conveyed to the mind of a recipient of revelation and its purpose is something different from its original meaning. Maulavī 'Abdullāh Ghaznavī has written in a letter that on one

²²² 'We sent it down on the Night of Destiny.'—al-Qadr, 97:2
[Publisher]

occasion he received the revelation:

قلنا يا نار كوني برداً و سلاماً²²³

but that he could not comprehend its import. He then received the revelation:

قلنا يا صبر كوني برداً و سلاماً²²⁴

Then he understood that in his case fire had meant steadfastness.

[Izāla-e-Auhām, Rūḥānī Khazā'in, Vol. 3, pp. 255-262]

This is an age in which thousands of objections and doubts have been raised and Islām has been attacked from many directions. God Almighty has said:

وَأَن مِّن شَيْءٍ إِلَّا أَعِثَّ نَا حَرًّا إِنَّهُ زَوَّجْنَا نَزْلَهُ إِلَّا بِقَدَرٍ مَّعْلُومٍ²²⁵

There is not a thing but We have unlimited treasures thereof, and We send them down in regulated and known quantities.

Thus, this was the age of the disclosure of spiritual and temporal verities that are hidden in the Qur'an which refute and reject every kind of philosophical and un-philosophical faith, for they could not be disclosed without their need having arisen. Now that attacks were made by the new philosophy, the time came for the manifestation of those insights. It was not possible that without the manifestation of those insights, Islām could be victorious against all false religions. A victory by the sword means nothing and is wiped out by the decline of temporary

²²³ 'We said: O fire be cool and a means of peace and security.' [Publisher]

²²⁴ 'We said: O steadfastness be cool and a means of peace and security.' [Publisher]

²²⁵ al-Ḥijr, 15:22 [Publisher]

power. True and real victory is that which is achieved with an army of insights and verities. This is the victory that Islām is now achieving. This prophecy related to this age and it was so understood in the past. This is an age that demands that the Holy Qur'ān should disclose all the meanings which are hidden in it

An intelligent person can easily understand that no creation of God the Glorious is without fine and wonderful qualities. If one carries out a research till the Day of Judgement into the qualities and wonders of a fly, they would not come to an end. Then are not the wonders and qualities of the Holy Qur'ān even as many as those of a fly? Without doubt, those wonders are in excess of the total wonders of the whole of creation and to deny them would be to deny the Divine origin of the Holy Qur'ān for there is nothing in the world which proceeds from God Almighty and does not comprise unlimited wonders

....

The verities and fine points which foster understanding are always disclosed according to need. New corruptions call for ever fresh meanings, which are full of wisdom. It is obvious that the Holy Qur'ān is a miracle in itself, and the greatness of its miracle is that it is comprehensive of unlimited verities, but they are manifested at their due time. As the difficulties of the time demand, those hidden insights are disclosed. Look! secular knowledge, most of which is opposed to the Holy Qur'ān and is so misleading, is spreading rapidly. Currently, wonderful changes are being brought about in mathematics, physics and philosophy. Was it not necessary that at such a time the door to progress in faith and understanding should also have

been opened, so that facilities might become available for repelling every new mischief? Know it for certain then that the door has been opened and God Almighty has determined to disclose the hidden wonders of the Holy Qur'ān to the arrogant philosophers of the world. Half-baked Mullāhs, who are the enemies of Islām, cannot frustrate this design. If they do not desist from mischief, they will be destroyed and visited by such Divine wrath that will grind them to dust. These fools do not apprehend the prevailing circumstances. They desire that the Holy Qur'ān should appear as defeated, weak, small and insignificant, but it will now march forward like a champion. It will roar like a lion and devour the entire worldly philosophy and shall demonstrate its own supremacy and fulfil the prophecy:

يُظْهِرُهُ عَلَى الدِّينِ كُلِّهِ

and culminate in the spiritual fulfilment of the following prophecy:

وَلَيُعَيِّنَنَّ لَهُمْ دِينَهُمْ

It is not possible to establish faith in the world to its perfection by means of compulsion. Faith is established upon the earth when no other faith remains standing in opposition to it and all opponents lay down their arms. That time has now arrived and cannot be blocked by the ignorant Mullāhs. Now the son of Mary, whose spiritual father is none other than the True Teacher, who also resembles Adam on this account, will distribute Qur'ānic

²²⁶ '...that He may cause it to prevail over all religions.'—al-Şaff, 61:10; This verse also appears in al-Tauba, 9:33 and in al-Fath, 48:29. [Publisher]

²²⁷ 'He will surely establish for them their religion.'—al-Nūr, 24:56 [Publisher]

treasures among the people, so much so, that the people will become satiated and will be unable to accept more, and everyone will have had his fill according to his capacity.

[Izāla-e-Auhām, Rūḥānī Khazā'in, Vol. 3, pp. 464-467]

Comprehensiveness of the Holy Qur'ān

The holy and perfect teaching is that of the Holy Qur'ān which nourishes every branch of the human tree. The Qur'ān **does not stress only one side**. Sometimes it urges forgiveness and forbearance on condition that they should be appropriate, and sometimes on proper occasions, it directs the punishment of an offender. In truth the Holy Qur'ān is a picture of the Divine law of nature, which is visible everywhere. It is perfectly reasonable that the word of God and the work of God should be in accord with each other, that is to say, as the work of God Almighty appears in the world, the true Book of God should teach in accordance with that work, and not that His work should manifest one thing and His word should manifest something else. We observe in God's work that there is not always forgiveness and forbearance but that He punishes offenders with diverse types of chastisement. Such punishment is mentioned in the previous Books also. Our God is not only Compassionate but is also Wise and His torment is great. The True Book is the one which is in accord with this law of nature, and the True Word of God is that which is not inconsistent with His work. We do not find that God has treated His creation always with compassion and forbearance and that there is no chastisement. Even today, God Almighty has, for the chastisement of the wicked, prophesied through me the occurrence of a great and terrible earthquake

which will destroy them.

[Chashma-e-Masīhī, Rūhānī Khazā'in, Vol. 20, pp. 346-347]

We had raised an objection to the current Gospels that the Gospels do not provide for the development of all man's faculties and that even the portions of them relating to moral qualities are taken from the Torah. This caused great humiliation to the Christian priests. To this some Christians replied that:

Divine Books are concerned only with morals and that the punishment of offences is not appropriate for a Book of God, inasmuch as offences should be punished according to changing circumstances which are unlimited and it is not proper that there should be a fixed law laying down penalties. Every penalty should be such as is in accord with the times and is helpful for the warning and restraint of offenders. Fixed penalties are not beneficial for the reform of people. In the same way, civil, criminal and revenue laws should not be fixed and rigid, as they would create difficulties under changing circumstances. For instance, they might adversely affect commercial conditions which have become current and cannot be avoided, or a penal law might not be helpful where offenders have become accustomed to one kind of punishment, or may not be amenable to it.

I would say that this type of thinking proceeds from people who have not studied the Holy Qur'ān with care. The directions contained in the Holy Qur'ān with regard to civil, criminal and revenue matters are of two types. One, which lays down the details of punishment or of procedure, and the other which only prescribes the principle and does not lay down any specific direction. The purpose of the latter is to provide guidance for the meeting of new circumstances. For instance, at one place the Holy Qur'ān lays down the rule of a tooth for a tooth and an

eye for an eye. This is a detail. In another place, the principle is set forth:

وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِثْلُهَا²²⁸

On reflection we find that this principle is laid down for the widening of the law in cases where the specific law cannot be carried into effect. For instance, if a person who has lost his own teeth breaks the tooth of another, he ceases to be amenable to the rule of a tooth for a tooth, for he has no teeth himself. In the same way, if a blind person should destroy the eye of another person, he cannot be deprived of his own eye, for he has none. The Holy Qur'an lays down general principles to meet such cases and by doing so encourages everyone to deduce rules suitable to every case. It is a pity that the Torah does not follow this method and the Gospel is wholly deprived of this teaching. It only lays down a few moral exhortations, but they are not part of any code or system of law. The statement of the Christians that the Gospel has left legal matters to the intelligence of people is not a matter of pride, but one of remorse and shame, for whatever is not laid down as universal law and is not spelled out in terms of any regulatory principles, is liable to be misused and become an evil, however good its purpose might be.

[Kitāb-ul-Bariyyah, Rūḥānī Khazā'in, Vol. 13, pp. 87-88]

God Almighty, Who knows the secrets of the hearts, is witness that if anyone is able to point out a defect in the teaching of the Holy Qur'an to the extent of a thousandth part of a particle, or is able to point out an excellence in

²²⁸ 'The penalty for an offence is chastisement in proportion thereto.'—al-Shūrā, 42:41 [Publisher]

his own book, which is opposed to the teaching of the Qur'ān and excels it, we would be prepared to submit ourselves to the penalty of death.

[Brāhīn-e-Aḥmadiyya, Rūḥānī Khazā'in, Vol. 1 p. 298, sub footnote 2]

Holy Qur'ān Accords with Human Nature

Of all the current revealed Books on earth, the Holy Qur'ān is the only Book which is conclusively proven to be the Word of God. Its teachings for salvation are based entirely on truth and are in accordance with human nature. Its doctrines are so perfect and firm that strong proofs bear witness to their truth. Its commandments are based upon truth. Its teachings are free from every type of polytheism, innovation and worship of creatures. It is full of eagerness for the manifestation of the Unity of God and of Divine greatness and of the perfection of the Lord of Honour. It is replete throughout with the Unity of the Divine and does not tolerate any kind of deficiency or defect or unworthy attributes in the case of the Creator. It does not impose any doctrine by mere authority, but sets down reasons for the truth of that which it teaches. It establishes every purpose with proofs and arguments. It sets forth reasons for the truth of every principle and carries the mind to perfect certainty and full understanding. It repels all evils that afflict people's doctrines, actions and words, and works with bright reasoning. It teaches good manners, the knowledge of which is necessary for every human being. It repels every corruption with as much force as that which inspires the corruption. Its teaching is straightforward and strong and secure, as if it were a mirror of the law of nature and is a true reflection of it. It is an enlightening sun for the insight of the heart. It expounds the details of the principles of reason and

corrects its deficiencies.

Other books that are called revealed are in their present condition deprived of all these perfect qualities and contain many wrong conceptions with regard to the Being and attributes of the Divine. The followers of these books profess strange doctrines. Some of them deny God being the Creator and All-Powerful and set themselves up as His partners in being eternal and self-existent. Some set up idols and images and deities as partners with the Divine and managers of His kingdom. Some fashion sons and daughters and grandsons and grand-daughters for Him. Some worship Him in the form of an alligator or tortoise. In short, they run ahead of each other as if the Perfect Being is most unfortunate that He has not been able to attain the perfection which reason demanded for Him. When I discovered people involved in such false doctrines and afflicted with so much error my heart trembled and melted and I felt it a bounden duty and obligation to write this book for their guidance, which I shall fully discharge.

[Brāhīn-e-Aḥmadiyya, Rūḥānī Khazā'in, Vol. 1 pp. 81-83]

Evidences of Truth and Superiority of the Holy Qur'ān

The external evidence of the truth and superiority of the Holy Qur'ān is of four types. One, that is derived from those matters which need to be reformed; and second, that is derived from those matters which need to be perfected; and third, which is derived from matters which manifest the power of God; and fourth, which is derived from matters relating to the unseen. The internal evidence of the truth and superiority of the Holy Qur'ān is

all derived from matters manifesting the Power of God.

Matters that need to be reformed are false doctrines which people have adopted in place of true doctrines and righteous action, and which have become so widespread that Divine favour should address itself to their reform.

Matters that need to be perfected relate to the teachings which are found in a defective condition in all revealed books, and whose defectiveness and imperfection are manifested by comparison with perfect teachings and which, therefore, demand a revealed Book which should perfect them.

Matters which Manifest the Power of God are of two kinds. One, external, by which are meant matters which are created by God without any human planning and which invest every particle with that majesty, dignity and greatness, the acquisition of which is impossible according to reason and the like of which is not to be found anywhere in the world.

Secondly, internal. By these are meant those beauties of form and meaning of the revealed Book which cannot be matched by human faculties and which, by being in fact matchless and peerless, point to a Unique and All-Powerful One and are thus a mirror pointing to God.

By **matters relating to the unseen** are meant matters which proceed from the tongue of a person with regard to whom it is certain that their exposition is beyond his power. That is to say, by comparing them with the circumstances of that person it becomes obvious that they are neither natural to him nor could have been acquired by observation or reflection; nor should it be possible to imagine that he could have obtained knowledge of them from one who was familiar with them. They may not be

matters which are beyond the power of another person. Thus they are relative matters, that is to say, when they are attributed to some particular person they can be considered as relating to unseen and when they are attributed to some other persons they have not this quality.

[Brāhīn-e-Aḥmadiyya, Rūḥānī Khazā'in, Vol. 1, pp. 143-145]

Miracles of the Holy Qur'ān

Some of the miracles and prophecies of the Holy Qur'ān are such that they can be witnessed and experienced by us even in this age and no one can deny them.

The miracle of the sign of chastisement which was shown to the disbelievers of that time is a sign to which we are also witness, the reason being that it is the necessary consequence of premises that are certain and which cannot be denied by anyone. The first premise is that this sign was demanded when the Holy Prophet [peace and blessings of Allāh be on him] and his few companions were being persecuted in diverse ways in Mecca.

That was a time of such weakness for Islām that the disbelievers of Mecca mocked at the Muslims and said: If you are right, then how is it that you are suffering so much at our hands and God, upon Whom you rely, does not help you and why are you so small in numbers that you will be soon destroyed? If you are in the right why are we not chastised? What was said to the disbelievers in reply is set out in the Holy Qur'ān at diverse places and that constitutes the second premise for the appreciation of the grandeur of this prophecy. That was a time when the lives of the Holy Prophet [peace and blessings of Allāh be on him] and his companions were always in danger and failure stared them in the face in all directions. At such a time, in answer to the demand of the

disbelievers for a sign of chastisement, it was stated plainly that they would soon be shown the sign of the victory of Islām and their own punishment. It was said that Islām, which appeared as a seed at the time, would one day manifest itself as a large tree and that those who demand a sign of chastisement will one day be put to the sword and the whole of Arabia would be cleared of disbelievers. The sovereignty over Arabia would pass to the Muslims and God Almighty would so firmly establish Islām in Arabia that idol worship would be abolished forever and the state of fear of the Muslims would be replaced by security. Islām would grow strong and would become supreme till other countries would fall under the shadow of its victory which would extend to far regions and a great kingdom would be established which would endure till the end of the world.

If a person considers both these premises and finds out that the time when this prophecy was made was a time of great distress for Islām, and the prophecy that was made was altogether opposed to the prevailing circumstances and appeared wholly impossible, and then looks at the history of Islām, which is well known to enemies and friends, and sees how clearly it was fulfilled and how its fulfilment awed the hearts and how it was manifested with full power and strength in the east and the west, he would appreciate it as a miracle witnessed by himself regarding which he would have no doubt whatever left.

The second miracle of the Holy Qur'ān which we can appreciate as eye witnesses, is the wonderful changes that were manifested in the companions of the Holy Prophet [peace and blessings of Allāh be on him] through the blessing of the following of the Holy Qur'ān and the

effect of the company of the Holy Prophet [peace and blessings of Allāh be on him]. When we see what kind of people they were before they embraced Islām and what were their ways and habits, and then in consequence of keeping company with the Holy Prophet [peace and blessings of Allāh be on him] and following the Holy Qur'ān, how they changed from their low condition into a clean and pure condition in their beliefs, their morals, their conduct, their conversation, their behaviour and all their ways, we would have to confess that this great change, which invested their rusted personalities with a wonderful freshness and bestowed upon them light and brightness, was an extraordinary transformation brought about by the hand of God Almighty.... This transformation was so extraordinary as to deserve being called a miracle.

A third miracle of the Holy Qur'ān which is present before our eyes is its verities, insights and fine points with which its eloquent composition is replete. This miracle has been set forth very forcefully in the Holy Qur'ān. It is said that, if all men, high and low, were to combine together to produce its like, it would not be possible for them to do so.²²⁹ This miracle is proved by the fact that during the last 1,300 years, although the Holy Qur'ān has been very widely published and challenges are being hurled right and left, yet no one has ever dared to take up the challenge. This proves clearly that all human faculties are unable to compete with the Holy Qur'ān.

Even if out of the hundreds of excellences of the Holy Qur'ān, only one is put forward and its match is de-

²²⁹ The reference is to Banī Isrā'īl, 17:89. (Ed.)

manded, it is impossible for any human being to put forward the like of it. For instance, one of the excellences of the Holy Qur'ān is that it comprises all religious insights and there is no religious verity related to truth and wisdom which is not found in the Holy Qur'ān. Is there anyone who can put forward any other book which has this quality? If anyone doubts the fact that the Holy Qur'ān is comprehensive of all religious verities, then such a doubter, whether Christian, Āryā, Brahmū or atheist, can satisfy himself by examining the matter in his own way and we take the responsibility of satisfying him, provided he turns to us as a seeker after truth. All the holy verities that are contained in the Bible, or the words of truth and wisdom which we have seen in the books of philosophers, or the verities that have found place by chance in the Vedās or are still to be found in them which we have seen, or the wisdom and understanding which are set out in the hundreds of books of the Ṣufīs, which we have come to know, are all found in the Holy Qur'ān.

This perfect research which we have carried out in depth during thirty years has disclosed to us conclusively and certainly, that there is no spiritual verity which is helpful for the perfection of the soul and for the training of intellect and the heart which is not mentioned in the Holy Qur'ān. This is not only our experience, but is the claim of the Holy Qur'ān, which has been tested not only by me, but by thousands of divines from the very beginning who have borne witness to its truth.

A fourth miracle of the Holy Qur'ān is its spiritual effects which have been inherent in it from the beginning. This means that its followers are accepted of the Divine

and are honoured with the converse of God. Their supplications are accepted by God Almighty, and He responds to them with love and mercy, and He informs them of some hidden mysteries as He informs the Prophets and distinguishes them from other people by bestowing upon them signs of His support and help. This is also a sign which will continue till the Day of Judgment among the Muslims. It has been manifested throughout and is present even today. There are today among the Muslims people whom God the Glorious, through His special support, honours with true revelation and visions relating to hidden matters.

O ye who are seekers after truth! and O ye who are hungry and thirsty for true signs!! consider justly and with a pure vision of what high degree are the signs which God Almighty has set forth in the Holy Qur'ān and how they are present and perceptible in every age. The miracles of previous Prophets are now mere stories and we do not know to what degree they are true.

[*Taṣḍīq-un-Nabī*, pp. 20-23 or *Maktūbāt-e-Aḥmadiyya*, Vol. 3, pp. 49-53]

The miracles and extraordinary signs of the Holy Qur'ān are of four types; (1) miracles relating to the intellect; (2) miracles relating to knowledge; (3) miracles relating to spiritual blessings; and (4) miracles relating to external causes.

The first three are miracles of the inherent qualities of the Holy Qur'ān. They are very grand and are susceptible of obvious proof. They can be witnessed in every age like visible realities, but the fourth kind are external matters which are not inherent in the Holy Qur'ān. Of these is the miracle of the splitting of the moon. The true excellence and beauty of the Holy Qur'ān are exhibited in the first

three kinds of miracles. Indeed, this is the great sign of all Divine words that these three kinds of miracles should be found in them. In the Holy Qur’ān all three are found in a high and perfect and complete degree, and they are put forward by the Holy Qur’ān repeatedly as proof of its being matchless and peerless, as it is said:

قُلْ لَّيْسَ اجْتَمَعَتْ الْأَنْسُ وَالْجِنُّ عَلَىٰ أَنْ يَأْتُوا بِمِثْلِ هَٰذَا الْقُرْآنِ
لَا يَأْتُونَ بِمِثْلِهِ وَلَا يَكُنَّ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا ²³⁰

Proclaim to these disbelievers that if all humans and ge-nii, that is, the entire creation, were to agree to produce the like of this Qur’ān, they would not be able to produce a book which combines the internal and external qualities of the Holy Qur’ān even though they all help each other in the effort.

