



BARĀHĪN-E-  
AḤMADIYYA



*Arguments in Support of the Divine Origin of  
the Holy Quran & the Prophethood of  
the Holy Prophet Muhammad<sup>sa</sup>*

PART IV



HADRAT MIRZA GHULAM AHMAD  
OF QADIAN

*The Promised Messiah and Mahdi<sup>as</sup>*



## BARĀHĪN - E - AḤMADIYYA

Ḥaḍrat Mirza Ghulam Ahmad<sup>as</sup> of Qadian claimed to be the same Promised Messiah and Mahdi that the Holy Prophet Muhammad<sup>saw</sup> prophesied would come to rejuvenate Islam and restore its original lustre.

During his early life, Mirza Ghulam Ahmad<sup>as</sup> saw a dream in which he handed a book of his own authorship to the Holy Prophet<sup>saw</sup>. As soon as the book touched the Holy Prophet's blessed hand, it transformed into a beautiful, honey-filled fruit which was then used to revive a dead person lying nearby.

The Promised Messiah<sup>as</sup> was inspired with the following interpretation:

Allah the Almighty then put it in my mind that the dead person in my dream was Islam and that Allah the Almighty would revive it at my hands through the spiritual power of the Holy Prophet, peace and blessings of Allah be upon him.

It is this very book—*Barāhīn-e-Aḥmadiyya*—which is to be instrumental in revitalizing Islam in the latter days in accordance with the grand prophecy of the Holy Prophet<sup>saw</sup>. Its subject matter is of universal importance and, as such, it will prove to be a source of lasting value for all readers. The significance of *Barāhīn-e-Aḥmadiyya* cannot be overstated.



# BARĀHĪN-E-AḤMADIYYA





# Barāhīn-e-Aḥmadiyya

*Arguments in Support of  
the Divine Origin of the Holy Quran &  
the Prophethood of the Holy Prophet Muhammad<sup>saw</sup>*

*by*

Ḥadrāt Mirza Ghulam Ahmad

*The Promised Messiah and Mahdi<sup>as</sup>,  
Founder of the Ahmadiyya Muslim Community*

*Published under the auspices of Ḥadrāt Mirza Masroor Ahmad,  
Imam and Head of the Worldwide Ahmadiyya Muslim Community,  
Fifth Successor to the Promised Messiah<sup>as</sup>,  
may Allah the Almighty help him with His powerful support*

ISLAM INTERNATIONAL PUBLICATIONS LTD.

Barāhīn-e-Aḥmadiyya—Part IV  
*Arguments in Support of the Divine Origin of the Holy Quran and  
the Prophethood of the Holy Prophet Muhammad<sup>saw</sup>*

Written by Ḥaḍrat Mirza Ghulam Ahmad  
The Promised Messiah and Mahdi, peace be on him,  
Founder of the Ahmadiyya Muslim Community