At another place it is said:

مَا قَرَأْنَا فِي الْكِتَابِ مِنْ شَيْءٍ ²³¹

In other words:

يَسْأَلُوا صِحْفًا مُطَهَّرَةً ۖ فِيهَا كُتِبَ قَيْمَةٌ ²³²

The Holy Qur’ān comprises the sum and substance of all divine scriptures.

... At another place it is said:

كُوِّنَ لَكُم مِّنْ هَٰذَا الْقُرْآنِ عَلَىٰ جَبَلٍ لَّا رَأَيْتَهُ حَآشَا مُمْتَصِدًا مِّنْ حَشِيَّةِ اللَّهِ
وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ ²³³

We have revealed this Qur’ān to you; had it been sent down on a mountain, it would have been rent asunder in

²³⁰ Banī Isrā’īl, 17:89 [Publisher]

²³¹ ‘Nothing have We left out in the Book (the Qur’ān).’—
al-An‘ām, 6:39 [Publisher]

²³² al-Bayyinah, 98:3-4 [Publisher]

²³³ al-Ḥaṣhr, 59:22 [Publisher]

fear and awe of Allāh. We narrate these illustrations so that people reflect upon the grandeur of the Word of God.

.... Besides this, large numbers of miracles of external changes are mentioned in the Holy Qur'ān. Miracles of this kind are like ornaments for the beauty of the Qur'ān with which handsome people are bedecked. It is obvious that what is beautiful in itself does not need any ornament though an ornament enhances its beauty to some degree.

These miracles that are mentioned in the Holy Qur'ān are of diverse types. One is that through the prayer of the Holy Prophet [peace and blessings of Allāh be on him] God Almighty manifested His powerful control over the heavens and split the moon into two pieces. Secondly, the change that God Almighty brought about on earth through the prayers of the Holy Prophet [peace and blessings of Allāh be on him] which appeared in the form of a famine that lasted for seven years, whereby people were so overcome that they ground down bones and swallowed them. Thirdly, the miraculous control that was exercised on the day of the migration of the Holy Prophet [peace and blessings of Allāh be on him] to safeguard him against the mischief of the disbelievers. When the disbelievers of Mecca resolved to kill him, God, the Glorious, informed the Holy Prophet [peace and blessings of Allāh be on him] of their design and commanded him to migrate from Mecca to Medina and gave him the good news of his victorious return. It was a Wednesday, the time was around midday, and the day was very hot, when this trial was manifested by God. In this situation of distress when the Holy Prophet [peace and blessings of

Allāh be on him] was about to leave his home town suddenly, and his enemies had surrounded his house with the design of killing him, a close relative whose being was compounded of love and faith laid himself down, under the direction of the Holy Prophet [peace and blessings of Allāh be on him] on his bed, covering his face so that the spies of the enemies should not investigate the departure of the Holy Prophet [peace and blessings of Allāh be on him] and deeming the substitute to be the Holy Prophet [peace and blessings of Allāh be on him] himself should continue to wait for killing him.

کس بہر کسے سر نہ ہد جاں نقشاند
عشق است کہ ایں کار بصد صدق کناند²³⁴

After the Holy Prophet [peace and blessings of Allāh be on him] had left, leaving his faithful relative in his place, and his enemies discovered his departure, these wicked people pursued him with the intention of killing him somewhere on the way. At that time of distress, the Holy Prophet [peace and blessings of Allāh be on him] was accompanied only by one sincere and faithful friend. But as ever, and also in the course of that dangerous journey, his Lord was with him, Who had sent this perfect and faithful servant of His into the world for carrying out a grand reform. In order to safeguard this dear servant of His, He exercised wonderful control in many ways which are mentioned briefly in the Holy Qur'ān. One of them was that none of his enemies noticed his departure though it was morning time and his enemies were surrounding his house. As is mentioned in *Sūrah Yāsīn*, God

²³⁴ No one offers his head, or sacrifices his life for someone else. Love alone makes one perform this task with utmost sincerity.

Almighty put a covering on the eyes of all those wretches and the Holy Prophet^{sa} left unnoticed.

Another extraordinary manifestation that God, the Glorious, exhibited for safeguarding His immaculate Prophet [peace and blessings of Allāh be on him] was that, though his enemies arrived outside the cave in which the Holy Prophet [peace and blessings of Allāh be on him] was hidden with his companion, they could not see him for God Almighty had sent a pair of pigeons which built a nest the same night at the entrance to the cave and also laid their eggs there and by Divine command a spider also wove its web at the place, whereby the enemies of the Prophet [peace and blessings of Allāh be on him] were misled and returned frustrated. Another miracle that occurred was that an opponent of the Holy Prophet [peace and blessings of Allāh be on him] who was riding a horse on the way to Medina, tried to approach the Holy Prophet [peace and blessings of Allāh be on him] and through the latter's prayer the hooves of his horse sank into the earth and he fell down, whereupon he asked for forgiveness of the Holy Prophet [peace and blessings of Allāh be on him] and turned away. Another miraculous event that occurred was that when being provoked by their failure, his enemies advanced against the Holy Prophet [peace and blessings of Allāh be on him] with a large army so that they might destroy the Muslims, who were small in number, and thus root out Islām, God, the Glorious, created confusion among the enemy forces at Badr in consequence of the Holy Prophet [peace and blessings of Allāh be on him] throwing a handful of gravel at his enemies, and thus brought about their defeat. God Almighty caused this handful of gravel to make the enemy leaders blind and confused them and rooted

them to the earth and made them fall down dead at the spots which the Holy Prophet [peace and blessings of Allāh be on him] had specified in advance.

The Holy Qur'ān mentions several other instances of Divine intervention and succour, that were miraculous in nature. The sum and substance of this is that God Almighty raised the Holy Prophet [peace and blessings of Allāh be on him] at a time when he was poor, an orphan, alone and helpless and then within a short period of time, which was even less than thirty years, made him victorious over a large part of the world and made him supreme over the Byzantine emperor and the kings of Syria, Egypt, and the countries between the Tigris and the Euphrates. Similarly, within a short period of time, He spread the Muslim victories as far as the Oxus river. The Holy Qur'ān had foretold the spread of Islām in these countries. Considering the Muslims' lack of resources and their wonderful victories, wise and learned Europeans have testified that there is no other instance in the history of the world of such rapid advance as that of Islām and the Islāmic kingdom. It is obvious that what is matchless is also called miraculous. In short, many external changes of a miraculous nature are mentioned in the Holy Qur'ān. Indeed, every part of this holy word announces aloud instances of Divine support.

[Surmah Chashm Āryā, Rūhānī Khazā'in, Vol. 2, pp. 60-67, footnote]

Doors to Divine Understanding Opened by the Holy Qur'ān

The Holy Qur'ān opens three doors for bestowing the understanding of truth. One is the door of reason. The way of reasoning has been perfectly employed for the

recognition of the existence of God and His attributes of Creation, Unity, Power, Compassion and Self-Subsistence. In the course of this reasoning logic and eloquence, physics and medicine, astronomy and mathematics, philosophy and the method of debate, have all been brought into play most appropriately whereby difficult problems have been resolved. This method is extraordinary and is a miracle of reasoning. Great philosophers who invented logic and laid down the rules of philosophy and occupied themselves much with physics and astronomy were not able, on account of the deficiency of their reason, to employ this learning in support of their faith. Nor were they able to correct their own mistakes or to confer any religious benefit upon others. Indeed most of them remained atheists or heretics or weak of faith, and those of them who believed in God Almighty to some degree mixed up error and truth and compounded the impure with the pure and thus went astray. It is thus miraculous that this Divine reasoning commits no mistake and has employed the learnings that we have mentioned for such a high purpose as no human being has attempted. It is enough proof that the statements of the Holy Qur'ān with regard to the existence of the Divine and His attributes of Unity and Creation and other perfect attributes, are so comprehensive that they cannot be exceeded, nor is it possible for any man to put forth a new argument. If anyone doubts this, let him put forward some intellectual reasoning in support of the existence or the Unity or Creativeness or any other Divine attribute, so that we might point out from the Holy Qur'ān the same arguments or even better ones for which we make ourselves responsible. This claim and this praise of the Qur'ān are not mere words, but are true in

fact, and no one can put forward an argument in support of the true doctrine which the Holy Qur'ān has not put forward. The Holy Qur'ān at many places loudly claims perfect comprehensiveness for itself

The second door of Divine understanding which the Holy Qur'ān has opened wide, is intellectual fine points which on account of their extraordinary nature could be called intellectual miracles. They are of many types. First, the knowledge of the insights of the faith, that is to say, all high insights in the matter of faith and all its holy verities and all the fine points of the knowledge of the Divine which are needed in this world for the perfection of the soul are fully set out in the Holy Qur'ān; so also, all the illnesses of the self that incite to sin and its passions and all the remedies and requirements that are needed and all the ways of the purification of the soul and all the signs and characteristics and essentials and high moral qualities are fully dealt with. No one can set forth a verity or Divine point or a way of reaching God or a rare or holy discipline or form of Divine worship which is not mentioned in the Qur'ān. Secondly, there is knowledge of the qualities of the soul and of psychology which is found in such a comprehensive way in this miraculous Word that those who reflect can appreciate that this is not the work of any except the All-Powerful. Thirdly, there is the knowledge of the beginning, of the hereafter, and other hidden matters which are an essential part of the word of the Knower of the hidden, which comforts the hearts and proves the knowledge of the hidden possessed by the All-Powerful God. This knowledge is found in such detail and abundance in the Holy Qur'ān that no other book can compare with it in this respect. Besides this, the Holy Qur'ān has also pressed into the service of the faith

knowledge of other subjects, in a miraculous manner. In this respect it has kept in mind logic, physics, philosophy, astronomy, psychology, medicine, mathematics, and the knowledge of composition, and has used them for expounding and explaining the knowledge of the faith, or facilitating its understanding, or for drawing any conclusion from it or repelling the objection of some ignorant person. In short, all these subjects are set out in the Holy Qur'ān for the service of the faith in such an extraordinary manner that every type of intellect can derive benefit from them....

The third door of the understanding of the Divine which the Holy Qur'ān has opened is the door of spiritual blessings which can be called its miracle of effect. Every intelligent person knows that the country of the birth of the Holy Prophet [peace and blessings of Allāh be on him] was a limited peninsula called Arabia, which was cut off from all other countries. Even a bigoted opponent, who has some knowledge, cannot deny that before the advent of the Holy Prophet [peace and blessings of Allāh be on him] the people of this country led a wild and animal existence and were entirely unaware of religion, or faith, or the rights of God, or the rights of man, and that through the centuries they had been steeped in idol worship and other impure notions, and had reached the extremes of debauchery, drinking, gambling and other vices, and did not regard theft, robbery, murder, infanticide, devouring the substance of orphans or trespassing against the rights of others as a sin. In short, every vicious condition and every type of darkness and heedlessness enveloped the hearts of the Arabs. Then, it is also known that the same ignorant and wild and impious people embraced Islām and accepted the Holy

Qur'ān and were completely changed. The effectiveness of the Divine Word and the companionship of the Immaculate Prophet [peace and blessings of Allāh be on him] so changed their hearts suddenly within a short time, that after their period of ignorance they were enriched with the insights of faith, and abandoning the love of the world, they were so lost in the love of God that they abandoned their homes and dear ones, and their honour and comforts for the sake of winning the pleasure of Allāh, the Glorious.

Both these pictures of their original condition and of the new life, which they acquired after their embracing Islām, are set out so clearly in the Holy Qur'ān that a righteous and good-hearted person's eyes are filled with tears at reading the account. What was it then which pulled them away from one world into another so rapidly? There were two things; one was that that immaculate Prophet [peace and blessings of Allāh be on him] was most effective in his holy power such as never was nor will be. Secondly, it was the mighty and wonderful effect of the Holy Word of the absolutely Powerful, Ever-Living and Self-Subsisting God, which pulled a large population out of thousands of darkneses into the light. Without doubt, this effect of the Holy Qur'ān is miraculous for no one can cite another instance in the world that a book had proved so effective. Who can give proof that another book brought about such a change and such reform as was brought about by the Holy Qur'ān?

....

Hundreds of thousands of the holy ones testify that by following the Holy Qur'ān, Divine blessings descend upon the heart and a wonderful relationship is established

with the Divine. Divine lights and revelation descend upon the hearts, and insights and fine points issue from mouths. They are bestowed a strong trust and a firm certainty and the delicious love of God, which is nurtured by the delight of meeting, is generated in their hearts. If their beings are ground down in the mortar of calamities and are squeezed in powerful presses, their essence would be found only to be the love of God. The world is unaware of them and they are far above and higher than the world. The treatment accorded to them by God is miraculous. It has been disclosed to them that God does exist; and that He is One. When they pray to Him, He hears them; and when they call on Him, He responds to them. When they seek refuge with Him, He runs to them. He loves them more than a father. He rains down blessings on their homes. They are recognized by His overt and covert and spiritual and material support. He helps them in every field for they are His and He is theirs. These things are not without proof.

[Surmah Chashm Āryā, Rūḥānī Khazā'in, Vol. 2, pp. 72-79, footnote]

Guidance for the Righteous

Some Brahmū Samājjists object that if perfect understanding depends upon the Qur'ān, then why did God not publish it in all countries and in all places of population, ancient and modern, and why did He deprive millions of His creatures of His perfect understanding and of true doctrine?

The reply is that this objection derives from short-sightedness If the light of the sun does not reach certain dark places or if some people shut their eyes like an owl on beholding the sun, would this mean that the sun has not been created by God? If the rain does not fall on

some dry land or a saline area does not get the benefit of it, then would it follow that rain is the work of man? To meet such doubts God Almighty has made it clear in the Holy Qur'ān that the guidance of Divine revelation is not meant for every temperament, but is meant for those pure temperaments that possess the quality of righteousness. It is only such people who take advantage of the perfect guidance of revelation and are benefited by it. Divine revelation reaches them in any case. In this context, we draw attention to the following verses of the Holy Qur'ān:

الْقُرْآنَ الَّذِي نَزَّلْنَا فِيهِ هُدًى لِّلْمُتَّقِينَ ۝ الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ
وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ۝ وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ
وَمَا أُنزِلَ مِن قَبْلِكَ ۖ وَيَا أَلْخِرَّةَ هُمْ يُؤْمِنُونَ ۝ أُولَٰئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ وَأُولَٰئِكَ هُمُ
الْمُفْلِحُونَ ۝ إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ۝
خَتَمَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَعَلَىٰ سَمْعِهِمْ ۖ وَعَلَىٰ أَبْصَارِهِمْ غِشَاوَةٌ وَلَهُمْ عَذَابٌ عَظِيمٌ ۝²³⁵

(Part Number: 1)

²³⁵ Alif Lām Mīm

I am Allāh, the All-Knowing.

This is a perfect Book; there is no doubt in it; it is a guidance for the righteous,

Who believe in the unseen and observe Prayer, and spend out of what We have provided for them;

And who believe in that which has been revealed to thee, and in that which was revealed before thee, and they have firm faith in what is yet to come.

It is they who follow the guidance of their Lord and it is they who shall prosper.

Those who have disbelieved—it being equal to them whether thou warn them or warn them not—they will not believe.

Allāh has set a seal on their hearts and their ears, and over their eyes is a covering; and for them is a great punishment.—al-Baqarah, 2:2-8

[Publisher]

And again:

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لِنَفْسٍ مُطْمَئِنِّينَ ۝ وَالْحَرِيرِينَ مِنْهُمْ لَعَنَّا بِالْحَقِّ وَإِلَيْهِمْ رُجُوعُ الْعُرْسِ ۝ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ 236

(Part Number: 28)

One should ponder over the first verse, namely:

الْحَمْدُ لِلَّهِ الَّذِي هَدَىٰ لِئَلْهَيْتُمْ ۝ 237

It will be observed how nicely, beautifully and succinctly God Almighty has furnished the answer to the objection raised. First reference is made to the Author of the Holy Qur'an and His Grandeur and Majesty are indicated. It is said:

الْحَمْدُ لِلَّهِ 238

I am Allāh, Who knows best. That is to say, I, Who Am All-Knowing and All-Wise, Whose knowledge is not matched by the knowledge of anyone else, am revealing this Book.

Then the greatness of the Holy Qur'an is referred to and it is said:

ذَلِكَ الْكِتَابُ 239

²³⁶ 'He it is Who has raised among the unlettered people a Messenger from among themselves who recites unto them His Signs, and purifies them, and teaches them the Book and wisdom, although they had been, before, in manifest misguidance. And among others from among them who have not yet joined them. He is the Mighty, the Wise. That is Allāh's Grace; He bestows it on whom He pleases; and Allāh is the Master of immense grace.'—al-Jumu'ah, 62:3-5 [Publisher]

²³⁷ 'Alif Lām Mīm [I am Allāh, the All-Knowing]. This is a perfect Book; there is no doubt in it; it is a guidance for the righteous.'—al-Baqarah, 2:2-3 [Publisher]

²³⁸ al-Baqarah, 2:2 [Publisher]

This is that Book. That is to say, a **grand and sublime Book which derives from Divine knowledge**. It is established with regard to it that its source and spring is the Eternal Being of the All-Wise.

By using the word “that”, which denotes distance, God Almighty has indicated that this Book derives from the knowledge of that Being with high attributes, Who is Matchless and Peerless and Whose perfect knowledge and profound mysteries are very far from the limits of human sight.

Then the praiseworthiness of its form and structure are described by saying:

لَا رَيْبَ فِيهِ ²⁴⁰

The body of the Qur’ān is so well reasoned that there is no room left in it for any kind of doubt;

meaning that, unlike other books, it is not a mere tale or story, but is comprehensive of conclusive arguments and reasoning, and sets forth clear proofs of its objects and purposes, and is in itself a **miracle** which operates like a sharp sword for the removal of doubts and suspicions, and does not leave the matter of the recognition of God at the conjectural stage of **He should be**, but carries the matter to the certainty of, **He is**.

Despite the grandeur of these purposes which are greatly concerned with effect and reform, it proceeds to define the **fourth purpose which is its ultimate object**, which is the provision of guidance for the righteous. It announces that it is:

²³⁹ al-Baqarah, 2:3 [Publisher]

²⁴⁰ al-Baqarah, 2:3 [Publisher]

هُدًى لِّلْمُتَّقِينَ²⁴¹

This Book has been revealed for the guidance of those who, on account of their pure interiors, sane reason, firm intelligence, eagerness for search of truth, right motives, would, in the end, arrive at a high degree of faith and recognition of God and perfect righteousness.

In other words, those about whom God knows that their nature is suited to this guidance and they can make progress in true insights, will in the end be guided by this Book; and this Book would reach them and God would enable them to follow the right path before their death. Thus, God Almighty has clearly stated that those who in the knowledge of God are worthy of being guided and possess the quality of righteousness by their nature will surely be guided through the Holy Qur'ān.

The succeeding verses set forth the details and pronounce that:

Those who in the knowledge of God are likely to believe will all gradually believe, and only those will be left outside concerning whom God knows that they will not embrace Islām and, whether they are warned or not, they will not believe, or will not arrive at the perfect stage of righteousness and understanding²⁴².

Thus in these verses God Almighty has made it clear that only those can derive benefit from the guidance of the Qur'ān who are righteous and whose true nature is not overcome by any darkness of their ego

If it is asked what about the salvation of those who have

²⁴¹ al-Baqarah, 2:3 [Publisher]

²⁴² al-Baqarah, 2:4-8 [Publisher]

had no access to a revealed Book, the answer is that if they are wholly wild and are deprived of human intelligence, they will not be called to account in any way. They are in the category of the insane. But those who possess some degree of intelligence, will be called to account according to the degree of their intelligence.

[Brāhīn-e-Aḥmadiyya, Rūḥānī Khazā'in, Vol. 1 pp. 198-203, footnote 11]

The seed of the Unity of God which the Holy Qur'ān has sown in Arabia, Persia, Egypt, Syria, India, China, Afghānistān, Kashmīr and other regions, and the manner in which it has rooted out from most places idol worship and the worship of creatures, is a matter which is not matched in any age. As a contrast, when we look at the Vedās, we find that they were not able to reform even Āryāvart itself.

[Chashma-e-Ma'rifat, Rūḥānī Khazā'in, Vol. 23, p. 77]

Be alert all the time and do not take a single step contrary to Divine teaching and the guidance of the Qur'ān. I tell you truly that anyone who evades the least one of the 700 commandments of the Qur'ān, shuts upon himself the door of salvation. The ways of true and perfect salvation have been opened by the Qur'ān and all the rest is its reflection. Therefore, study the Qur'ān with care and hold it very dear with a love that you have not for anything else. As God has said to me:

الخير كله فى القرآن²⁴³

This is wholly true. Those people are to be pitied who prefer anything else to it. The fountainhead of all your prosperity and salvation is the Holy Qur'ān. There is no religious need of yours which is not filled by the Qur'ān.

²⁴³ All good is contained in the Qur'ān. [Publisher]

On the Day of Judgement, the Qur'ān will confirm or deny your faith. There is no other book under heaven beside the Qur'ān which can furnish you with salvation. God has been very Beneficent towards you that He has bestowed a Book like the Qur'ān upon you. I tell you truly that if the Book that is recited to you had been recited to the Christians, they would not have perished. If this bounty of guidance which has been bestowed upon you had been bestowed upon the Jews in place of the Torah, some of their sects would not have denied the Day of Judgement. Then value this favour that has been bestowed upon you. It is a very dear favour; it is great wealth. If the Qur'ān had not been revealed the whole world would have been left like a dirty lump of flesh. The Qur'ān is the Book in contrast with which all other guidance amounts to nothing.

[Kashfī Nūḥ, Rūḥānī Khazā'in, Vol. 19, pp. 26-27]

In addition to all the excellences and beauties of style and idiom, the Holy Qur'ān is the compendium of wisdom and knowledge, and possesses such a spiritual effect that following it truly a person achieves prosperity, inner light and expansion of mind, and becomes accepted of God and worthy of being addressed by Him. The Holy Qur'ān creates in its follower those lights and hidden graces and provides him with such certain supports that are not found in others. He receives from God that delicious and comforting word in consequence of which he realizes more and more every moment that by the true following of the Holy Qur'ān and true obedience to the Holy Prophet [peace and blessings of Allāh be on him] he has arrived at a stage which is special for those whom God loves, and that he has been bestowed such Divine

pleasure and kindness, which had been bestowed upon all those of perfect faith who have passed on before him. He perceives not only in words, but as actual fact, a pure spring of all these loves flowing through his heart and observes such a condition of relationship with God in his open breast which he cannot describe in words or by means of any illustration. He observes Divine lights descending like rain upon his soul.

Those lights cast their reflection upon him sometimes in the form of the disclosure of hidden matters, sometimes in the form of knowledge and insights, and at other times in the form of high moral qualities. These effects of the Holy Qur'ān have been continuous. Ever since the sun of truth appeared in the world in the blessed person of the Holy Prophet [peace and blessings of Allāh be on him], thousands of people who possessed the capacity and the ability have arrived and continue to arrive at those high stages by following the Divine Word and obeying the Holy Prophet [peace and blessings of Allāh be on him] that we have mentioned above. God Almighty bestows continuously such favours and exaltations on them and manifests such support and bounties for them, that those with clear eyesight recognize that they are accepted of God and that they are under a grand shadow of Divine kindness and enjoy a majestic Divine grace. Observers can see clearly that they are honoured with extraordinary bounties, distinguished with wonderful miracles, scented with the perfume of the love of God, and are invested with the pride of being accepted of God. The light of the All-Powerful so fills their company, their attention, their resolve, their prayer, their eyesight, their moral qualities, their way of living, their pleasure and their anger, their liking and their dislike, their movement and their rest,

their speech and their silence, and their exterior and their interior as a precious perfume fills a phial of transparent glass.

Those things are acquired through the grace of their companionship, attention and love, which cannot be acquired through the severest discipline. By entertaining goodwill and good faith for them, faith takes on another aspect, a new strength is gained for the display of good moral qualities, self-will and inclination towards disobedience begin to decline, and a satisfaction and a sweetness is gained. According to one's capacity and the degree of one's relationship, faith surges up, and affection and fondness manifest themselves, and delight in the remembrance of God increases.

By keeping company with them over a long period, one is brought to confess that in their strength of faith, and their moral conditions, their renunciation of the world, inclination towards God, love for God and kindness towards His creatures, and in their fidelity and steadfastness, they occupy such a high place as has no equal in the world. Sane reason immediately perceives that the shackles and chains which bind other people have been removed from their feet and their minds have been cleansed of the narrowness and constraint through which the minds of other people are constrained and fatigued. They are honoured by the frequency of converse with God and are considered worthy of being continuously addressed. They are considered a means of direction and guidance between God, the Glorious and High, and His eager servants. Their own brightness illumines other hearts. As by the advent of spring there is an upsurge in vegetation, in the same way, by their advent,

natural light upsurges in obedient temperaments and every fortunate heart desires to make every effort to bring into manifestation its capacities for good fortune, and to be rid of heedlessness, and to be rescued from the darkness of sinfulness, disobedience, vice, ignorance and unawareness. During their blessed time, there is such spread of light that every believer and seeker after truth, according to the degree of his faith, discovers an expansion and fondness for religiosity without any apparent reason and perceives an increase and strengthening of resolve. In short, from their delicate perfume, which they acquire through the blessing of perfect obedience, every sincere person is benefited according to the degree of his sincerity.

It is true, however, that those who are eternally unfortunate, do not partake of it, but advance in rancour and envy and ill fortune and thus fall into hell. This refers to what God says:

خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ²⁴⁴

[Brāhīn-e-Aḥmadiyya, Rūḥānī Khazā'in, Vol. 1 pp. 528-532, sub-footnote 3]

Bounties received by followers of Holy Qur'ān

The bounties that are bestowed upon the followers of the Holy Qur'ān and the special gifts that they receive are not capable of being expressed in words, but some of them are of such great magnitude that it would be proper to mention them in some detail for the guidance of seekers.

Of these are the knowledge and insights which are bestowed on perfect followers. When a person adopts true

²⁴⁴ 'Allāh has set a seal on their hearts.'—al-Baqarah, 2:8 [Publisher]

obedience to the Holy Qur'ān, commits himself wholly to its commandments, reflects upon its guidance with perfect love and sincerity, and does not hold back in any respect, then his observation and reflection are bestowed a light, and he is equipped with a delicate sense of reason whereby he is informed of wonderful fine points of Divine knowledge, which are hidden in the Word of God. Fine insights descend upon his heart like heavy rain. These fine insights are given the name of wisdom in the Holy Qur'ān as is said:

يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ ۚ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا²⁴⁵

God grants wisdom to whom He pleases, and whoever is granted wisdom has indeed been granted abundant good. That is, wisdom comprises abundant good; he who is granted wisdom, attains abundant good.

This knowledge and understanding, which are called wisdom, being comprehensive of abundant good, are like a vast ocean which is bestowed upon the followers of the Divine word. Their observation and reflection are so blessed that high verities are reflected in their souls, as in a mirror, and perfect truths are disclosed to them. Divine support furnishes them with such means at the time of every research that what they set forth does not remain incomplete or defective and contains no error. So the knowledge and insights and verities and fine points and arguments and proofs that occur to them are so perfect and complete that it is a matter above the ordinary and other people cannot match them. They do not arise of themselves in their minds, but they are guided to them by a hidden understanding and Divine support, and it is

²⁴⁵ al-Baqarah, 2:270 [Publisher]

through the strength of that understanding that they alight upon the mysteries and lights of the Qur'ān, which cannot be acquired in the smoky light of reason alone. This knowledge and these insights that are bestowed upon them, and the fine points and deep insights relating to the Being and attributes of the Divine and to the life after death which are disclosed to them, are in their nature spiritual which in the estimation of the wise are higher and finer than material wonders.

In the estimation of the wise the value and rank of the men of God are determined by these extraordinary gifts. These are the ornaments of their high rank and are the beauty of their countenance. It is a part of human nature that the awe of knowledge and true insights affects it most, and truth and understanding are dearer to it than everything else. If it were supposed that a pious person is granted visions, is given knowledge of hidden matters, subjects himself to severe disciplines, and many extraordinary things are manifested by him, but that he is ignorant of the knowledge of the Divine so much so that he cannot distinguish between truth and falsehood, is caught in wrong thinking and incorrect doctrine, and is weak and liable to error in every matter, he would appear as base and contemptible in the estimation of every sane person. A person who smacks of ignorance in the estimation of a wise one, and is disliked by those who hear him utter stupid things, cannot be respected by a wise one and appears contemptible, however pious and devoted he might be. This shows that spiritual wonders, that is to say, knowledge of the Divine and insights, are a necessary characteristic of the men of God and are special conditions for the recognition of the great wonders of the faith.

These conditions are bestowed in a complete and perfect manner upon those who follow the Holy Qur'ān to the full. Despite the fact that many of them are not learned and are not well versed in current subjects, they are so much in advance of their contemporaries in fine points and knowledge of the Divine that very often their opponents are surprised on hearing their speeches, or on reading their writings, and are forced to confess that their knowledge and insights belong to another world and bear the colour of Divine support. One proof of this is that if anyone, who is opposed to them, seeks to compare their speeches on subjects relating to the Divine with anyone else's speech, he is forced to confess, provided he is just and honest, that truth resided in their speeches. As the discussion proceeds and becomes deeper, many fine arguments emerge which would establish their being in the right, like a bright day. We are ready ourselves to furnish proof of this to every seeker after truth.

Another of these bounties is sinlessness, which is also termed Divine protection. This is also bestowed on the perfect followers of the Holy Qur'ān as an extraordinary gift. By sinlessness, we mean that they are safeguarded against undesirable habits, thoughts, morals and actions in which other people are involved day and night. If they happen to make a slip Divine mercy soon sets them right. It is obvious that the station of sinlessness is very delicate and is altogether at a distance from the demands of the self that incites to evil, and that its acquisition is not possible without special Divine attention. For instance, if an average person is asked that he should absolutely avoid telling a lie in every one of his affairs, statements, professions and occupations, it becomes difficult and impossible for him. Even if he makes every effort to-

wards this, he is met with so many obstructions that in the end it becomes his principle that in the affairs of the world it is impossible to avoid falsehood. But for those fortunate ones, who seek to follow the guidance of the Holy Qur'ān with true love and eager determination, not only is it made easy that they should avoid telling lies, but they are also granted strength to give up everything undesirable. God Almighty, by His perfect mercy, safeguards them on all ill occasions that would lead them to ruin, for they are the light of the world and in their security lies the security of the world, and their ruin means the ruin of the world. For this reason they are safeguarded in respect of every thought, knowledge and understanding, wrath and passion, fear and greed, constriction and prosperity, joy and sorrow, and hardship and ease, from all unworthy actions, corrupt thoughts, wrong knowledge, improper conduct, misguided reflections and every excess of their ego. They do not take their stand on anything undesirable, for God Almighty makes Himself responsible for their training and whenever He observes a dry branch in their pure tree, He cuts it off with His benevolent hand. Divine support watches over them every moment. This bounty of protection which is bestowed upon them is also not without proof. An intelligent person can satisfy himself in respect of it after keeping company with them for a short while.

Another great bounty is trust in God on which they are firmly established. This pure spring is not available to anyone besides them, but is made pleasant and agreeable for them. The light of understanding lends them such support that very often without there being any resources and finding themselves far away from normal means, they lead such cheerful lives and pass their days in such

prosperity as if they possessed thousands of treasures. Their countenances display the freshness of wealth and the steadfastness of the rich. They have perfect trust in their Lord in times of hardship, with cheerful heart and complete certainty. They are given to sacrifice and the service of people is their habit. Even if the whole world were to become members of their family, they would feel no constraint. They are grateful to God Almighty, Who covers up their shortcomings on every occasion. They are taken into the protection of the Divine before an unbearable calamity descends upon them, for God is their Guardian in all circumstances, as He has said Himself:

وَهُوَ يَتَوَكَّلُ الْمُصْلِحِينَ²⁴⁶

Others are left to face the painful pursuit of worldly objects, and the extraordinary treatment that is accorded to these people is not accorded to anyone else. This characteristic of theirs can also be proved very soon by keeping company with them.

Another bounty is the personal love of God on which the perfect followers of the Holy Qur'an are established. Love of God so saturates every particle of their existence that it becomes the essence of their being and the reality of their life. A wonderful love of the True Beloved surges up in their hearts and an extraordinary affection and eagerness take possession of their pure hearts, which cuts them off altogether from all others; and the fire of Divine love is so lit up in them that on special occasions it becomes palpably perceptible to those who keep company with them. It becomes impossible for them to adopt any design or strategy to keep it hidden, just as it is im-

²⁴⁶ 'He (Allāh) protects the righteous.'—al-A'rāf, 7:197 [Publisher]

possible for worldly lovers to hide their love for their beloved from their companions and associates whom they yearn to see day and night. The love that penetrates their talk, and their looks, and their eyes, and their appearance, and their nature, and is manifested in every particle of their being, cannot be kept secret. Whatever they might do, some sign of it is betrayed.

The greatest sign of their sincerity is that they prefer their Beloved to everything else, and if they experience any hardships, they view them as bounties on account of their overpowering love, and torment becomes for them a sweet drink. No sharp sword can bring about separation between them and their Beloved and no great calamity can restrain them from His remembrance. They regard it as their very life, and find all their joy in it, and deem its existence as their own existence and consider it as the purpose of their lives. They are fond only of Him and find comfort only in Him. They have only Him in the world and become wholly His. They live for Him and die for Him. They are in the world but are outside the world; and possessing self, they are selfless. They have no concern with honour, name, life or comfort. They lose everything for the sake of the One and give up everything to find Him. They are consumed by an unperceived fire and cannot explain why they are consumed. They are deaf and dumb to every admonition, and are ready to endure every hardship and disgrace, and find their delight therein.

عشق است کہ بر خاکِ مذلت غلطاند عشق است کہ بر آتش سوزاں بنشانند
کس بہر کسے سر نہ بد جاں نہ فشانند عشق است کہ ایں کار بصد صدق کنانند²⁴⁷

²⁴⁷ Love is what makes one roll in the dust of disgrace,

Another bounty is high moral qualities like generosity, bravery, sacrifice, high resolve, compassion, forbearance, modesty and friendship. All these qualities are displayed by them in the best manner, and through the blessing of the following of the Holy Qur'ān they manifest them with fidelity till the end of their lives, and no constraint can restrain them from exhibiting these qualities. The truth is that every good quality, whether intellectual or relating to conduct or morals, which is manifested by man, is not manifested by human power. The true cause of its manifestation is the grace of God. As these people are the recipients of the grace of God more than anyone else, God Almighty bestows all good qualities upon them through His endless grace. In other words, no one is truly good except God Almighty and all high moral qualities and all virtues centre in Him. Then to the degree to which a person, discarding his self and his will, acquires nearness to the Being Who is All Good, to that degree Divine qualities are reflected in his soul. Thus, all the good qualities and true culture that a person acquires proceed from his nearness to God. That is as it should be, for creatures are nothing in themselves. Thus, the reflection of Divine moral qualities is manifested in the hearts of those who follow the Holy Qur'ān perfectly. Experience can show that the pure behaviour, and the spiritual eagerness, and the upsurge of love with which high moral qualities are manifested by them, are not equalled anywhere in the world. Everyone can make a claim and

Love is what makes one sit in the scorching fire.

No one offers his head, or sacrifices his life for someone else,

Love alone makes one perform this task with utmost sincerity.

[Publisher]

can boast of himself, but these are the only people who can pass safely through the narrow door of experience.

Such good qualities as are manifested by other people are shown artificially by hiding their deficiencies and their diseases. They display a false culture and their reality is exposed on the occasion of every little test. They import artificiality and make believe in the exercise of moral qualities in order to maintain good order in their way of life; if they were to follow on all occasions their inner deficiencies, their way of life would be upset. Though they carry a seed of good qualities according to their natural capacity, it is suppressed under the thorns of the desires of their ego. It is not manifested purely for the sake of God and is mixed up with selfish desires and cannot attain to perfection.

This seed develops into perfection purely for the sake of God only in those people who are devoted wholly to God and whose souls are filled by God with His own pure qualities, as they are empty of everything beside God. He makes those high qualities as dear to their hearts as they are dear to Him. Through their devotion, they acquire such a high rank of adorning themselves with Divine qualities that they become an instrument in the hands of God through which He manifests His own qualities. Finding them hungry and thirsty, He gives them to drink of pure water from His special spring in which no creature, in its own right, is His partner.

Another great bounty that is bestowed on the perfect followers of the Holy Qur'ān is the state of complete submission to God. Despite their own excellences, they keep an eye on their deficiencies and, in the presence of the greatness of God Almighty, pass all their time in

humility, nothingness and meekness. They appreciate as their true reality humility and poverty and indigence, and being full of faults and mistakes. They deem the excellences that are bestowed on them like the temporary light which the sun casts upon a wall, and which has no real relationship with the wall, and is subject to decline like a borrowed garment. They confine all good and excellence in God, and deem His Perfect Being as the fountainhead of all good. By the observation of Divine qualities, their hearts are filled with the certainty that they themselves are nothing, so that they are wholly lost to their own existence, desires and designs. The surging ocean of the majesty of the Divine so envelops their hearts that they experience a thousand types of nothingness, and they are wholly cleansed and purified of the least suspicion of associating anything with God.

Another bounty is that their understanding and recognition of God are carried to completion and perfection through true visions, inner knowledge, clear revelation, converse with God and other supernatural experiences, so much so that between them and the second world is left only a thin and transparent veil across which they behold the facts of the other life in this very world. Other people cannot arrive at this perfect stage because their books are full of darkness and pile up hundreds of other veils on top of their own veils and cause their disease to grow till they arrive at death. Even the philosophers, who are in these days followed by the Brahmū Samājists and the whole of whose religion depends upon reason, are deficient in their way. Their deficiency is disclosed by the fact that their understanding, because of a hundred types of mistakes, does not travel beyond perceptible reason and conjectures.

It is obvious that a person whose understanding is confined to the visible and is subject to many mistakes, occupies a very low intellectual position in contrast with one whose understanding has arrived at the stage of the self-obvious. It is quite clear that beyond the stage of observation and reflection, there is the stage of self-evidence and certainty. Matters that are discovered through observation and reflection may become self-obvious and self-displaying through some other means. Thus, the stage of self-obviousness is possible according to reason, and though Brahmū Samājists deny its existence they admit that if it is found externally it would doubtless be higher and more perfect, and that the deficiencies that are left in observation and reflection would be filled only at that stage.

Everyone can understand that a matter being established as self-obvious is a higher and more perfect stage than the stage of reflection. For instance, though by observation of the creation a wise and good-natured person can think that all this should have a Creator, yet the obvious and bright way of Divine understanding, which is a strong argument in support of His existence, is that His creatures receive revelation, and before the end of the reality of things is disclosed they are made aware of it, and God responds to their supplications. God holds converse with them, the facts of the after-life are revealed to them in visions, they are informed of the true reality of reward and punishment, and many other types of mysteries relating to the life after death are disclosed to them. There is no doubt that all these matters carry certainty to a perfect and complete stage and carry one from the low-lying areas of reflection to the high minaret of obviousness. Converse with the Divine is the highest experience

of this type, for through it not only does a person discover hidden matters, but he is also informed of all the favours that God bestows upon that humble servant, and he is afforded such satisfaction through a delicious and blessed converse and is informed of the pleasure of God Almighty in consequence of which he is bestowed great strength for combating the evil attractions of the world. He is bestowed mountains of endurance and steadfastness. In the same manner, he is taught high degrees of knowledge and understanding and hidden mysteries, and deep fine points are communicated to him which cannot be discovered without special Divine teaching. If someone asks how can all these matters, concerning which it is said that they are acquired by perfect obedience to the Holy Qur'ān, be established as existing in effect in Islām; the answer is that such knowledge can be gained by keeping company with those who have this experience.

We have stated it several times, and repeat briefly in order to disclose it to every opponent, that this great wealth is found in Islām and is not found in any other religion. For a seeker after truth we make ourselves responsible for furnishing proof of it. If a person who is inspired by goodwill desires to carry out a research with patience and steadfastness, these matters can be disclosed to him according to his capacity and ability, if he will keep company with us.