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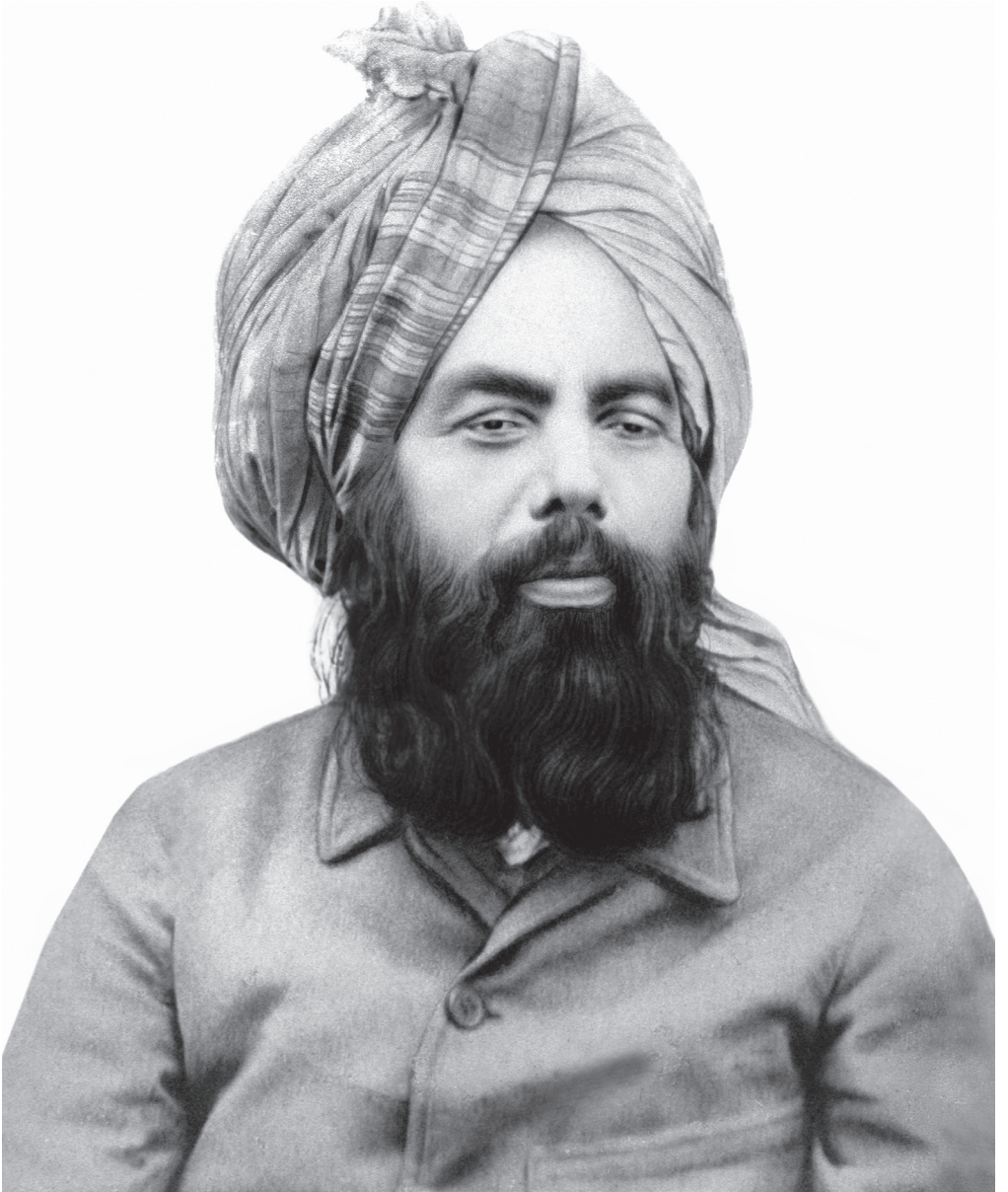
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**Hadrat Mirza Ghulam Ahmad of Qadian**  
*The Promised Messiah & Mahdi<sup>as</sup>*



## ABOUT THE AUTHOR

Ḥaḍrat Mirza Ghulam Ahmad<sup>as</sup> was born in 1835 in Qadian, India. From his early life, he dedicated himself to prayer, and the study of the Holy Quran and other scriptures. He was deeply pained to observe the plight of Islam, which was being attacked from all directions. In order to defend Islam and present its teachings in their pristine purity, he wrote more than ninety books, thousands of letters, and participated in many religious debates. He argued that Islam is a living faith, which can lead man to establish communion with God to achieve moral and spiritual perfection.

Ḥaḍrat Mirza Ghulam Ahmad<sup>as</sup> started experiencing divine dreams, visions, and revelations at a young age. In 1889, under divine command, he started accepting initiation into the Ahmadiyya Muslim Community. The divine revelations continued to increase and he was commanded by God to announce that God had appointed him to be the same Reformer of the Latter Days as prophesied by various religions under different titles. He claimed to be the same Promised Messiah and Mahdi whose advent had been prophesied by the Holy Prophet Muhammad<sup>saw</sup>. The Ahmadiyya Muslim Community is now established in more than 200 hundred countries.

After his demise in 1908, the institution of *khilāfat* (successorship) was established to succeed him, in fulfilment of the prophecies made in the Holy Quran and by the Holy Prophet Muhammad<sup>saw</sup>. Ḥaḍrat Mirza Masroor Ahmad<sup>aba</sup> is the Fifth Successor to the Promised Messiah<sup>as</sup> and the present head of the Ahmadiyya Muslim Community.



## PUBLISHER'S NOTE

Please note that, in the translation that follows, words given in parentheses ( ) are the words of the Promised Messiah<sup>as</sup>. If any explanatory words or phrases are added by the translators for the purpose of clarification, they are put in square brackets [ ]. Footnotes given by the publisher are marked '[Publisher]'.

The translators' primary objective was to adhere to the author's original text as strictly as possible. Contemporary nineteenth century lexicons were utilized to precisely define Urdu, Arabic, and Persian words and phrases. To preserve the author's writing style, and particularly his points of emphasis, we have retained his original underlined and bold text styling. However, to facilitate readability for an English speaking audience, punctuation and pauses were inserted as considered necessary, and lengthy paragraphs and sentences were broken into smaller ones. Grammatical rules, literary conventions, and presentation were generally applied in conformity to *The Oxford Guide to Style*.

References to the Holy Quran contain the name of the *sūrah* [i.e. chapter] followed by a chapter:verse citation, e.g. *Sūrah al-Jumu'ah*, 62:4, and count *Bismillāhir-Raḥmānir-Raḥīm* ['In the name of Allah, the Gracious, the Merciful'] as the first verse in every chapter that begins with it.

Where we have included verses from the Bible, all references are taken from the King James Version (KJV).

The following abbreviations have been used:

saw *ṣallallāhu ‘alaihi wa sallam*, meaning ‘peace and blessings of Allah be upon him’, is written after the name of the Holy Prophet Muhammad<sup>saw</sup>.

as *‘alaihis-salām*, meaning ‘peace be on him’, is written after the names of Prophets other than the Holy Prophet Muhammad<sup>saw</sup>.

ra *raḍiyallāhu ‘anhu/‘anhā/‘anhum*, meaning ‘may Allah be pleased with him/her/them’, is written after the names of the Companions of the Holy Prophet Muhammad<sup>saw</sup> or of the Promised Messiah<sup>as</sup>.

rta *rahmatullāh ‘alaihi/‘alaihā/‘alaihim*, meaning ‘may Allah shower His mercy upon him/her/them’, is written after the names of those deceased pious Muslims who are not Companions of the Holy Prophet Muhammad<sup>saw</sup> or of the Promised Messiah<sup>as</sup>.

aba *ayyadabullāhu Ta‘āla binaṣrihil-‘Azīz*, meaning ‘may Allah the Almighty help him with His powerful support’, is written after the name of the present head of the Ahmadiyya Muslim Community, Ḥaḍrat Mirza Masroor Ahmad<sup>aba</sup>, Khalīfatul-Masīḥ V.

Readers are urged to recite the full salutations when reading the book. In general, we have adopted the following system established by the Royal Asiatic Society for our transliteration.

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 *ḥ* – a guttural aspirate, stronger than *h*.  
 خ *kh* – pronounced like the Scottish *ch* in *loch*.  
 ذ *dh* – pronounced like the English *th* in *that*.  
 ص *s* – strongly articulated *s*.  
 ض *ḍ* – similar to the English *th* in *this*.  
 ط *ṭ* – 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 similar to the French *r* in *grasseye*, and to the German *r*: It requires the muscles of the throat to be in the ‘gargling’ position to pronounce it.  
 ق *q* – a deep guttural *k* sound.  
 ء ‘ – a sort of catch in the voice.