[Brāhīn-e-Aḥmadiyya, Rūḥānī Khazā'in Vol. 1, pp. 532-545, sub-footnote 3]

The Holy Qur'ān, on which depends obedience to the Holy Prophet [peace and blessings of Allāh be upon him], is a Book by following which signs of salvation are manifested in this very world. That is the only Book which, through overt and covert means, perfects defec-

tive souls and delivers them from doubts and suspicions.

The overt way is that its statements are so comprehensive of verities and fine points that it refutes, through reasonable arguments, all the doubts which prevent people from reaching God, and being involved in which, hundreds of false sects are flourishing and hundreds of false doctrines are occupying the hearts of misguided people. All the light of the true and perfect teaching, which is needed for the darkness of the present age, shines forth in it like the sun, and the remedy for all the ills of the soul is set out in it and the exposition of all true insights is contained in it. There is no point of the knowledge of the Divine which might be disclosed at any time in the future, which has been left out of it.

The covert way is that following it truly, man, being purified wholly of inner vices, establishes a relationship with the Lord on High and the lights of his acceptance by God begin to descend upon him. He is so encircled by Divine favours that when he supplicates God in times of difficulty, God Almighty responds to him through His perfect mercy and compassion. Sometimes it happens that, when he is surrounded by his difficulties and sorrows, even if he supplicates a thousand times, he receives a loving response from his Gracious Lord every time in eloquent, delicious and blessed words. Divine revelation descends upon him like rain and he finds his heart so filled with the love of God as a transparent glass phial is filled with a delicate perfume. He is bestowed such pure delight of affection and eagerness which, breaking the strong chains of his ego, pulls him out of this smoky condition and bestows new life upon him every moment with the cool and comforting

breezes of the True Beloved. Even before his death, he witnesses the Divine favours for witnessing which other people set their hopes on the life after death.

All these bounties do not depend upon any monastic exercises or discipline, but are bestowed in consequence of following the Holy Qur'ān and every true seeker can achieve them. For their achievement, however, perfect love of the Holy Prophet [peace and blessings of Allāh be on him] is a condition. In consequence of the love of Allāh's Prophet [peace and blessings of Allāh be on him], a person partakes of these lights according to his capacity which have been bestowed in their perfection on the Holy Prophet [peace and blessings of Allāh be on him]. Thus, there is no better way for a seeker after truth than to embrace this faith through someone possessing insight and understanding and, by following the Divine Word and developing love of the Holy Prophet [peace and blessings of Allāh be on him], to witness the truth of our statements with his own eyes. If he turns to us with a sincere heart for the achievement of this purpose, we would be ready, trusting in the grace and bounty of God, to point out the way to him, but both the grace of God and personal capacity would be needed.

It should be borne in mind that true salvation is like good health. As good health is a condition in which all the signs of health should be apparent and there should be no disorder affecting health, in the same way, true salvation is that which shows the signs of the attainment of salvation. That which is proved to exist should exhibit the effects and conditions of such existence, for without these effects and conditions its existence cannot be established. As we have pointed out several times, for the

establishment of salvation the conditions are that withdrawal towards God and the supremacy of the love of God should reach such a perfect stage that, through the company and attention and prayers of that person, these qualities should be produced in other persons also who possess the capacity. In his own personal condition, his insight should be so illumined that his blessings should be self-obvious in the sight of a seeker after truth; and he should possess all the specialities and be honoured with the converse of the Divine which are the signs of those who are close to God.

No one should be misled by the prophecies of astrologers and soothsayers, and it should be remembered that these people have no relationship with the lights and blessings of the men of God. We have written before that human instruments have no relationship with powerful prophecies and benevolent promises which are the very truth and which convey the good news of victory and help and majesty and honour. God Almighty has bestowed such natures upon men of God that their looks, company, attention and prayers possess the qualities of a sovereign remedy provided that the beneficiary should possess the requisite ability. Such people are not recognized only through their prophecies, but through their treasures of understanding, their extraordinary trust, their perfect sincerity, their steadfastness, their love of God, their eagerness, their extreme humility, the purity of their souls, their discarding the love of the world, the numberless blessings which descend upon them like rain, their having the support of God, their matchless steadfastness, their fidelity of a high degree, their peerless righteousness and purity, their grand resolve and the expansion of their minds.

Prophecies are not their true purpose. The purpose of their prophecies is that by mentioning in advance the blessings that are about to descend upon them, and upon those connected with them, they should assure people that they are the objects of special attention from God. The communications that they receive from God are intended as a conclusive and certain proof of their truth and their being from God. Those people on whom these holy blessings are bestowed in abundance are such concerning whom the law of Divine power of eternal wisdom has determined that their doctrines should be true and pure, and that they should be established in the true faith, and should have a strong relationship with God, and should be completely withdrawn from the world and all that it contains.

Their nature leans towards Divine lights and the true faith. It would be the height of stupidity to compare their highly qualified selves, which comprise all blessings, with unfortunate astrologers and soothsayers, for they have no relationship with contemptible worldly people. On the contrary, they are heavenly lights like the sun and the moon and the eternal light of Divine wisdom has created them so that by coming into the world they should illumine it. It should be borne in mind that as God has created certain remedies for physical illnesses and has brought into the world excellent things like antidotes, etc. for diverse types of pains and disorders and has invested these remedies from the beginning with the characteristic that when a diseased person, whose illness has not gone beyond remedy, uses these medicines with proper care, the Absolute Healer bestows to some degree health and strength upon the patient according to his capacity and ability, or restores him fully to health; in the same way,

God Almighty has, from eternity, invested the pure spirits of these accepted ones with the characteristic that their attention, prayers, companionship and high resolve are the remedy for spiritual ills. Their souls become the recipients of diverse types of grace through visions and converse with the Divine, and that grace manifests a grand effect for the guidance of mankind. In short, these men of God are a mercy for the creatures of God.

As it is the Divine law of nature in this world of causes and effects that a thirsty one slakes his thirst by drinking water, and a hungry one satisfies the pangs of hunger by eating food, in the same way, by Divine law Prophets and their perfect followers become the means of the healing of spiritual ills. Hearts obtain satisfaction in their company, defects of humanness are reduced, darknesses of the ego are dissipated, eagerness of love for the Divine surges up, and heavenly blessings are manifested. Without them, none of this can be achieved and these are their special signs by which they are recognized. *So ponder over this matter and be not heedless.*

[Brāhīn-e-Aḥmadiyya, Rūḥānī Khazā'in, Vol. 1 pp. 345-356, sub-footnote 2]

Matchlessness of the Holy Qur'ān Illustrated with *Sūrah Fātiḥah*

For the general benefit, we proceed to set out the quality by possessing which a writing or a speech qualifies for being held matchless and from God. Then we shall select a *Sūrah* of the Holy Qur'ān and shall prove that it possesses, in perfection and in completeness, all those qualities of matchlessness which have been set forth in the rule. Then if someone still refuses to accept those qualities of matchlessness the burden would lie upon him

to produce some other writing or speech which should possess all those qualities of matchlessness.

If a writing or speech fully resembles something which has proceeded from God and is His handiwork, that is to say, it is comprehensive of the external and internal wonders which exist in something that has been fashioned by God, it would be said that that writing or speech is of a rank which cannot be matched by human powers, for if a thing is admittedly matchless and has proceeded from God, then anything else sharing fully its qualities of matchlessness would itself be matchless. For instance, if something is in complete accord with that which is ten yards in length, then it would be established as a certainty that that thing also is ten yards in length.

Rose: a Wonder of Allāh's Creation

Now we shall select out of the creations of God a delicate creation, that is to say, a rose, and we shall set out the external and internal wonders by virtue of which it is admitted that it is beyond human power to create its match. We shall then prove that the wonders and excellences of the *Sūrah Fātiḥah* not only match the wonders of the rose, but also exceed them. The reason why I select this illustration is that on one occasion I saw in a vision that I was holding in my hand the *Sūrah Fātiḥah* inscribed on a leaf and it was so beautiful and attractive that it appeared that the paper on which it was inscribed was loaded with soft red roses which were beyond count. When I recited any verse of the *Sūrah*, many of the roses flew upwards emitting an attractive sound. Those roses were very large, delicate, beautiful, fresh, and fragrant; and by their ascending upwards the heart and brain were perfumed, overpowered, and drawn away from the world

and its contents, on account of the matchless delights of the roses. From this vision, I gathered that the rose has a spiritual relationship with the *Sūrah Fātiḥah* and that is why I have selected this illustration. I shall first set out as an illustration the wonders, external and internal, that are found in the rose and shall then describe as a contrast the external and internal wonders of the *Sūrah Fātiḥah* so that a just reader should appreciate that the qualities, external and internal, that are found in the rose by virtue of which it is impossible to create its match, are found in the *Sūrah Fātiḥah* to a higher degree. Thus, I would also fulfil the indication that was conveyed to me in my vision.

It will be admitted without hesitation that a rose, like other creations of God, possesses such qualities that a man has not the power to create its match. These qualities are of two types. First, those that are manifested in its appearance. They are that its colour is most attractive, and its smell pleases the heart, and its body is soft, fresh, delicate and clean. Secondly, there are the inner qualities with which it is invested by God, that is to say, the qualities that are inherent in it. These are that it pleases and strengthens the heart, upholds all the faculties and spirits, operates as a laxative, and strengthens the stomach, liver, kidneys, arteries, the womb, and lungs. It is very helpful in a coma and in weakness of the heart, and is useful in many other physical ailments.

On account of these two types of qualities, it is believed that the rose is so perfect that it is not possible for any human being to make a flower which should be attractive in colour and in fragrance, and should be fresh and soft and delicate and clear like the rose and in addition should

possess all those qualities that are possessed by the rose. If it is asked why is it believed that human power is not able to create its match and why is it not possible that man should be able to produce in an artificial flower all the qualities, external and internal, that are found in the rose, the answer is that this has been proved in practice, and that no philosopher or physician has been able to compound any medicines, or to devise a recipe, that would produce a flower possessing the appearance and qualities of the rose.

Qualities of *Sūrah Fātiḥah* compared with the Rose

It should now be understood that these elements of matchlessness are to be found in the *Sūrah Fātiḥah*, and indeed in the briefest portions of the Holy Qur'ān. First observe its external form and appreciate its colourful diction and beautiful exposition and sequence and other qualities which are essential for a good composition and which manifest themselves throughout the *Sūrah Fātiḥah*, a manifestation that cannot be exceeded and which is free from every type of coarseness and wildness of idiom. Every phrase is most eloquent, every form of expression has its proper place, and every type of quality which enhances the beauty of its composition is found in it. The highest grade of eloquence that can be imagined is found in it in perfection and all that is needed to make its meaning clear is present. With all these good qualities, it is filled with the fragrance of truth and there is no exaggeration in it, which might have the slightest trace of falsehood. Its colourfulness is not like that of the poets which smacks of falsehood and is full of idle boasts. As the compositions of poets smell of falsehood and vain verbiage, this composition is full of the delicate fragrance

of truth. This fragrance is accompanied by a beauty of exposition, propriety of diction, colourfulness, smoothness and, as in the rose, its fragrance is accompanied by the beauty of its colour and clearness. These are its external qualities.

From the point of view of its internal qualities, the *Sūrah Fātiḥah* comprises remedies for great spiritual illnesses, and makes provision for the perfection of intellectual power and the power of action. It reforms great disorders and sets forth great insights and fine points which have been hidden from the eyes of thinkers and philosophers. The heart of a seeker is strengthened by its perusal and is healed of the ills of doubt and suspicion and error. Many high verities and fine realities which are needed for the perfection of the soul are furnished by its contents. Obviously, these excellences are such that they cannot be combined in the writing or speech of any human being. This impossibility is not mere inference, but is obvious. God Almighty has manifested the perfection of its external and internal qualities by setting out, in eloquent words, the fine points and high insights at the time of their need and in accordance with the requirements of truth. He has carried both sides, the external and the internal, to the highest grades of perfection. First, it sets out those necessary high insights the signs of which had disappeared from previous teachings, and no thinker or philosopher had set them forth. These have not been set out without need and in vain, but they have been set out at a time when they were absolutely necessary for the reform of the conditions of the age and without their being set out the age would have faced ruin and destruction. They have not been set out imperfectly or incompletely, and are perfect in themselves. The wisdom of a wise per-

son cannot cite a religious verity which has been left out of them. Nor is there any doubt which troubles the mind of a worshipper of falsehood that has not been set at rest. To express all these verities and fine points, of which there was great need, at the highest level of eloquence, is a great undertaking which is obviously above the capacity of human faculties.

Man is so bereft of merit that it is not possible for him to express truthfully average matters, which are not connected with high verities, in colourful and eloquent words, adhering all the time to truth and accuracy of statement. For instance, it is impossible for a shopkeeper, who is a high-grade poet and writer, to carry on his conversation with diverse types of customers eloquently and in colourful words, confining himself to whatever is appropriate on every occasion. Where economy of words is needed, he should speak less and where long speeches are appropriate, he should hold forth at length. When a discussion should ensue between him and his customer, he should adopt a method which should support his thesis. Or take the case of a magistrate whose duty it is to take down accurately the statements of parties and witnesses and to make appropriate comments on them and to put questions and to record answers which are appropriate for the investigation of the matter in dispute, and to set down legal arguments accurately according to the law, and to set forth the facts in their proper order and to record his opinion and the reasons in support thereof accurately. He would find it impossible to do all this at a level of eloquence which it would not be possible for another human being to exceed. The case of human compositions is such that without vain, unnecessary and irrelevant matters, their authors cannot take a step and

cannot set out anything without falsehood and idle statements. If they make an attempt it is defective like a picture which if it depicts a nose, it leaves out ears and if it depicts ears, it leaves out eyes. If truth is adhered to, eloquence has to be sacrificed, and if eloquence has to be pursued, falsehood and idle statements are piled up like an onion which is all leaves and has no substance.

Thus, sane reason determines that it is impossible to set out average matters in colourful and eloquent words while adhering to truth and the requirements of the occasion. Then it is easy to understand that to set out high insights according to the requirements of truth in colourful and eloquent language, better than which cannot be imagined, is a supernatural task which is beyond human power and is as impossible of achievement as it is impossible to create a flower which should completely resemble a rose in its external and internal qualities. Experience testifies and sane nature accepts that in ordinary matters it becomes impossible for a person to set forth something which is necessary and true, whether it relates to a matter of buying and selling or relates to judicial procedure, and it is desired to perform this task in the best manner, in the most appropriate and suitable language at the highest degree of eloquence. Then how is it possible for a human being to set forth in a writing truthfully and accurately insights and high verities according to need, comprising Divine truths, without omitting anything that is needed for the reform of the times and for conclusive argument and for repelling the objections of opponents while observing all the rules of debate and discussion, and comprising all necessary arguments, proofs of teachings, and the requisite questions and answers? The difficulties would be multiplied a hundred-

fold beyond those that we have set out in the first case, and yet it would be necessary that the beauty of the composition should be matchless and peerless, and that it should not be possible to express the subject matter in more eloquent language.

These are the qualities which are found in the *Sūrah Fātiḥah* and in the Holy Qur'ān, which are in accord with the qualities of matchlessness of a rose. But another great quality is found in the *Sūrah Fātiḥah* and the Holy Qur'ān, which is peculiar to them, and that is that to read them with attention and sincerity purifies the heart, and removes the veils of darkness, and expands the mind, and drawing the seeker after truth to God, manifests such lights and effects in him which are found only in those who are close to God and which cannot be acquired by any other means. We have given proof in this book of this spiritual effect, and if a seeker after truth should so desire we can satisfy him and furnish fresh proof.

Internal and External Qualities of *Sūrah Fātiḥah*

It should also be remembered that the matchlessness and peerlessness of the Holy Qur'ān has not only arguments of reason to establish it, but is confirmed by experience over a long period. For 1,300 years the Holy Qur'ān has been putting forward its qualities as a challenge to the whole world that in its external and internal qualities it is matchless and peerless and that no man can produce its equal, and yet no one has come forward to take up the challenge, not even with regard to one *Sūrah*, for instance the *Sūrah Fātiḥah*. Now what could be a clearer miracle than that not only this Holy Word is beyond the reach of human faculties on the basis of reason, but experience over a long period also testifies to its miraculous nature.

If someone should be dissatisfied with both these types of testimony and should take pride in his knowledge and ability, or should believe that some other writer can compose something like the Holy Qur'ān, we shall proceed, as we have promised, to set forth a sample of the verities and fine points comprehended in the *Sūrah Fātiḥah*. Such a person should put forth some composition of his own as a rival to the external and internal qualities of the *Sūrah Fātiḥah*.

[Brāhīn-e-Aḥmadiyya, Rūḥānī Khazā'in, Vol. 1, pp. 394-403, footnote 11]

Like the Holy Qur'ān, the *Sūrah Fātiḥah* comprises two types of qualities which are matchless, one external and the other internal. As we have repeatedly set forth, its external quality is that its text is so colourful, bright, fine, delicate, eloquent, sweet and smooth, and its statements and sequence are so beautiful that it is not possible to set forth its meaning in an equal or more eloquent composition. If the writers and poets of the whole world should seek to expound its subject matter on their own in another text, which should be equal to or better than the text of the *Sūrah Fātiḥah*, they would find it impossible to do so, as the Holy Qur'ān has put forward its claim of matchlessness before the whole world over a period of 1,300 years without a response The silence of its opponents over the centuries has furnished the Holy Qur'ān with a degree of proof of matchlessness which is not possessed by the rose, for the thinkers and artisans of the world have never been invited to match anything else in this manner, nor have they been warned that in the case of their inability to do so they would be subjected to diverse types of ruin and destruction

Now we repeat the inner qualities of the *Sūrah Fātiḥah* so

that they are duly appreciated by those who reflect. Be it known, therefore, that as the All-Wise has placed diverse types of benefits for the human body in the rose, such as that it strengthens the heart and faculties and souls, and is helpful in the case of several diseases, in the same way, God Almighty has placed in the *Sūrah Fātiḥah*, and indeed in the whole of the Holy Qur'ān, healing for spiritual ills and a cure for inner diseases, which is not to be found anywhere else, inasmuch as it is filled with those verities which had disappeared from the world without leaving any trace

It was in truth a rain of mercy which descended from heaven to save the lives of the extremely thirsty. The spiritual life of the world depends upon the descent from heaven of that life-giving water and not a drop of it is such that it is not a remedy for some ill. The condition of the world through centuries had proved that it could not remedy these diseases on its own, without the descent of this light, and could remove its darkness without a heavenly light which should illumine the world with its rays of truth, and should cause those to see who had never seen, and should cause those to understand who had never understood. This heavenly light not only presented such true insights as had disappeared from the world, but filled many minds with these jewels of truth and wisdom, and drew many hearts to its beauteous countenance, and carried many to high stages of knowledge and action through its powerful effect. Both these types of qualities which are found in the *Sūrah Fātiḥah* and in the Holy Qur'ān are such bright arguments for proving the matchlessness of the Word of God, as the qualities of the rose are admitted by everybody to be beyond human power. Indeed the truth is that as these qualities of the Holy

Qur'ān are obviously extraordinary and beyond the reach of human power, such qualities are not to be found in the rose.

The greatness and glory and matchlessness of these qualities is fully appreciated when they are considered together collectively. First, it should be considered that the text should be so eloquent, sweet, pure, attractive and colourful that if any human being should desire to compose such a text, which should be comprehensive of all the meanings which are to be found in this eloquent text, he would find it impossible to do so. Secondly, it should be considered that the subject matter of this text should be comprehensive of such verities and fine points which should be of a very high order and no phrase or word or letter should lack wisdom. Thirdly, it should be considered that those verities should be such as are sorely needed by this age. Fourthly, it should be considered that those verities should be so matchless that no thinker or philosopher should have discovered them by his own observation or reflection. Fifthly, it should be considered that those verities should have appeared as a fresh bounty and that before their appearance the people of that age should have been wholly unaware of them. Sixthly it should be considered that the text should possess a heavenly blessing in that, by following it, a seeker after truth should be able to establish a true relationship with God Almighty, and a true affection for Him; and that such lights should begin to shine in him as ought to shine in men of God.

When they are considered collectively, sane reason unhesitatingly confirms that it is impossible and beyond the power of a human being to produce a text which should

comprise all these perfect qualities. One is filled with awe by the contemplation at one time of all these overt and covert excellences, and a wise person is assured that it is beyond human reason and imagination to produce such a combination. A rose does not inspire such awe. The Holy Qur'ān possesses this speciality that its qualities that have been mentioned as proof of its matchlessness are self-obvious. When an opponent finds that not one letter of it is out of place and not in accord with wisdom and appropriateness, and that not a single phrase of it is such as is not sorely needed for the reform of the age together with such perfection of eloquence that it is not possible to replace one line of its text with another, his heart is overcome by a great awe.

An ignorant person who has never considered these matters might perhaps ask what is the proof that all these qualities are to be found in the *Sūrah Fātiḥah*, and indeed in the whole of the Holy Qur'ān. The proof is that those who considered the matchless excellences of the Holy Qur'ān and found its text possessing such eloquence that they failed utterly to produce its like, and found its verities and fine points of such high degree that they did not find their match in the whole world, and observed such wonderful effects in it as are not to be found in human words, and observed this holy quality in it that it was not revealed without purpose, but descended at a time of true need, they at once admitted its matchless greatness. Those who on account of their eternal misfortune were deprived of the bounty of faith were yet so overawed by this matchless composition that in their confusion they announced that it was plain magic. A just person finds it a strong argument in support of the matchlessness of the Holy Qur'ān and a bright proof, that despite the fact that

for 1,300 years the Holy Qur’ān has incited its opponents to produce its match and called those who failed to do so, and yet continued in their opposition, wicked, contaminated, cursed and condemned to hell; yet the opponents chose all the humiliation and dishonour and disgrace for themselves and submitted to being called false, contemptible, shameless, wicked, mischievous, faithless and condemned to hell, but could not produce even a short *Sūrah* for comparison with the Holy Qur’ān. Nor were they able to find fault with the merits, qualities, greatnesses and verities which the Word of God presents. They were under challenge, and still are, that if they do not wish to give up their disbelief and lack of faith, they should produce the like of one *Sūrah* of the Holy Qur’ān and should confront us with a text which comprises all those external and internal qualities which are to be found in the briefest *Sūrah* of the Holy Qur’ān.

[Brāhīn-e-Aḥmadiyya, Rūḥānī Khazā’in, Vol. 1 pp. 403-410, footnote 11]

To bring our argument to its completion, we will set forth some fine points and verities of *Sūrah al-Fātiḥah*. First we will write *Sūrah al-Fātiḥah* and then write about its profound verities. The *Sūrah Fātiḥah* runs as follows:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۝ الرَّحْمَنُ الرَّحِيمُ ۝
 مَلِكُ يَوْمِ الدِّينِ ۝ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ۝ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ۝
 صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ۝²⁴⁸

²⁴⁸ ‘In the name of Allāh, the Gracious, the Merciful. All praise belongs to Allāh, Lord of all the worlds, the Gracious, the Merciful, Master of the Day of Judgement. Thee alone do we worship and Thee alone do we implore for help. Guide us in the straight path—The path of those on whom Thou hast bestowed Thy blessings, those who have not incurred Thy displeasure, and those who have not gone

Given below are a few points of wisdom and verities in the commentary of this *Sūrah* by way of illustration.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ 249

is the first verse of this *Sūrah* and of all other *Sūrahs* of the Holy Qur'ān and also occurs in the Holy Qur'ān at another place. It is repeated in the Holy Qur'ān more often than any other verse. It has become a practice among the Muslims that at the beginning of every action in which good and blessing is sought, this verse is recited as a sign of blessing and as a supplication for help. Thus it has become well known among enemies and friends and among old and young, so much so that even if a person is entirely unaware of all other verses of the Qur'ān, there is a strong hope that he would not be unaware of this verse.

Of the perfect verities that this verse comprises, one is that the purpose of this verse is to teach the humble and unaware servants of God that there are many attributes of the Great name of God which is Allāh, and which in the Divine idiom of the Qur'ān is comprehensive of all perfect qualities, and is free from all defects, and is used for the True God, One without associate, and is the fountain-head of all grace, and that two of those attributes which are set out in the verse *Bismillāh*, namely *Raḥmāniyyat* and *Raḥīmiyyat*, demand the revelation of the Word of God and the spread of its lights and blessings.

The descent of the Holy Word of God into the world and its being made known to God's creatures is the demand

astray.'—al-Fātiḥah, 1:1-7 [Publisher]

²⁴⁹ 'In the name of Allāh, the Gracious, the Merciful.'—al-Fātiḥah, 1:1 [Publisher]

of the attribute of *Rahmāniyyat*. The attribute of *Rahmāniyyat* is manifested without being preceded by the action of any person and merely by the beneficence and bounty of God. God has created the sun and the moon and water and air, etc. for the welfare of His creatures and all this beneficence and bounty is by virtue of the attribute of *Rahmāniyyat*. No one can claim that these things have been created as a reward of any action of his. In the same way, the word of God which has descended for the reform and guidance of mankind, has descended by virtue of this attribute. There is no animate who can claim that the Holy Word of God which comprehends His law has been revealed in consequence of any action or effort of his or as the reward of his virtue. This is the reason why despite the fact that there have been thousands who claim to be pure and virtuous and who have spent their lives in piety and worship, yet the Holy and Perfect Word of God which brought into the world His commandments and informed men of His designs, was revealed only at such time when it was needed.

It is, however, necessary that the Holy Word of God should be revealed only to those who occupy a high place in holiness and purity of soul, inasmuch as holiness has no relationship with impurity. But it is not necessary that in every case of holiness and virtue there should be a revelation of the Word of God. The revelation of the true law and teaching of God Almighty depends upon true need. Whenever the need arose and it appeared that the Divine Word should be revealed for the reform of the age in that time, God Almighty, Who is All-Wise, revealed the word. At no other time is the perfect Word of God, which comprises Divine law, revealed, though there might be present millions of people who are righteous

and pure and possess a high degree of holiness and virtue. It is true that God holds converse with some pure people but that also happens when according to Divine Wisdom true need arises for such converse. The difference between the two needs is that Divine law is revealed at the time of such need when the people of the world, through misguidance and error, have turned away from the right path and a new law is needed to bring them back to it, which should remove their afflictions and lift their darkness totally by the light of its perfect and healing statements, and should provide with its forceful pronouncements the remedy which is needed by the corrupt condition of the world.

But the converse that is held with the *Auliyā'* is not preceded by this great need. Very often, the purpose of such converse is to invest the soul of a saint with steadfastness at a time of distress, or to convey some piece of good news to him at a time when he is overcome by sorrow and grief. But the perfect and Holy Word of God Almighty that descends upon Prophets and Messengers is revealed, as we have just stated, when a true need for it arises and when mankind is in dire need of its revelation. Thus the true cause of the descent of the Word of God is its proper need. When the whole night becomes dark and no light is left you realize that the appearance of the new moon is near. In the same way, when the darkness of misguidance overcomes the world, sane reason appreciates that the appearance of the spiritual moon is near. In the same way, when people are afflicted with a drought, the wise among them consider the descent of the rain of mercy very near.

In His physical law also God has appointed some seasons

for rain during which God's creatures are truly in need of rain. From the rain that descends during those seasons, it cannot be concluded that at that time people do more good and at other times they are involved in vice. Those are seasons when cultivators are in need of rain and the descent of rain at that time becomes the cause of the growth of vegetation throughout the year. In the same way, the descent of the Word of God is not on account of the piety and righteousness of a particular person, that is to say, the cause of the descent of such word is not that a particular person was very holy and virtuous, or was hungry and thirsty for the truth. As we have written so often, the true cause of the revelation of heavenly Books is their need, that is to say, that gloom and darkness which spread over the world and demand a heavenly light which should dispel the darkness. This is indicated in the Divine Word in the verse:

إِنَّمَا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ²⁵⁰

This Night, according to its common interpretation, is a Blessed Night, but some of the verses of the Holy Qur'ān indicate that the condition of the darkness of the world is also a Night of Decree on account of its hidden qualities. In that condition of darkness, sincerity and steadfastness, and piety and worship, have great value in the estimation of God. It was because of that condition of darkness which at the time of the advent of the Holy Prophet [peace and blessings of Allāh be on him] had arrived at its climax and demanded the descent of a Grand Light, that observing this dark condition and having mercy on the creatures afflicted with darkness, there was an up-

²⁵⁰ 'We sent it down on the Night of Destiny.'—al-Qadr, 97:2
[Publisher]

surge in the attribute of *Rahmāniyyat* and heavenly blessings addressed themselves to the earth. That dark condition became blessed for the world and the world thereby received a grand mercy so that the Perfect Man and the Chief of the Prophets, like whom there had been no one, nor ever will be, came for the guidance of the world and brought that bright Book for the world whose match no eye has beheld. It was a great manifestation of spiritual perfection of God that, at a time of gloom and darkness, He sent down a Grand Light which is named the *Furqān* and which distinguishes between truth and falsehood and which demonstrated the coming of truth and the disappearance of falsehood. It descended upon the earth when the earth had become spiritually dead and land and sea had been greatly corrupted. By its descent it accomplished that to which God Almighty has pointed in the verse:

رَاعِلْمُوا أَنَّ اللَّهَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا²⁵¹

That is to say: The earth had died and God revived it afresh.

It should be remembered that the descent of the Holy Qur'ān which took place for the purpose of reviving the earth came about through the upsurge of the attribute of *Rahmāniyyat*. This is the attribute which sometimes manifests itself in a material way and causes the rain of mercy to descend upon dry land and thus makes provision for those who are afflicted with famine. The same attribute sometimes surges up spiritually and has mercy on the condition of those who are hungry and thirsty and near unto death on account of misguidance and error, and

²⁵¹ al-Ḥadīd, 57:18 [Publisher]

lack the nourishment of truth and righteousness which is the source of spiritual life. Thus the Gracious One, as He bestows nourishment upon the body at the time of need, so of His Perfect Mercy He provides spiritual nourishment also at the time of need.

It is true, however, that the Word of God descends only upon those of the elect with whom God is pleased, but it is not true that without any true need a heavenly Book is revealed to anyone with whom God is pleased, or that without any such need He necessarily and continuously holds converse with such a one. The Book of God is revealed only when its need arises. The true cause of Divine revelation is the *Rahmāniyyat* of God Almighty and not anyone's action. This is a great verity of which our opponents the Brahmū Samājists and others are unaware.

Then it should be understood that for anyone to become the recipient of the Grace of Divine revelation, and to arrive at his goal through its blessings and lights and to obtain the fruits of his effort, comes about by the support of the attribute of *Rahīmiyyat*. This is why, after the attribute of *Rahmāniyyat*, Allāh the Exalted cites the attribute of *Rahīmiyyat*, so that it should become known that the effects of Divine revelation which manifest themselves in the souls of people derive from the attribute of *Rahīmiyyat*. To the degree to which a person turns to God, and sincerity and faith take possession of his heart, and he adopts obedience by putting forth appropriate effort, to that degree his heart is affected by Divine revelation and he derives benefit from its lights and the signs of those who are accepted by God are manifested in him.

The second verity which is contained in:

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ²⁵²

is that this verse has been revealed for the commencement of the Holy Qur'ān and the purpose of its recitation is to seek help from the Being Who comprehends in Himself all perfect attributes, one of which is that He is *Rahmān* and out of His pure Benevolence He provides the means of cultivating good and blessing and guidance for a seeker after truth; and another of Whose attributes is that He is *Rahīm*, Who does not let go waste anyone's effort and blesses it with good results and bestows the fruit of his diligence upon him. These two attributes are such that without their help no design, whether secular or religious, can be carried to its goal.

Reflection would show that these two attributes are in operation all the time to bring about the fulfilment of all designs. The *Rahmāniyyat* of God began to manifest itself before man came into being, and it provides such resources for man as are beyond his power and which he cannot acquire through any design or planning. These resources are not bestowed as a consequence of any action but only out of Grace and Benevolence, as, for instance, the advent of Prophets, the revelation of Books, the provision of rain, the performance of their functions by the sun and the moon and air and clouds, and the appearance in the world of man himself equipped with diverse types of faculties and capacities and his being granted a term of life in health, peace and leisure. All these are matters that manifest themselves in conse-

²⁵² 'In the name of Allāh, the Gracious, the Merciful.'—*al-Fātiḥah*, 1:1 [Publisher]

quence of the attribute of *Rahmāniyyat*. In the same way, the *Rahīmiyyat* of God is manifested when, possessing all faculties, man employs those God-given faculties to accomplish something and puts forth his strength and effort, then it is the way of the Divine that He does not let his effort go waste and blesses it with good results. It is His *Rahīmiyyat* which quickens his dead effort.

The purpose of the verse is that when beginning the study of the Holy Qur'ān, help and blessing should be sought from the *Rahmāniyyat* and *Rahīmiyyat* of God Almighty Who comprehends all perfect attributes. The object of seeking blessings from *Rahmāniyyat* is that God, of His Bounty and Beneficence, might provide all those means which are needed before an effort is put forth in following Divine revelation. For instance, the grant of life and leisure and appropriate opportunity, and the possession of faculties and strength, and the prevention of anything that might disturb comfort and peace or might prevent the heart from paying full attention, and to be bestowed the needed capacity; all these are achieved through the attribute of *Rahmāniyyat*. The purpose of seeking blessings through *Rahīmiyyat* is that the Perfect Being should bless one's efforts with good results, and should safeguard one's hard work against being wasted and should bless it in consequence of the struggle and effort put forth. Thus when beginning the study of the Divine Word, and indeed at the beginning of every great effort, it is a high verity to seek blessings and help from the *Rahmāniyyat* and *Rahīmiyyat* of God Almighty. In this way, man learns the reality of the Unity of God, and becoming certain of his own ignorance and unawareness, stupidity and error, and helplessness and contemptibility, his mind is fixed upon the Greatness and Glory of the

Source of all grace. Considering himself wholly poor and indigent and as nothing, man seeks the blessings of *Rahmāniyyat* and *Rahīmiyyat* from the All-Powerful. These Divine attributes are in operation of themselves but the All-Wise has made it a law of nature from the beginning that man's prayer and seeking help have a great share in success. Divine grace addresses itself to resolving the difficulties of those who supplicate earnestly for success in their undertakings and whose supplications arrive at the full degree of sincerity. A person who considers his own weaknesses and observes his own defaults does not commence any enterprise freely and optimistically because his condition of servitude instructs him that he should seek the help of God Almighty Who is the Absolute Controller. This eagerness of true servitude is found in every heart which retains its natural simplicity and is aware of its weakness. A sincere person whose soul is not afflicted with any pride or arrogance and who is well aware of his weakness and nothingness, and does not find himself competent to perform anything successfully, and finds no power or strength in himself when he begins an enterprise, naturally supplicates for heavenly strength. He beholds the Powerful Being of God in His Perfection and Glory all the time and he perceives that success in any endeavour depends upon *Rahmāniyyat* and *Rahīmiyyat*. Then forthwith before putting forth his defective and worthless effort, he seeks Divine help through the supplication:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ²⁵³

Through such humility he becomes worthy to be be-

²⁵³ 'In the name of Allāh, the Gracious, the Merciful.'—
al-Fātiḥah, 1:1 [Publisher]

stowed power out of God's power, and strength out of His strength, and knowledge out of His knowledge, and to be successful in his designs. For proof of this no arguments of logic or philosophy are needed, for the soul of every person possesses the capacity to realize this and the personal experiences of a true man of understanding constantly bear witness to its truth. There is nothing artificial about a creature seeking help from God, nor is it the result of idle thinking, nor is it without substantial result. This verity has been established by the eternal way of God Almighty, Who is truly the support of the world and with Whose support the ark of this universe constantly moves, that He lends His support to those who, deeming themselves low and contemptible, seek His support and begin their enterprise with His name. When they turn to God truly out of their humility and servitude, they are helped by His support. To seek the help of the name of that Fountainhead of Grace, Who is *Rahmān* and *Raḥīm*, before commencing any substantial enterprise, is a way of respect and servitude and nothingness and indigence. This is the way which is the first step towards the acknowledgement of the Unity of God in one's actions. By adopting it, a person takes on the humility of children and is purified of the arrogance which fills the hearts of the proud people of the world. By being convinced of his own weakness and the effectiveness of Divine help, he partakes of that understanding which is bestowed on the special men of God.

Without doubt, to the degree to which a person adopts this way, and makes it his duty to act upon it, and perceives his ruin in leaving it out, to that degree his faith in the Unity of God is established, and to that degree he is cleansed of arrogance and self-importance, and to that

degree the darkness of artificiality is removed from his countenance, and the light of sincerity begins to shine on his face. This is the verity which gradually leads a person to the stage of his losing himself in God, till he realizes that he receives everything from God and nothing is his own. Whenever anyone adopts this way, the fragrance of the Unity of God begins to reach him at once, and his heart and brain are perfumed thereby, provided his sense of smell is not corrupted. In adopting this verity a seeker after truth has to confess his own nothingness, and has to testify to God the Glorious being the Absolute Controller and the Fountainhead of grace. These two are the goal of the seekers after truth and are a necessary condition for the acquisition of the stage of being lost in God. To understand this necessary condition it is enough to know that even when there is widespread rain it falls only on the one who takes his stand at the place where rain is falling. Only those find who seek, and those are bestowed who ask.

Those, who at the beginning of an enterprise, rely upon their skill, intelligence or strength, and do not put their trust in God Almighty, do not value properly the All-Powerful Who comprehends the whole world in His support. Their faith is like the dry branch which has no longer any relationship with its flourishing and green parent tree, and which has no part in its freshness and its flowers and its fruits. It has only an apparent connection with the tree which can be disrupted by the slightest stir of the wind, or by being shaken by someone. Such is the faith of the dry philosophers who do not rely on the Supporter of the universe and do not realize their dependence during every moment upon Allāh Who is the Fountainhead of all grace. These people are as far from the Unity

of God as darkness is from light. They do not understand that to submit oneself to the great power of the All-Powerful, realizing one's own nothingness, is the last stage of servitude and is the extreme point of the Unity of God, which makes the spring of total annihilation gush forth, and in which one is lost altogether to one's ego and its designs, and believes truly in the complete control of God. One should disregard the argument of the philosophers that there is no need to seek Divine help in beginning an enterprise, inasmuch as God has already invested our nature with appropriate powers and it would be an act of supererogation to supplicate Him again for those powers. It is true that God Almighty has invested us with some powers for the doing of certain acts, but this does not mean that we are thereby freed from the governance of the Supporter of the universe and that He has separated Himself from us and has drawn away His support and has deprived us of His limitless grace. Whatever He has bestowed on us is limited, and what we demand from Him is without limit. Besides, we have not been given any power to accomplish that which is beyond our strength. Indeed reflection would show that we have not been given any power in its perfection. For instance, our physical powers depend upon our health, and our health depends on causes, some of which are heavenly and some are earthly, and all of which are beyond our power. In truth, the Supporter of the universe, by virtue of His being the Cause of causes, so comprehends our external conditions and our internal conditions and our first and our last, and our above and our below, and our right and our left, and our hearts and our souls, and all the faculties of our souls, that it is a very fine problem, which is beyond the reach of human reason. It is not

necessary to go further into the matter, for what we have said so far is enough to refute the objection of our opponents.