Short vowels are represented by:

- a* for  $\text{—}^{\text{َ}}$  (like *u* in *bud*).  
*i* for  $\text{—}^{\text{ِ}}$  (like *i* in *bid*).  
*u* for  $\text{—}^{\text{ُ}}$  (like *oo* in *wood*).

Long vowels by:

- $\bar{a}$  for  $\text{—}^{\text{َ}}$  or  $\bar{a}$  (like *a* in *father*).  
 $\bar{i}$  for  $\text{—}^{\text{ِ}}$  or  $\text{—}^{\text{ِ}}$  (like *ee* in *deep*).  
 $\bar{u}$  for  $\text{—}^{\text{ُ}}$  (like *oo* in *root*).

Other vowels by:

- ai* for  $\text{—}^{\text{ِ}}$  (like *i* in *site*).  
*au* for  $\text{—}^{\text{ُ}}$  (resembling *ou* in *sound*).

The consonants not included in the above list have the same phonetic value as in the principal languages of Europe. As noted above, the single quotation mark ‘ is used for transliterating ع which is distinct from the apostrophe ’ used for ء .

We have not transliterated some Arabic words which have become part of English language, e.g. Islam, Quran, Hadith, Mahdi, jihad, Ramadan, and ummah. The Royal Asiatic Society’s rules of transliteration for names of persons, places, and other terms, are not followed throughout the book as many of the names contain non-Arabic characters and carry a local transliteration and pronunciation style.

## FOREWORD

In *Wakālat-e-Taṣnīf*, Rabwah, the English translation of Part IV was initially performed by Raja Ata-ul-Mannan who was assisted by Dhulqarnain Bharwana and Kashif Imran. The late Chaudhary Muhammad Ali, *Wakīlut-Taṣnīf*, Rabwah, was continuously associated with the translation work. In *Wakālat-e-Ishā'at*, Rabwah, a second translation was completed by Mirza Anas Ahmad, M.A., M.Litt., (Oxon.), who also provided extensive consultation and review throughout the process. In addition, a third translation was performed by Syed Ateeq Ahmad of Turkey.

As with Parts I, II, and III, the English rendering of Part IV was reviewed by Additional *Wakālat-e-Taṣnīf* with the help of its English Translation Section (based in the USA). The process of translating and reviewing these spiritual treasures is a formidable challenge. The above-mentioned translations were diligently reviewed and validated against the original Urdu text written by the Promised Messiah<sup>as</sup>. The reviewers also consulted the available published translations in *The Essence of Islam*, *Tadhkirah*, and *Commentary on the Holy Quran, Vol. I—Sūrah Fātiḥah*, thereby benefiting from the pioneering efforts of Ḥaḍrat Chaudhry Muhammad Zafrulla Khan<sup>ra</sup>. Moreover, the instructions given by Ḥaḍrat Khalīfatul-Masīḥ V<sup>aba</sup> during the earlier translations were also implemented. All of this was incorporated into review documents, which presented the primary translation and proposed edits, along with the rationale for suggested revisions and any relevant reference material.

My humble self studied these documents and reviewed them with Abdul-Wahab Mirza, Naser-ud-Din Shams, and Khurram Matin Khan for further revisions. Relevant queries were continually routed to and from the Arabic and Persian Desks in London, and the Research Cell, Wakālat-e-Taṣnīf, and Nazārat Ishā'at in Rabwah, Pakistan.

The entire review process was guided closely by Ḥaḍrat Khalīfatul-Masīḥ V<sup>aba</sup>. My humble self was blessed with the opportunity to seek his guidance, obtain approval of the final translation, and convey his decisions to the reviewers and other departments as necessary. As directed by Ḥuḍūr<sup>aba</sup>, I personally visited the United States of America for approximately two months to guide and assist the team members in the publication of this book.