The only way of obtaining the grace of the Supporter of the universe is to supplicate with all one's faculties and force and strength. This is not a new way but has been inherent from the beginning in man's nature. A person who desires to tread along the path of servitude adopts this way, and the person who seeks the grace of God follows this path, and the person who seeks Divine mercy obeys these eternal laws. These laws are not new like the god of the Christians, but are firm laws which are eternal and are the practice of Allāh which has been in operation all the time, the truth of which is apparent to every sincere seeker on account of the multiplicity of his experience Every blessing proceeds in this way that the Being Who is the Absolute Controller and the Cause of causes and is the Fountainhead of all grace, whose name in the idiom of the Qur'ān is Allāh, first displays His attribute of *Raḥmāniyyat* and brings into existence whatever is needed, before one's own effort, out of His pure grace and beneficence without the intervention of any action on our part. When the attribute of *Raḥmāniyyat* has done this work to perfection, and man having been bestowed the power exerts himself to the limit, then it is for God Almighty to display His attribute of *Raḥīmiyyat*, and to bring about a good result from the effort and diligence of His servant and safeguarding his industry from going waste, to bestow his object upon him. It is on account of this second attribute that it is said that he who seeks finds and he who asks is given, and he who knocks it is opened for him

It is a misunderstanding of a verity to think that sometimes this seeking of help proves of no avail and the *Rahmāniyyat* and *Rahīmiyyat* of God do not make themselves manifest on all occasions. Indeed God Almighty hears the supplications which are made in sincerity, and helps in an appropriate manner those who seek His help. Sometimes it happens that a person's prayer seeking help is not inspired by sincerity and humility, nor is his spiritual condition in order so that while his lips utter the prayer, his heart is heedless, or only makes a show. Sometimes it happens that God hears the prayer and bestows whatever He considers appropriate and best in His Perfect Wisdom, but an ignorant person does not recognize the hidden beneficence of God and on account of his ignorance and unawareness begins to complain, ignoring the subject matter of the verse:

عَلَىٰ أَنْ تَكْرَهُهَا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ وَعَسَىٰ أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَّكُمْ
 وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ²⁵⁴

It may be that you dislike a thing and it is in reality better for you, and it may be that you like a thing and it is in fact harmful for you. Allāh knows the true reality of things and you know it not.

So far it is clear that the verse:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ²⁵⁵

comprehends the grand verity which comprises the excellent means of making progress in faith in the Unity of God and in servitude and sincerity, which is not matched in any other book. If anyone claims that it is so matched

²⁵⁴ al-Baqarah, 2:217 [Publisher]

²⁵⁵ ‘In the name of Allāh, the Gracious, the Merciful’—al-Fātiḥah, 1:1 [Publisher]

elsewhere, let him set forth this verity along with the other verities which we shall expound below.

Some short-sighted and ignorant opponents of Islām have raised an objection to the proper composition of *Bismillāh*. One of them is the Rev. Mr. ʿImād-ud-Dīn, who has set forth the objection in his book *Hidāyat-ul-Muslimīn*. Another one is Bāwā Narāyan Singh, a lawyer of Amritsar, who deeming the objection of the reverend gentleman as having substance, has, out of the rancour of his heart, repeated it in his journal *Viddyā Parkāshak*. We now proceed to set forth the objection together with its answer so that every just person should realize to what degree of inner blindness bigotry has driven our opponents so that bright light appears darkness to them and excellent perfume smells vile in their nostrils. The objection by these critics raised against the profound and deeper meaning of the verse:

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ²⁵⁶

is that the sequence of *Rahmān* and *Rahīm* in this verse is not proper and that the proper sequence should have been *Rahīm* and *Rahmān*, inasmuch as *Rahmān* signifies that mercy of the Divine which is general and comprehensive and *Rahīm* signifies the mercy of the Divine which is limited and special, and the rules of composition require that that which is limited should precede that which is general and unlimited and not vice versa.

This is the objection which these two gentlemen have raised with their eyes shut against a text the excellence of which has been admitted by all the learned of Arabia

²⁵⁶ ‘In the name of Allāh, the Gracious, the Merciful’—*al-Fātiḥah*, 1:1 [Publisher]

despite their opposition to Islām, among whom were included great poets. Great enemies of Islām were wonder-struck by the high grade of this text and many of them who were well-versed in judging the merits of a composition and were men of justice, finding the Qur'ānic composition beyond the reach of human power and esteeming it a great miracle, believed in it. Their testimonies are referred to at various places in the Holy Qur'ān This ignorant Christian does not appear to be aware that true eloquence does not demand that the small should always precede the large, and that the true rule is that a text should be the mirror of reality. Here also by making *Raḥmān* take precedence over *Raḥīm*, the verse has become a mirror of reality. A detailed account of this natural sequence will be set forth in the course of the discussion of the other verses of the *Sūrah Fātiḥah*.

[Brāhīn-e-Aḥmadiyya, Rūḥānī Khazā'in, Vol. 1, pp. 414-435, footnote 11]

Spiritual Characteristics of *Sūrah Fātiḥah*

A spiritual characteristic of the *Sūrah Fātiḥah* is that to recite it in one's prayers with full attention and to establish its teaching in one's heart, believing it to be true, brings about the illumination of one's soul. One's mind is expanded thereby and the darkness of humanness is dispelled and the worshipper begins to experience the grace of the Fountainhead of grace. He is encircled by the lights of being accepted by the Divine and progresses towards being honoured by the converse of God and derives benefit from true visions and express revelations. He is counted among those who are close to the Divine and such wonders of inspiration and acceptance of prayers and the disclosure of hidden matters and Divine support proceed from him the like of which is not found

among others. For such of our opponents who deny this, the proof has been set out in this book.

Invitation to All Seekers after Truth

This humble one is ready to satisfy every seeker after truth not only from among our opponents but even to those who agree with us nominally and who are Muslims on the outside, whose faith is veiled and whose bodies are without life. In this dark age they do not believe in heavenly signs and consider revelation impossible and describe it as illusion and imagination. They have a very narrow concept of human progress which is confined to intellectual problems and conjectures. Their concept of God Almighty is that of someone extremely weak and lacking strength. This humble one submits respectfully to all these people that if they deny the effectiveness of the Holy Qur'ān and adhere to their old ignorance, they should take advantage of the opportunity that this humble servant is prepared to satisfy everyone from his own experiences. It is proper, therefore, that as seekers after truth they should turn to me and should observe for themselves the characteristics of the Divine Word which have been mentioned above, and emerging out of gloom and darkness should enter true light.

So far this humble one is alive, but life is uncertain. It is proper, therefore, that on hearing this announcement attention should be paid to the establishment of truth and the removal of falsehood so that if my claim should not be established a reason may become available for denial; but if my claim is established then the opponents should give up their false notions and should embrace Islām so as to escape humiliation and disgrace in this life and chastisement and torment in the next. Observe, therefore,

brethren and dear ones and philosophers and pundits and Christian ministers and Āryās and followers of nature and Brahmū Samājists, that I proclaim openly that if anyone doubts the characteristics of the Holy Qur'ān that I have mentioned and has any hesitation in accepting them, he should turn to me without delay and by keeping company with me for some time steadfastly and sincerely, should witness the accuracy of the above statements with his own eyes, lest after my passing away someone might assert unjustly that he was not invited openly and had not become aware of my claim so that he could have followed it up and asked me for its proof. So, brethren and seekers after truth, please observe that I say it openly and, trusting in God, Whose lights I see day and night, I assume the responsibility that if you will seek the truth with sincerity of heart and will keep company with me for some time steadfastly and in good faith, it will become obvious to you that the spiritual qualities that have been mentioned are truly to be found in the *Sūrah Fātiḥah* and the Holy Qur'ān. How blessed then is the person who, emptying his heart of bigotry and rancour and being eager to embrace Islām, should pay attention to my invitation in sincerity and good faith for achieving the purpose in view, and how unfortunate is the man who should pay no attention to this open invitation and should become deliberately an object of the curse and wrath of God Almighty. Death is near and the termination of life is at the door.

[Brāhīn-e-Aḥmadiyya, Rūḥānī Khazā'in, Vol. 1, pp. 626-635, footnote 11]

***Sūrah Fātiḥah* Comprehends the Purposes of the Holy Qur'ān**

The *Sūrah Fātiḥah* briefly comprehends all the pur-

poses of the Holy Qur'ān. This is referred to in the verse:

وَلَقَدْ آتَيْنَاكَ سَبْعًا مِّنَ الْمَثَانِي وَالْقُرْآنَ الْعَظِيمَ ²⁵⁷

This means that: O Prophet! We have bestowed upon thee the seven verses of the *Sūrah Fātiḥah* which briefly comprehend all the purposes of the Holy Qur'ān and, in contrast with them, there is the Great Qur'ān which sets out religious purposes in detail.

For this reason, this *Sūrah* is known as the Mother of the Book and the Comprehensive *Sūrah*. It is the Mother of the Book because all purposes of the Holy Qur'ān can be derived from it, and it is called the Comprehensive *Sūrah* as it briefly comprehends all types of learning contained in the Qur'ān. It is for this reason that the Holy Prophet [peace and blessings of Allāh be on him] has said that reciting *Sūrah Fātiḥah*, is like reciting the whole Qur'ān. The Holy Qur'ān and the *Aḥādīth* show that the *Sūrah Fātiḥah* is a mirror that displays the Qur'ān. For instance, it is one of the purposes of the Holy Qur'ān that it sets out all the perfect praise of God Almighty and states clearly the complete perfection that He possesses. This is briefly set forth in the *Sūrah Fātiḥah* in the verse:

الْحَمْدُ لِلَّهِ ²⁵⁸

which means that all types of perfect praise are established for Allāh Who is comprehensive of all excellences and is worthy of every type of worship.

The second purpose of the Holy Qur'ān is that it manifests God's being the Perfect Fashioner and the Creator of the universe, and sets forth the beginning of the universe,

²⁵⁷ al-Ḥijr, 15:88 [Publisher]

²⁵⁸ al-Fātiḥah, 1:2 [Publisher]

and describes as a creation of God all that is part of the universe and proves the falsehood of those who are opposed to this. This purpose is set forth briefly in the phrase:

رَبِّ الْعَالَمِينَ²⁵⁹

The third purpose of the Holy Qur'ān is to establish the unearned grace of God and to set forth His general Mercy. This purpose is conveyed briefly in:

الرَّحْمَنِ²⁶⁰

The fourth purpose of the Holy Qur'ān is to establish that grace of God which follows upon effort and diligence. This is set forth in:

الرَّحِيمِ²⁶¹

The fifth purpose of the Holy Qur'ān is to set forth the true condition of the hereafter. This is comprehended in the phrase:

مَلِكِ يَوْمِ الدِّينِ²⁶²

The sixth purpose of the Holy Qur'ān is to set forth the sincerity and servitude and purification of the soul from that which is beside Allāh, and the remedy of spiritual ills and the reform of moral qualities and the upholding of the Unity of God in worship. This is included briefly in the affirmation:

إِيَّاكَ نَعْبُدُ²⁶³

The seventh purpose of the Holy Qur'ān is to establish God as the true source of all action, and of all strength

²⁵⁹ 'Lord of all the worlds'—al-Fātiḥah, 1:2 [Publisher]

²⁶⁰ 'The Gracious'—al-Fātiḥah, 1:3 [Publisher]

²⁶¹ 'The Merciful'—al-Fātiḥah, 1:3 [Publisher].

²⁶² 'Master of the Day of Judgement'—al-Fātiḥah, 1:4 [Publisher]

²⁶³ 'Thee alone do we worship.'—al-Fātiḥah, 1:5 [Publisher]

and benevolence, and help and steadfastness, and obedience and freedom from sin, and the acquisition of all the means of doing good, and the reform of the here and the hereafter, and to emphasise the need of seeking His help in all matters. This purpose is set forth briefly in the affirmation:

إِيَّاكَ نَسْتَعِينُ²⁶⁴

The eighth purpose of the Holy Qur'an is to set forth the fine points of the straight path and to emphasise the need of seeking it through prayer and supplication. This is briefly included in supplication:

إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ²⁶⁵

The ninth purpose of the Holy Qur'an is to set forth the way and manner of those who become the recipients of God's bounty and grace so that the hearts of the seeker after truth might be comforted. This purpose is included in:

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ²⁶⁶

The tenth purpose of the Holy Qur'an is to set forth the qualities and way of those with whom God was displeased and of those who lost the way and fell into all sorts of innovations so that the seekers after truth should be warned of their ways. This purpose is included in:

غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ²⁶⁷

²⁶⁴ 'Thee alone do we implore for help.'—al-Fātiḥah, 1:5 [Publisher]

²⁶⁵ 'Guide us in the right path.'—al-Fātiḥah, 1:6 [Publisher]

²⁶⁶ '...the path of those on whom Thou hast bestowed Thy blessings.'—al-Fātiḥah, 1:7 [Publisher]

²⁶⁷ '...those who have not incurred displeasure, and those who have not gone astray.' al-Fātiḥah, 1:7 [Publisher]

These are the ten purposes that are set out in the Holy Qur'ān and that are the roots of all verities. So they are all briefly mentioned in the *Sūrah Fātiḥah*.

[Brāhīn-e-Aḥmadiyya, Rūḥānī Khazā'in, Vol. 1, pp. 580-585, footnote 11]

Perfection in Conduct by Following the Holy Qur'ān

Those who put their trust in reason alone are as defective and deficient in action, faithfulness and sincerity of conduct, as they are deficient in knowledge, understanding and certainty. Their group has not set up an example which should prove that they are included among millions of holy people who are the faithful servants of God and are acceptable to Him. The blessings of these were so manifested that through their preaching and admonition with prayer and attention, and the influence of their company, hundreds of people began to tread the straight path and, becoming the men of God, turned wholly to their Lord. They paid no attention to the world and its contents, and cut off altogether from the delights, comforts, joys, renowns, prides, properties, and kingdoms of this world. They followed the path of righteousness whereby hundreds of them lost their lives, and thousands of heads were cut off, and the earth became wet with the blood of hundreds of thousands of holy ones. Despite all these calamities, they exhibited such fidelity that like devoted lovers they laughed while their feet were shackled, were joyful while suffering pain, and were grateful in the midst of misfortunes. For the sake of the love of the One they abandoned their homes, chose disgrace in place of honour, distress in place of comfort, poverty in place of wealth, and were content with indigence, solitude and helplessness in place of every kind of

relationship, association and joy. By shedding their blood and having their heads cut off and laying down their lives, they set a seal upon the existence of God. By the blessing of following the Word of God they acquired such special lights as have never been found in others. Such people were not only to be found in ages past, but this group of the elect is ever present in Islām and refutes its opponents by its illumined being.

Thus we have proved conclusively that as the Holy Qur'ān conveys one to the high grade of intellectual perfection, in the same way, one attains through it to the stage of perfection in conduct also. The lights and signs of being accepted by God have always appeared and continue to appear in those who have followed this Holy Word and not in others. For a seeker after truth this proof which he can observe with his own eyes is enough, namely, that heavenly blessings and Divine Signs are found only in the perfect followers of the Holy Qur'ān and that all other sects, who turn away from revelation, whether Brahmūs, Āryās or Christians, are altogether deprived of this light of truth. We make ourselves responsible for satisfying everyone who denies this, provided such a one, being eager to embrace Islām sincerely, should turn to us in complete good faith and steadfastness and sincerity for seeking the truth.

[Brāhīn-e-Aḥmadiyya, Rūḥānī Khazā'in, Vol. 1, pp. 350-352, footnote 11]

Prophecies in the Narrated Stories in the Holy Qur'ān

The stories set out in the Holy Qur'ān are in reality prophecies which have been stated in the form of stories. In the Torah, they are merely stories but in the Holy

Qur'ān, every story is a prophecy concerning the Holy Prophet [peace and blessings of Allāh be on him] and Islām and these prophecies have been very clearly fulfilled. The Holy Qur'ān is an ocean of verities, insights and prophecies. It is not possible that a person should believe fully in God Almighty except through the Holy Qur'ān. For this characteristic is special to the Holy Qur'ān that by following it perfectly all obstructions that exist between man and God are removed. Followers of other religions make mention of the name of God as a tale, but the Holy Qur'ān shows the countenance of the True Beloved and makes the light of certainty enter the heart of a person. God, Who is hidden from the whole world, is seen only through the Holy Qur'ān.

[Chashma-e-Ma'rifat, Rūḥānī Khazā'in, Vol. 23, pp. 271-272]

Uniqueness of the Holy Qur'ān in All its Qualities

The Holy Qur'ān is not matchless merely on account of the beauty of its composition, but is matchless on account of all its excellences which it claims to comprise and that is the truth, for whatever proceeds from God Almighty is not unique only on account of one quality but on account of every one of its qualities. Those who do not accept the Holy Qur'ān as comprehensive of unlimited verities and insights, do not value the Qur'ān as it should be valued. A necessary sign for the recognition of the holy and true Word of God is that it should be unique in all its qualities, for we observe that whatever proceeds from God Almighty is unique and matchless even if it is only a grain of barley, and human powers cannot match it. Being matchless means being unlimited, that is to say, a thing can be matchless only when its

wonders and qualities are unlimited and have no end.

As we have just stated, this characteristic is found in everything created by God Almighty. For instance, if the wonders of a leaf of a tree are investigated for a thousand years, that period would come to an end, but the wonders of the leaf will not come to an end. That which has come into being through unlimited power, must comprise unlimited wonders and qualities. The verse:

قُلْ لَوْ كَانَ الْبَحْرُ مِدَادًا لِكَلِمَاتِ رَبِّي لَنَفَذَ الْبَحْرُ
 قَبْلَ أَنْ تَنْفَدَ كَلِمَاتُ رَبِّي وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا²⁶⁸

supports this, for the whole of creation is Words of God Thus this verse means that the qualities of creation are without limit and endless. Now when every created thing possesses unlimited and endless qualities and comprises numberless wonders then how could the Holy Qur'an, which is the Holy Word of God Almighty, be confined to the few meanings which may be set out in a commentary of forty or fifty or a thousand volumes, or could have been expounded by our lord and master the Holy Prophet [peace and blessings of Allāh be on him] in a limited period? To say so would almost amount to disbelief, if it is deliberately persisted in. It is true that whatever the Holy Prophet [peace and blessings of Allāh be on him] has set forth as the meaning of the Holy Qur'an is true and correct, but it is not true that the Holy Qur'an contains no more than the insights that have been set forth by the Holy Prophet [peace and blessings of Allāh be on him]. Such sayings of our opponents indicate that they do

²⁶⁸ 'Say, If the ocean became ink for the words of my Lord, surely, the ocean would be exhausted before the words of my Lord came to an end, even though We brought the like thereof as further help.'— al-Kahf, 18:110 [Publisher]

not believe in the unlimited greatness and qualities of the Holy Qur'ān. Their saying that the Holy Qur'ān was revealed for the benefit of the unlearned, further proves that they are wholly bereft of the light of the recognition of the Holy Qur'ān, and do not realize that the Holy Prophet [peace and blessings of Allāh be on him] was sent not only for the unlearned, but that people of all grades are included among his followers. God, the Glorious, has said:

قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا²⁶⁹

This verse shows that the Holy Qur'ān was revealed for the perfection of every capacity. The following verse also points to this:

وَلَعِنَ رَسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ²⁷⁰

The notion that whatever the Holy Prophet [peace and blessings of Allāh be on him] has said with reference to the Qur'ān cannot be exceeded is obviously false. We have established with conclusive and certain arguments that it is necessary for the Word of God Almighty that its wonders should be unlimited and matchless.

If it is objected that if the Holy Qur'ān comprises hidden wonders and qualities, then why were the earlier people deprived of their knowledge? The answer is that they were not deprived altogether of Qur'ānic wonders, but were bestowed whatever in God's design was needed by them of the knowledge of those wonders and whatever was needed in this age has been manifested in this age.

²⁶⁹ 'Say, O mankind! Truly I am a Messenger to you all from Allāh.'—al-A'rāf, 7:159 [Publisher]

²⁷⁰ '...but he is the Messenger of Allāh and the Seal of the Prophets.'—al-Aḥzāb, 33:41 [Publisher]

That which is the basis of faith, by knowing and accepting which a person can become a Muslim, has been proclaimed clearly in every age. I wonder wherefrom have these Maulavīs, who lack intelligence, gathered that God Almighty was under obligation that whatever of His favours and bounties was to be manifested in future must be proved to have existed in past ages also.

[Karāmāt-uṣ-Ṣādiqīn, Rūḥānī Khazā'in, Vol. 7, pp. 60-62]

Standards for a True Commentary of the Holy Qur'ān

The **first standard** of a true commentary on the Holy Qur'ān is the testimony of the Qur'ān itself. It should be remembered that the Holy Qur'ān is not like other books dependent upon something else for proof or disclosure of its verities. It is like an orderly structure the whole of which is disturbed by the displacement of one if its bricks. It comprises no verity which is not supported by ten or twenty testimonies contained in it. When we interpret a verse of the Holy Qur'ān we should consider whether it contains other testimony in support of the meaning that we have adopted. If other testimony is not available and the meaning that we have adopted is found to be opposed to other verses, we should realize that that meaning is false for it is not possible that there should be any contradiction in the Holy Qur'ān. The sign of true meaning is that a whole host of clear testimony from the Holy Qur'ān should confirm it.

The **second standard** for a correct interpretation of the Qur'ān is the commentary of the Holy Prophet [peace and blessings of Allāh be on him]. There can be no doubt that the person who understood the meaning of the Holy

Qur'ān best was our dear and grand Prophet [peace and blessings of Allāh be on him]. Thus if an interpretation by the Holy Prophet [peace and blessings of Allāh be on him] becomes available, it is the duty of every Muslim to accept it instantly without hesitation, and whoever fails to do this would be guilty of heresy and philosophising.

The **third standard** is interpretation by the companions of the Holy Prophet [peace and blessings of Allāh be on him]. There is no doubt that the companions of the Holy Prophet [may Allāh be pleased with them], were the first heirs of the lights of the Holy Prophet [peace and blessings of Allāh be on him] and of his knowledge, and that they were bestowed great grace by God Almighty and their perception was aided by God for they not only professed but practised.

The **fourth standard** is reflection upon the Holy Qur'ān with one's pure spirit, inasmuch as the Holy Qur'ān has a relationship with purity of spirit. God the Glorious says:

لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ²⁷¹

This means that: A person with a purified heart appreciates the holy insights of the Qur'ān on account of his relationship with the Qur'ān. He recognizes them and smells them and his heart bears witness that this is the true way.

The light of his heart is a good standard for testing the truth. Unless a person is purified in practice and passes through the narrow path through which the Prophets have passed, he should not become a commentator of the Qur'ān out of impertinence and arrogance, for his commentary would be based upon his opinion and such

²⁷¹ al-Wāqī'ah, 56:80 [Publisher]

commentary is forbidden by the Holy Prophet [peace and blessings of Allāh be on him] who has said:

من فسر القرآن برأيه فاصاب فقد اخطأ²⁷²

The **fifth standard** is the Arabic lexicon, but the Holy Qur'ān supplies so many means itself that it is not very necessary to have recourse to the lexicon, though it adds to one's understanding. Sometimes by having recourse to the lexicon attention is drawn to the mysteries of the Holy Qur'ān and a hidden matter is discovered.

The **sixth standard** of appreciating the spiritual system is the physical system, for there is complete accord between the two.

The **seventh standard** is the revelation and visions of the saints. This standard in a way comprises all other standards as the recipient of revelation is a complete reflection of the Prophet whom he follows, and with the exception of Prophethood and new commandments, he is bestowed everything that is bestowed on the Prophet. The certain and true teaching is disclosed to him and he receives everything by way of bounty and favour that is bestowed on the Prophet whom he follows. He does not indulge in conjecture, but speaks having seen and expounds having heard. This way is open for the Muslims for it cannot be that there should be no true heir.

[Barakāt-ud-Du‘ā, Rūḥānī Khazā’in, Vol. 6, pp. 17-21]

It should be remembered that we are not permitted to make any change in the text or sequence of any verse in the Word of God, except when the Holy Prophet [peace

²⁷² He who interprets the Qur'ān on the basis of his opinion is in error, even if he should put forward a commentary which he considers right. [Publisher]

and blessings of Allāh be on him] himself should have done so and it can be proved that he did so. In the absence of such proof we cannot disturb the sequence of the Holy Qur'ān, nor can we add anything to it. If we do so, we would be guilty of an offence and would be accountable for it.

[Itmām-ul-Ḥujjah, Rūḥānī Khazā'in, Vol. 8, p. 291]

Ten Systems of Roots in the Holy Qur'ān

It should be remembered that the **Holy Qur'ān** is comprehensive of ten systems of roots:

1. The system in which the existence of God and arguments in support of it, and such Divine attributes, names, actions, ways and habits are set out as are special to the Being of Allāh, the Glorious; also those phrases which relate to His perfect praise regarding His glory, beauty and greatness.
2. The system which is comprehensive of the Unity of God and arguments in support of it.
3. The system in which the qualities and actions, and conduct and habits, and spiritual and physical conditions are manifested by creatures in the presence of God Almighty in accord with His pleasure or contrary to it.
4. The system which contains complete guidance from God concerning admonitions and the teaching of moral qualities and doctrines, and the rights of God and the rights of His creatures, and wise knowledge, and limits and commandments, and directions and prohibitions, and verities and insights.

5. The system which expounds what is true salvation and what are the true means of achieving it and what are the signs and conditions of the believers and of those close to God who have achieved salvation.
6. The system that sets out what is Islām and what is disbelief, and what is *shirk*, and arguments in support of Islām, and answers to objections.
7. The system which refutes all the false doctrines of the opponents of Islām.
8. The system that comprises warnings and good news, promises and sanctions, world of the hereafter and miracles, illustrations and prophecies which foster faith, and such stories as serve to admonish, warn or convey good news.
9. The system that comprises the life history and holy qualities of the Holy Prophet [peace and blessings of Allāh be on him] and his excellent example, and the arguments in support of his Prophethood.
10. The system that sets forth the qualities of the Holy Qur'ān and its effects and its characteristics.

These are the ten systems which are found in the Holy Qur'ān in their perfection like ten circles. In these ten circles, God Almighty has made use of such pure and distinct roots that sane reason immediately testifies that this complete and perfect system of roots was appointed in the Arabic language for the service of the Qur'ān. That is why this system of roots is in full accord with the educative system of the Holy Qur'ān, which is complete and perfect. The system of roots of other languages is not in accord with the educative systems of those books which

are called Divine, and which are said to have been revealed in those languages; nor are the ten circles mentioned above found in those books. It is one of the strong proofs of the deficiency of those books that they are deprived of the necessary circles, and that the roots of the language have not been able to keep company with the teaching of those books. The reason for this is that those books are not the **real books**, and served only a temporary purpose. There is **only one real Book which came into the world** which was to serve the welfare of mankind for ever. It was revealed with the ten perfect circles, and its system of roots is in accord with its **educative** system, and every one of its **ten circles** is accompanied by its system of roots according to its natural quantity and values in which distinct roots are appointed for the manifestation of Divine attributes, and for the explanation of four types that have been mentioned, and for every circle of teaching a perfect circle of roots is available.

[Minan-ul-Rahmān, Rūhānī Khazā'in, Vol. 9, pp. 150-152, footnote]

No Verity Left out of the Holy Qur'ān

It is my faith that the Holy Qur'ān is perfect in its teaching and that there is no verity that has been left out of it, as Allāh, the Glorious, has said:

وَكُنَّا لِنَدْعُكَ عَلَىٰ كِتَابٍ رَبِّبْنَا نَا رَّحْمٰلٌ شَيْءٍ ۚ²⁷³

We have sent down to thee the Book which is an exposition of everything;

and again:

²⁷³ al-Naḥl, 16:90 [Publisher]

مَا فَزَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ ۗ 274

We have not left out anything from the Book.

But I also believe that it is **not the function of every Maulavī** to set forth from the Holy Qur'an all religious matters and to expound all its details according to the Divine design. This is the function especially of those who have been helped with Divine revelation by way of Prophethood or great saintliness. For those people who not being recipients of revelation are not competent to expound Qur'anic insights, the only straight way is that without attempting to interpret the Qur'an, they should unhesitatingly accept all the teachings which have been handed down by tradition. Those who are illumined with the light of saintly revelation are included *among the purified*. Regarding them it is the way of Allāh that from time to time He discloses to them the hidden fine points of the Holy Qur'an and makes it clear to them that the Holy Prophet [peace and blessings of Allāh be on him] has not put forth any extra teaching on his own and that the true *Aḥādīth* only set forth the details of the principles and directives contained in the Holy Qur'an. By being vouchsafed this insight, the miracle of the Holy Qur'an is manifested to them and the truth of those verses becomes clear to them in which Allāh, the Glorious, says that nothing has been left out from the Holy Qur'an.

[al-Ḥaq Mubaḥatha Ludhiāna, Rūḥānī Khazā'in, Vol. 4, pp. 80-81]

The purport of this verse is that:

هُوَ الَّذِي بَعَثَ فِي الْأُمَمِينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ

²⁷⁴ al-An'ām, 6:39 [Publisher]

وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ ²⁷⁵

The Holy Qur'ān has two great purposes for achieving which the Holy Prophet [peace and blessings of Allāh be on him] came. One is the wisdom of the Holy Qur'ān, that is to say, its insights and fine points; and the second is the effect of the Holy Qur'ān which purifies the souls.

The safeguarding of the Qur'ān does not mean only that its text should be preserved, for this function was performed in early ages by the Jews and Christians also in respect of their scriptures, so much so, that even the vowel points of the Torah had been calculated. By the safeguarding of the Holy Qur'ān is meant both the safeguarding of the text and the safeguarding of the benefits and effects of the Qur'ān, and that can only be done in accord with Divine practice, if from time to time deputies of the Holy Prophet [peace and blessings of Allāh be on him] should appear who should enjoy all the bounties of Messengership by way of reflection, and who should be bestowed all the blessings which are bestowed upon the Prophets. This is indicated in the verse:

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ
 كَمَا اسْتَخْلَفَ الَّذِينَ مِن قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَ
 لَيَجْعَلَنَّ لَهُم مِّنْ بَعْدِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَمَن كَفَرَ
 بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ²⁷⁶

²⁷⁵ al-Jumu‘ah, 62:3 [Publisher]

²⁷⁶ ‘Allāh has promised to those among you who believe and do good works that He will surely make them Successors in the earth, as He made Successors from among those who were before them; and that He will surely establish for them their religion which He has chosen for them; and that He will surely give them in exchange security and peace after their fear. They will worship Me and they will not associate anything with Me. Then whoso is ungrateful after

This verse is explanatory of the other verse:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ²⁷⁷

and furnishes the reply to the question how will the Qurʾān be safeguarded? God Almighty says that He will from time to time send successors of the Holy Prophet [peace and blessings of Allāh be on him].

[Shahādāt-ul-Qurʾān, Rūḥānī Khazāʾin, Vol. 6, pp. 338-339]

Holy Qurʾān Possesses all True Signs of Divine Books

The certain and perfect and easy means whereby without any trouble, labour, obstruction, doubt, suspicion, error, or omission, true principles together with the arguments in support thereof, might be discovered with complete certainty, is the Holy Qurʾān. There is no other book or other means through which this great object might be achieved.

[Brāhīn-e-Aḥmadiyya, Rūḥānī Khazāʾin, Vol. 1 p. 77]

Now, O friends! I will describe to you the distinctive sign which sane reason has appointed for the recognition of a revealed Book is to be found only in the Holy Book of God Almighty, which is the Holy Qurʾān. In this age all those qualities which should be found as a distinctive sign of God's Book are absent in other books. It is possible that they might have possessed those qualities in an earlier age, but they do not possess them now, and though, for the reason that we have set out, we regard them as revealed, yet even if they are revealed, in their

that, they will be the rebellious.’—al-Nūr, 24:56 [Publisher]

²⁷⁷ ‘We Ourselves have sent down this Reminder and We shall surely safeguard it.’—al-Hijr, 15:10 [Publisher]

present condition they are not of any use. They are like a citadel which is empty and in ruins, and bereft of all wealth and military strength.

[Chashma-e-Ma'rifat, Rūhānī Khazā'in, Vol. 23, p. 402]

If an opponent of Islām should object that to hold the Holy Qur'ān as being better and superior to all revealed Books would mean that other revealed Books are of an inferior quality, while they are the word of the same One God, and there cannot be superiority and inferiority between them, the answer would be that from the point of view of revelation all Books are doubtlessly equal, but some are superior to others on account of the quantum of their contents and the perfection of matters relating to the faith contained therein. From this point of view, the Holy Qur'ān is superior to all Books inasmuch as other Books do not contain as much of these matters as are necessary for perfecting the religion, as, for instance, questions relating to the Unity of God, and the negation of all types of *shirk*, and remedies for spiritual ills, and arguments for the rejection of false religions, and the proof of true doctrines, that are set out forcefully in the Holy Qur'ān.

[Brāhīn-e-Aḥmadiyya, Rūhānī Khazā'in, Vol. 1, p. 74, footnote 2]

Unity of God in the Holy Qur'ān vs. the Torah

The claim of the Christian missionaries that the Qur'ān does not set forth anything new on the Unity of God and on Divine commandments which is not contained in the Torah, is altogether false. An ignorant person reading the Torah might fall into the error that it sets forth the Unity of God, and directions with regard to worship, and the rights of mankind, and that there is nothing new which has been set out in the Qur'ān, but only a person who has not pondered the Word of God would fall into this error.

There is a great part of matters Divine that finds no mention in the Torah; for instance, it does not mention the finer stages of the Unity of God. The Qur'ān discloses that the Unity of God does not mean merely that we should not worship idols, or human beings, or animals, or the elements, or heavenly bodies or satans, but that the Unity of God has three stages.

The first stage of the Unity of God is for the common people who desire to be delivered from the wrath of God Almighty.

The second stage is for those who desire to be closer to God than the common people.

The third stage is for those special ones who desire to achieve closeness to perfection.

The first stage is that no one should be worshipped except God, and that one should refrain from the worship of everything that is limited and created, whether it is on the earth or in heaven.

The second stage of the Unity of God is that in one's own affairs and in the affairs of others, God Almighty should be regarded as the true force and that means should not be so emphasised as to become associates of God. For instance, to say that had it not been for X one would have suffered a certain loss, or that if it had not been for Y, one would have been ruined, would amount to *shirk*, if by such pronouncements it is meant that X and Y truly possess some power.

The third stage of the Unity of God is to exclude the desires of one's ego from one's love of God Almighty and to devote oneself entirely to His Greatness.

Such Unity of God is not to be found in the Torah. Also

there is no mention of salvation or hell in the Torah, except some slight indications here and there. In the same way, there is no detailed mention in the Torah of the perfect attributes of God Almighty. Had the Torah contained any *Sūrah* like the one in the Holy Qur'ān:

قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ الصَّمَدُ ۝ لَمْ يَلِدْ ۝ وَلَمْ يُولَدْ ۝
وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ۝²⁷⁸

then perhaps the Christians might have refrained from the worship of a creature. Also the Torah has not set forth the degrees of rights but the Qur'ān has set forth this teaching also in perfection. For instance, it says:

إِنَّ اللَّهَ بِأُمَّرٍ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ²⁷⁹

Allāh enjoins equity, benevolence and graciousness between kindred.

This means that our sympathy with mankind should be prompted by natural eagerness and not by any motive of seeking acknowledgement, as for instance, a mother has sympathy for her child. The Torah also fails to establish the existence of God and His Unity and His perfect attributes on the basis of reason, but the Holy Qur'ān has established all these doctrines and the need of revelation and Prophethood with arguments based on reason, and by stating everything in a philosophic way, has made it easy for seekers after truth to appreciate it. These arguments are put forth in such an excellent manner in the Holy Qur'ān that it is not within anyone's power, for instance, to put forth any argument on the existence of God which

²⁷⁸ 'Proclaim: He is Allāh, the Single Allāh, the Self-Existing and Besought of all. He begets not nor is He begotten; and there is no one like unto Him.'—al-Ikhlās, 112:2-5 [Publisher]

²⁷⁹ al-Naḥl, 16:91 [Publisher]

is not contained in the Qur'ān.

A strong argument in support of the need of the Holy Qur'ān is that all the previous Books beginning with the Torah and ending with the Gospel are addressed to a particular people, namely, the children of Israel and state in clear words that the directions contained in them are not for the general benefit, and are limited to the children of Israel. But the Holy Qur'ān aims at the reform of the whole world and is not addressed to any particular people but states plainly that it has been revealed for the benefit of the whole of mankind and that the reform of everyone is its purpose.

[Kitāb-ul-Bariyyah, Rūḥānī Khazā'in, Vol. 13, pp. 83-85]

The Holy Qur'ān vs. the Gospels (Urdū Poem)

O Christians! Come this way;
See the light of the True God, and find the true path.

Can you show us in the Gospels
The numberless qualities present in the Qur'ān?

Remember! There is the Creator above you,
Do not just go about misleading His creation.

How long will you continue to love falsehood,
Do try truthfulness for a change.

People! Have some fear of God,
Have some modesty before Him.

The pleasures and delights of this life are not forever;
Dears! This is not a place to live in forever.

No one has ever stayed here forever.
Nor is this an eternal world....

My dear people, listen! Without the Qur'ān,
Man can never find the True God.

Those who have no knowledge of this Light,
Cannot behold the Beloved.

The influence of the *Furqān* is indeed marvellous:
It turns one into a lover of the Beloved God....
Hear from me of the beauty of the charming beloved;
Hear from me the charm of its beautiful countenance.

If you do not have eyes, at least you have ears;
If not, it might as well serve as a trial for you.

[Brāhīn-e-Aḥmadiyya, Rūhānī Khazā'in Vol.1, pp. 298-300]

The Qur'ān is filled with deep wisdom. In all its teachings and in its instructions with regard to true virtue it goes beyond the Bible. The lamp for beholding the true and unchangeable God is in the hand of the Qur'ān. **Had the Qur'ān not come**, God knows how many creatures might have been worshipped in the world. So all praise is due to God that the Unity of God which had disappeared from the world, has been re-established by the Qur'ān.

[Toḥfah Qaişariyyah, Rūhānī Khazā'in, Vol. 12, p.282]

Holy Qur'ān brings full accord between Science and Religion

The Holy Qur'ān is a Book so **full of wisdom** that it has brought out the **accord between the principles** of spiritual medicine, that is to say, the principles of religion which are truly spiritual medicine, and physical medicine, and this accord is so fine that it opens the **doors** of hundreds of insights and verities. It is only that person who can interpret the Holy Qur'ān truly and perfectly, who ponders the principles laid down by the Holy Qur'ān in the light of the system of physical medicine. On one occasion I was shown in a vision some books of expert physicians which contained a discussion of the principles

of physical medicine, among which was included the book of the expert Physician Qarshī, and it was indicated to me that these Books contained a commentary on the Holy Qur'ān. This shows that there is a deep relationship between the science of bodies and the science of religion and that they confirm each other. When I looked at the Holy Qur'ān, keeping in mind the books that dealt with physical medicine, I discovered that the Holy Qur'ān sets out in an excellent manner the principles of physical medicine.

[Chashma-e-Ma'rifat, Rūḥānī Khazā'in, Vol. 23, pp. 102-103]

Holy Qur'ān – the Universal Book

The Book that would have been revealed at the beginning of creation could not, according to reason, be a perfect Book. It would be like a teacher who teaches children the alphabet. It is obvious that for such elementary instruction, no great ability is needed. When human experience increased and man fell into many errors, detailed instruction became necessary especially when the darkness of error became widespread and human souls became involved in diverse types of intellectual and practical misguidance. At that time a superior and perfect teaching was needed and that came in the Holy Qur'ān. In the beginning instruction of a high grade was not needed for human souls were simple and no darkness or misguidance had settled on them. Superior teaching was needed in the book which appeared at the time of extreme misguidance and came for the reform of the people whose false doctrines had become confirmed and whose evil conduct had become a habit.

[Chashma-e-Ma'rifat, Rūḥānī Khazā'in, Vol. 23, p. 70, footnote]

It is true that man was bestowed a revealed Book in the beginning of creation, but that Book was not the Vedās. To attribute the current Vedās to God Almighty, is to offer an **insult** to the Holy Being. If it is asked why was only one **revealed Book** given to mankind in the beginning and why was not each people given a separate book, the answer is that in the beginning mankind's number was small and they did not amount even to a people, and one Book was sufficient for them. When mankind spread over the earth and the dwellers of each region of the earth became a people, and on account of long distances one people ceased to be in touch with another, Divine wisdom demanded that at such time there should be separate **Messengers** and **revealed Books** for different peoples, and so it came about. When mankind increased in numbers still more and communications were established, and means of communication became available, and it became known that different parts of the earth were inhabited by man, and God Almighty determined that they should all be made one people, and should be gathered together after their dispersal, God sent **one Book** for all regions. In this Book it was commanded that as it reached different parts of the world, it should be accepted and believed in. **That Book is the Holy Qur'ān** which has been revealed to establish a relationship between different regions.

The books that were revealed before the Qur'ān were confined to one people each. Books and Messengers appeared among the Syrians, Persians, Indians, Chinese, Egyptians and Romans and they were each confined to one people and were not concerned with the others. Last of all came the Holy Qur'ān which is a **universal Book** and is not for any one people, but for all peoples. It came

for a **people** who were henceforth to become one. Now means have become available which are bestowing a **unity** upon different peoples. Mutual intercourse which is at the root of converting mankind into one people has become so easy that a journey that used to take years can now be accomplished within a few days, and such facilities have become available for communication that news that took a year to travel from one far country to another can now be transmitted within an hour. **So great a revolution** is in progress, and the river of **culture** is flowing in such manner, that it appears obvious that God Almighty has determined that all the peoples who are scattered in the earth should be **made into one people** and that those who had been separated over thousands of years might now come together. This is intimated in the Holy Qur'ān and the Holy Qur'ān alone claims that it has **come for all the peoples of the world**, as it is said:

قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا²⁸⁰

Proclaim to the people: "I am Allāh's Messenger to you all".

Again it is said:

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ²⁸¹

I have sent thee as a mercy for all the peoples.

And it is said:

يَبْكَوْنَ لِلْعَالَمِينَ نَذِيرًا²⁸²

We have sent thee so that thou shouldst be a Warner for all peoples.

²⁸⁰ al-A‘rāf, 7:159 [Publisher]

²⁸¹ al-Anbiyā’, 21:108 [Publisher]

²⁸² al-Furqān, 25:2 [Publisher]

I declare with all the emphasis at my command, that no revealed Book made this claim before the Holy Qur'ān. Each confined its message to its own people. Even the Prophet who was deified by the Christians affirmed: “I have not been sent but to the lost sheep of Israel.”²⁸³

The conditions of the world also bear testimony that the claim of the Holy Qur'ān of a **universal message** was timely for at the time of the advent of the Holy Prophet [peace and blessings of Allāh be on him], the door of general propagation of the truth had been opened.

[Chashma-e-Ma'rifat, Rūḥānī Khazā'in, Vol. 23, pp. 74-77]

Safeguarding of the Holy Qur'ān

There is a promise in the Holy Qur'ān that God would safeguard Islām at the time of trials and dangers as is said:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ²⁸⁴

According to this promise God Almighty safeguarded His word in four ways. First, by means of those who have committed the Holy Qur'ān to memory, its text and sequence were safeguarded. In each century there have been hundreds of thousands of people who had committed this Holy Word to memory and thus safeguarded it in such a way that if they were asked about one word they could recite its context. In this way, the Holy Qur'ān was safeguarded against verbal perversion in every age. Secondly, through great divines who were bestowed an understanding of the Qur'ān in every century, who interpreted the Qur'ān with the help of the *Aḥādīth*, and thus

²⁸³ Matthew 15:24 [Publisher]

²⁸⁴ ‘We Ourselves have sent down this Admonition and We shall surely safeguard it.’—al-Hijr, 15:10 [Publisher]

safeguarded the Holy Word of God and its holy teaching against the perversion of its meaning in every age. Thirdly, through scholars who set forth Qur'ānic teachings in the light of reason and thus safeguarded the Holy Word of God against the attacks of short-sighted philosophers. Fourthly, through those upon whom spiritual bounties were bestowed who safeguarded the Holy Word of God in every age against the attacks of those who denied miracles and spiritual insights.

[Ayyām-uş-Şulaḥ, Rūḥānī Khazā'in, Vol. 14, p. 288]

Lest it should be imagined that the Muslims believe that revelation began with Adam and came to an end with the Holy Prophet [peace and blessings of Allāh be on him] and that, therefore, after the Holy Prophet [peace and blessings of Allāh be on him] revelation ceased altogether, it should be remembered that we do not believe like the Hindūs that God's Word was confined to that which He had already disclosed. According to the Islāmīc doctrine God's Word and His knowledge and His wisdom, like His Being, are unlimited. God Almighty has said:

قُلْ لَوْ كَانَ الْبَحْرُ مَدَادًا لَكَلِمَاتِ رَبِّي لَنَفَذَ الْبَحْرُ
تَبْلًا أَنْ تَنْفَدَ كَلِمَاتُ رَبِّي وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا

(Sūrah Khaf, Part Number: 16)

... If the ocean were to be used as ink for transcribing the Words of the Lord, surely the ocean would be exhausted before the Words of my Lord come to an end, even though We augmented it with the like thereof.

We understand the cessation of revelation with the Holy Prophet [peace and blessings of Allāh be on him] in the

²⁸⁵ al-Kahf, 18:110 [Publisher]

sense that though the Word of God is unlimited, yet as the corruption for the reform of which the Word of God descended, and the needs that were fulfilled through revelation were limited, only that much of the Divine Word was revealed as was needed by mankind. The Holy Qur'ān was revealed at a time when all possible needs had become apparent and all moral and doctrinal and verbal matters and human conduct had been corrupted, and all kinds of excesses and vices had reached their limit. Therefore, the teaching of the Holy Qur'ān was all comprehensive. It is in this sense that the law revealed in the Qur'ān is perfect and final, and previous revealed laws are incomplete, as the evils for the reform of which previous revealed Books had come, had not arrived at their climax, but at the time of the revelation of the Holy Qur'ān they had reached their maximum. Now the distinction between the Holy Qur'ān and other revealed Books is that even if those Books had been safeguarded in every way, their teaching being incomplete, a perfect teaching, that is to say, the Holy Qur'ān would have been needed to be revealed; but no other Book is needed after the Holy Qur'ān as there can be nothing beyond perfection.

If it was to be supposed that the true principles of the Holy Qur'ān would be perverted like the Vedās and the Bible and associates would be set up with God Almighty, and the teaching of the Unity of God would be altered and perverted, and that the millions of Muslims who are established on the Unity of God would fall into *shirk* and worship of creatures, then in such case another law would have to be revealed and another Messenger would arrive, but all this supposition is out of the question. The perversion of the teaching of the Holy Qur'ān is not possible as God Almighty has said:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ²⁸⁶

(Sūrah al-Hijr, Part Number: 14)

.... We Ourselves have sent down this Admonition and We shall continue to be its Guardian.

The truth of this prophecy has been demonstrated over 1,300 years. So far, no pagan teaching has found its way into the Holy Qur'an, as it had into previous revealed Books. Nor can reason imagine any such contingency. Millions of Muslims have learned the Holy Qur'an by heart, and thousands of commentaries safeguard its meaning. Its verses are recited in Prayer Services five times a day, and it is read every day. It is being published in all countries in millions of copies, and its teaching being known to every people are factors on the basis of which reason decides that in future any change or perversion in the text of the Holy Qur'an is beyond the range of possibility.

[Brāhīn-e-Aḥmadiyya, Rūḥānī Khazā'in, Vol. 1, pp. 100-102, footnote 9]

Critique of Brahmū Samāj Answered

It is objected that all the verities of Divine knowledge cannot be comprehended in any one Book, then how can it be expected that imperfect books can guide a person to complete understanding?

The answer is that this objection would be worthy of attention if one of the Brahmū Samājists were to put forward on the basis of his reason some new verity relating to the recognition of God or other such matter which is not mentioned in the Holy Qur'an. In such case the Brahmū Samājists could claim with pride that all the

²⁸⁶ al-Hijr, 15:10 [Publisher]

verities relating to the hereafter and to the recognition of God are not comprised in the revealed Book, and that such and such a verity has been left out which they have discovered. If they were to do so, they might succeed in misguiding some ignorant persons. The Holy Qur'ān claims:

مَا قَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ ۚ 287

(Part Number: 7)

... That is to say: No verity relating to Divine knowledge which is needed by man has been left out from the Holy Qur'ān.

Again it is said:

يَسْلُوْا صُحُفًا مُتَّطَهَّرَةً ۚ فِيهَا كُتِبَ قِيَمَةٌ ۚ 288

(Part Number: 30)

.... That is to say: The Messenger of God recites holy scriptures comprising all perfect verities and the knowledge granted to people of the earlier ages and those of the latter days.

Again it is said:

كَتَبَ أَحْكَمَتْ آيَاتُهُ ثُمَّ فُصِّلَتْ مِنْ لَدُنْ حَكِيمٍ خَبِيرٍ ۚ 289

(Part Number: 11)

.... This means that: This Book has two qualities: one is that the All-Wise One has set it out in a firm and well-argued manner, that is to say, in the way of wisdom and not merely as a story; and, secondly, it sets forth all that is needed about the hereafter.

Again it is said:

287 al-An'ām, 6:39 [Publisher]

288 al-Bayyinah, 98:3-4 [Publisher]

289 Hūd, 11:2 [Publisher]

رَتَّهُ لِقَوْلٍ فَضْلٌ ۝ وَمَا هُوَ إِلَّا هَزْلٌ ۝²⁹⁰

That is to say: This Book resolves all the contentions that might arise with regard to the hereafter and is not just vain talk.

Again, it is said:

وَمَا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ إِلَّا لِلتَّبَيِّنِ لَكُمْ أَلَّذِي اخْتَلَفُوا فِيهِ
وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ²⁹¹

(Part Number: 14)

.... That is to say: This Book has been revealed so that the differences that have been created by defective reasoning, or by deliberate excess, may be removed and the straight path might be indicated for the believers. There is also an indication here that the mischief that has been wrought by differences in human compositions can be set right only by the Word which is free from all defects. It is obvious that he who has been misled by words can be brought to the straight path only through the Divine Word. Indications contained in the law of nature cannot decide between differences of composition, nor can they convince a misguided one of his error. If a judge does not record the pleas of the plaintiff nor meets the objections of the defendant with strong arguments, then how is it possible that the parties should discover the answer to their questions, objections and pleas in the hints contained in his judgement, and how can a final judgement be propounded on the basis of confused hints which do not satisfy either side? In the same way, the commandments of God are conclusively established to the satisfaction of His servants when He informs them of

²⁹⁰ al-Tāriq, 86:14-15 [Publisher]

²⁹¹ al-Naḥl, 16:65 [Publisher]

their error into which they have fallen by the false statements of people, through His perfect and true speech, and makes known to them their falling into misguidance by a reasoned and clear statement, so that if they do not mend their ways even after being informed and do not give up their error, they might be condemned to chastisement. Would it be just on the part of God Almighty that He should seize a person as an offender and should be ready to punish him, without proving the error of his arguments in support of his innocence by a clear statement removing his doubts by His express Words?

Perfect System of guidance of the Holy Qur'ān

Again it is said:

هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ ²⁹²

(Part Number: 2)

... This means that: The Holy Qur'ān has three qualities. First, it guides people to the knowledge of the faith that had disappeared. Secondly, it sets forth the details of such knowledge as had been briefly stated. Thirdly, it sets forth the decisive word concerning matters over which differences had arisen and thus distinguishes between truth and falsehood.

Concerning the comprehensiveness of the Qur'ān it is said:

وَكُلَّ شَيْءٍ فَصَّلْنَاهُ تَفْصِيلًا ²⁹³

(Part Number: 15)

... Meaning that: All knowledge of faith has been set out in detail in this Book and it points out those means and teaches that perfect knowledge which should lead man not only to partial progress but to full development.

²⁹² al-Baqarah, 2:186 [Publisher]

²⁹³ Banī Isrā'īl, 17:13 [Publisher]

Again it is said:

وَوَدَّعَلْنَا عَلَيْكَ الْكِتَابَ تَزْيِينًا كُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَىٰ لِلْمُسْلِمِينَ²⁹⁴

(Part Number: 14)

Meaning that: This Book has been revealed so that every religious verity might be plainly stated and this perfect statement might prove the means of guidance and mercy for those who submit wholly to God.

Then it is said:

الَّذِينَ كَفَرُوا أَتَوَّابُونَ²⁹⁵ كَتَبْنَا إِلَيْكَ لِنُخْرِجَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ

(Part Number: 13)

.... This means that: We have revealed this magnificent Book to you, so that you may move people out of darkness into light. This is an indication that the Holy Qur'an removes every kind of doubt that passes through a man's mind and puts down false notions, and bestows the light of perfect understanding; that is to say, it bestows all the insights and verities that are needed for turning to God Almighty and believing in Him.

Again it is said:

مَا كَانَ حَدِيثًا يُفْتَرَىٰ وَلَكِنْ تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ كُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ²⁹⁶

(Part Number: 13)

.... This means that: The Qur'an is not a Book which could be composed by man. The signs of its truth are patent for it establishes the truth of previous Books, meaning that the prophecies contained in the previous Books concerning the Holy Qur'an have been fulfilled by

²⁹⁴ al-Naḥl, 16:90 [Publisher]

²⁹⁵ Ibrāhīm, 14:2 [Publisher]

²⁹⁶ Yūsuf, 12:112 [Publisher]

its being revealed. Also the Qur'ān has supplied the arguments in support of true doctrines which had not been set forth in previous books and thus carried their teaching to perfection. In this manner the Qur'ān proved the truth of the previous books, which also establishes its own truth. It is a sign of its truth that it sets forth every religious verity and states all those matters which are necessary for perfect guidance. This is a sign of its truth inasmuch as it is beyond the power of man that his knowledge should be so comprehensive that no religious verity and fine truth should be left out of it.

In these verses God Almighty has clearly stated that the Holy Qur'ān is comprehensive of all verities and this is a very strong argument in support of its truth. Centuries have passed after this claim of the Holy Qur'ān, but no Brahmū or any other has come out to contest it. It is obvious that, without setting forth any new verity that might have been left out of the Holy Qur'ān, to put forward false notions like the insane which have no reality, is strong proof that such people do not desire to seek the truth like the righteous, but to please their evil-directing selves they are seeking ways whereby they should be freed from God's holy commandments and from God Himself. For procuring such freedom they turn away from the true Book of God, the truth of which is brighter than the sun, and they neither discuss any matter in the spirit of scholarship, nor listen to anything said by the other side. They should be asked when did anyone present a religious verity in opposition to the Qur'ān and found no answer from the Qur'ān? For 1,300 years the Holy Qur'ān has claimed that all religious verities are comprised in it. Then how vile it is that without a test such a grand Book should be held to be defective, and

what kind of arrogance is it neither to admit the claim of the Holy Qur'an nor to refute it? The truth is that though their lips sometimes utter the name of God, their hearts are filled with the filth of the world. If they start a religious discussion they do not continue it till the end and cut it short lest a truth should be manifested. Then they describe this perfect Book as defective which proclaims:

أَلَيْسَ مَا كَمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي ²⁹⁷

(Part Number: 6)

.... This day, by revealing this Book, I have perfected your religion for your benefit, and have completed all My favours for the believers.

Have you no fear of God? Will you go on living like this? Will your false mouths not be cursed one day by God? If you think that you have discovered a high verity after great labour, and research and you falsely assume that the Holy Qur'an has failed to mention it, we call upon you to put aside everything else and present that verity to us so that we might exhibit it to you from the Qur'an.

[Brāhīn-e-Aḥmadiyya, Rūḥānī Khazā'in, Vol. 1, pp. 223-227, footnote 11]

In Praise of the Holy Qur'an

Beauty of the Holy Qur'an (Urdū Poem)

The grace and beauty of the Qur'an
Is the light and life of every Muslim;
The moon is the beloved of others,
Our beloved is the Qur'an.

I searched everywhere,
Its peer could not be found;
Why, after all, should it not be unique:

²⁹⁷ al-Mā'idah, 5:4 [Publisher]

It is the Holy Word of the Gracious Lord.

Every word in it is a living
And everlasting spring;
No orchard has such quality,
Nor is there a garden like it.

The Word of the Gracious God
Has no equal;
Be it a pearl from Ummān,
Or a ruby from Badakhshān.

How can the word of man
Equal the world of God?
There is divine power; here is helplessness;
The difference is so obvious!

In knowledge and eloquence,
How can man equal Him;
Before Whom even the angels
Confess ignorance.

Even the tiny leg of an insect,
Man can never create;
How is it possible for him
To create the Light of God?

O people, have some regard
For the grandeur of the Great Lord;
Hold your tongues now
If you have even a hint of faith.

To consider someone equal to God
Is an act of great infidelity;
Have some fear of God, dears!
What a lie and calumny this is!

If you accept the Unity of God,
Why are your hearts full of polytheism?
What veils of ignorance

Have enveloped your hearts!
 You are indeed guilty of an error;
 Desist! if you have any fear of God.

I bear no ill will to you, brothers,
 This is only a humble advice;
 My heart and life are an offering
 For anyone who has a pure heart.

[Brāhīn-e-Aḥmadiyya, Rūḥānī Khazā'in Vol. 1, pp. 198-204]

To: Light of the Furqān (Urdu Poem)

The light of the *Furqān*²⁹⁸
 Is the brightest of all lights;
 Holy is He from Whom
 This river of spiritual light issued forth.

The tree of faith in divine unity
 Was about to wither away;
 All of a sudden, this pure spring
 Gushed forth from the unseen.

O Allāh! Your *Furqān* is a universe in itself;
 It contains everything that was ever needed.

We searched the whole world,
 We rummaged through all the shops;
 But we found only this one goblet
 Containing the true knowledge of the Divine.

The similitude of this light cannot be found
 In the whole wide world;
 For it is unique in every thing,
 And matchless in every quality.

At first we thought that the *Furqān*
 Is like the rod of Moses;

²⁹⁸ *Furqān* means: 'The one which makes distinction between truth and falsity'. It is another name for the Holy Qur'ān. [Translator]

Then when we reflected further,
And found every word to be a Messiah.

Blind as they are,
It is their own fault;
Otherwise this light has shone
As brightly as a hundred suns.

How pathetic is the life
Of the people in this world,
Whose hearts remained blind
Even in the presence of this Light.

[Brāhīn-e-Aḥmadiyya, Rūḥānī Khazā'in Vol.1, pp. 305-306]

Source of Verities and the Sun of Truthfulness (Persian Poem)

Out of the holy light of the Qur'ān broke the bright day;
And the spring breeze started blowing upon the buds of
the hearts.

The shining sun does not have this light and brightness;
And such charm and grace the moon has never
possessed.

Joseph was cast into the pit alone;
Whereas this Joseph²⁹⁹ has pulled many a people out of
the pits.

From the Orient of Knowledge, it has brought forth
hundreds of verities;
The profile of the young and tender crescent is arched
because of its great delicacy.

Do you know how excellent is the quality of knowledge
it contains?

²⁹⁹ Joseph is renowned for his beauty. The purport of this couplet is that the Holy Qur'ān—this our Joseph—is not only a great beauty in itself, but it also is a saviour, whereas the man Joseph, despite his beauty, could not save himself from being thrown into a pit. [Translator]

It is heavenly honey dripping from the revealed word of
God.

When this sun of truthfulness appeared in the world;
Every owl that worshipped darkness, retreated into its
hideout.

No one can experience certainty in this world;
Except the one who takes refuge in its countenance.

He who is blessed with its knowledge, becomes a
treasure of knowledge;
He who is not aware of it, is like the one who knows
nothing of the world.

The rain of the grace of the Gracious Lord comes to
welcome such a one;
Unlucky is he who forsakes it and runs after others.

Inclination towards sin is nothing but a satanic taint;
Only him I consider human, who gets rid of all
mischief.

O mine of beauty, I know of your origin;
You are the light of the God Who created the universe.

I have nothing to do with any one else, you alone are
my beloved;
We have received your light from Him Who listens to
entreaties.

[Brāhīn-e-Aḥmadiyya, Rūḥānī Khazā'in Vol.1, pp. 304-305]

Revelation from God (Persian Poem)

With the Divine word, the dawn of truth has broken;
The eye that has not seen those holy scriptures has seen
nothing.

The castle of my heart is filled with the fragrance of that
musk;
The beloved, who had left us, has returned.

The eye which does not partake of the light of the
Furqān;

I declare in the name of God, that it will never be
redeemed of its blindness.

The one who seeks the Divine garden but leaves the
Qur'ān aside;

We can swear that he has never even smelled its
fragrance.

I do not compare even with sun the light which I see;
Hundreds of suns encircle it in humility.

Unfortunate and benighted are the people,
Who turn their backs upon this light because of their
self-conceit.

[Brāhīn-e-Aḥmadiyya, Rūḥānī Khazā'in Vol. 1, p. 335]

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