The review process was led by Munawar Ahmed Saeed and coordinated by Abdul-Wahab Mirza. They were assisted by Naser-ud-Din Shams, Naveed Ahmed Malik, Salman Muhammad Sajid, Khurram Matin Khan, Waseem Ahmad Sayed, Rashida Kalim Rana, Tariq Amjed, Fouzan Mansoor Pal, and Bilal Ahmad Rana. I would also like to acknowledge the contributions of Ayyaz Mahmood Khan, Kashif Baloch, Faraz Hussain, Luqman Tahir Mahmood, and all other devotees of the Promised Messiah<sup>as</sup> working in the departments mentioned above.

May Allah the Almighty reward all of them and their families for their sacrifices in this noble endeavour, and may He bless them abundantly in this world and the Hereafter. *Āmīn*.

I sincerely hope and pray that the spiritual treasures within *Barāhīn-e-Aḥmadiyya* become a source of enlightenment for all readers and generate the enthusiasm and motivation to embark upon a life-long journey of studying the message of the Promised Messiah<sup>as</sup>. *Āmīn*.

**Munir-ud-Din Shams**  
Additional Wakīlut-Taṣnīf  
London  
July 2016



## INTRODUCTION

*by Ḥaḍrat Mirza Masroor Ahmad, Khalīfatul-Masīḥ V,  
may Allah the Almighty help him with His powerful support*

Ḥaḍrat Mirza Ghulam Ahmad, the Promised Messiah<sup>as</sup>, authored and published Part IV of *Barāhīn-e-Aḥmadiyya* in 1884, two years after the publication of Part III. As with earlier volumes, he continues to advance strong arguments in support of the divine origin of the Holy Quran and the Prophethood of the Holy Prophet Muhammad, peace and blessings of Allah be upon him.

Through sound logic and argumentation, the Promised Messiah<sup>as</sup> establishes the truth of Islam by not only elucidating the Faith's unique qualities but by also placing them in stark contrast to the irrational doctrines of the Jews, Christians, Hindus, and Brahmū Samājists. To this end, he devotes a large portion of the book to enumerating the unequalled beauties of *Sūrah al-Fātīḥah* as proof of its divine authorship.

While writing *Barāhīn-e-Aḥmadiyya*, Part IV, the Promised Messiah<sup>as</sup> had started receiving revelations from Allah the Almighty in abundance. In addition to attesting to his spiritual status, these revelations laid the foundation for the spiritual movement which was to come. Some highlights of these revelations are presented below.

## Exalted Status of Ḥaḍrat Khātamul-Anbiyā'<sup>saw</sup>

The Promised Messiah<sup>as</sup> has emphasized again and again that the only door to receiving divine blessings lies in complete obedience to the Holy Prophet Muhammad<sup>saw</sup>. He explains after citing the following revelation:

صل على محمد و آل محمد سيد ولد آدم و خاتم النبيين-

Call down blessings on Muhammad and the progeny of Muhammad, who is the Chief of the children of Ādam and is *Khātamul-Anbiyā'* [the Seal of the Prophets], may peace and blessings of Allah be upon him.

This indicates that all these ranks, munificence, and favours are on account of him [the Holy Prophet<sup>saw</sup>], and a reward for loving him. *Subḥānallāh* [Holy is Allah]! What high ranks *Sarwar-e-kā'ināt* [the Chief of all creation] has in the presence of the One True God and what kind of nearness does he have to Him that his lover becomes the beloved of God, and his servant is appointed the master of a whole world!

بیچ محبوبے نماند بیچو یار دلبرم مہرومہ را نیت قدرے در دیارِ دلبرم  
*No beloved can reach the level of my beloved;*

*The sun and the moon have no value in the city of my beloved.*

(see p. 378)

## Role of the Promised Messiah<sup>as</sup>

Thus, the completion and perfection of the teachings of Islam was accomplished by the advent of Holy Prophet<sup>saw</sup>. But the Holy Quran also conveys the glad tidings of the complete supremacy of Islam. Ḥaḍrat Mirza Ghulam Ahmad<sup>as</sup> received the glad tidings that spreading

the message of Islam throughout the world is destined to take place through him. He writes:

Since Allah the Benevolent has particularly endowed my humble self with special resources and has raised this humble one in an age which is most conducive and helpful in carrying out the service of propagation to its completion, He has also given me the glad tidings—through His grace and beneficence—that from eternity it had been destined that the spiritual fulfilment of the above-mentioned noble verse<sup>1</sup> and the verse, *وَاللَّهُ مُتِمِّمٌ لِّنُورِهِ*<sup>2</sup>, applies to this humble one. God Almighty will Himself convey to opponents the reasons, arguments, and everything that this humble one has written for them, and will thus fulfil the meaning of the above-mentioned verse by exposing my opponents' frustration, confusion, and defeat in this very world. *فالحمد لله على ذلك* [So Allah be praised for all this]. (see p. 377)

### **Establishment of a New Organization and Continuation of His Mission after Him**

To continue Islam's spread, the Promised Messiah<sup>as</sup> received revelations that a movement would be initiated at his hands to fulfil the objective of propagating the Faith:

اردت ان استخلف فخلقت آدم انى جاعل فى الارض-

Meaning that, I decided to appoint a *khalīfah* [vicegerent] from Myself so I created Ādam [Adam]. I will establish in the earth.

The last sentence is abbreviated; it means, 'I am going to

1. This refers to *Sūrah aṣ-Ṣaff*, 61:10, see page 374.

2. But Allah will perfect His light (*Sūrah aṣ-Ṣaff*, 61:9).

establish him.’ The word *khalīfah* in this context means a person who would be the means of conveying the message and guidance between Allah and His creatures. Here it does not signify secular *kbilāfat* which applies to kingdom or government, which, according to the Islamic shariah, cannot be proven to be granted by God to people other than the Quraish. Instead, it connotes only spiritual ranks and spiritual vicegerency. Also, ‘Ādam’ does not refer to Ādam, the father of mankind; rather, it means a person through whom a movement of conveying the message and guidance would be established to lay the foundation of spiritual birth, as if he is in the position of a father for the seekers after truth from the point of view of spiritual life. This is a grand prophecy predicting the establishment of a spiritual movement at a time when no sign of this movement exists. (*see* p. 368)

### **Prescient Nature and Historical Importance of *Barāhīn-e-Aḥmadiyya***

The Promised Messiah<sup>as</sup> stated that the advancements in travel and communication were testament to the fact that the time had come for spreading the message of Islam throughout the world. This pace of development has remarkably accelerated to the point that today, a message can reach the corners of the earth in a matter of milliseconds. The Promised Messiah<sup>as</sup> states:

Since its inception, the religion of Islam has enjoyed supremacy due to its truthful arguments and its opponents have continued to suffer disgrace and ignominy, yet the clear manifestation of this supremacy over different groups and nations was contingent upon a time which, on account of the availability of means of travel, would make the whole world as united countries comprising, as it were, one nation, and would provide all

the means for imparting the teaching and spreading the Faith with the utmost facility and ease, and would be suitable for imparting the true teachings, both externally and internally. So, this is that age, for due to the opening up of the paths of travel and communication between one nation and the other, and between one country and the other, facilities for propagation have been provided in an excellent manner; and because of the arrangements for postage, railways, telegraph, ships, and miscellaneous other means, many facilities have been provided for the dissemination of religious publications. In short, the time has indeed come when the entire world is becoming like one country. And, because many languages are being spread and are in vogue, many means have become available to understand and to make others understand; and the problems caused by estrangement and unfamiliarity have been resolved to a great extent; and on account of the recurrent mingling and daily social interaction, the xenophobia that had naturally affected all people has been attenuated to a great extent. (*see p. 375*)

Therefore, the present age has so much potential and power—the like of which cannot be found in any [prior] age—to openly propagate Islamic guidance and Divine Signs. Hundreds of means such as railways, telegrams, newspapers, etc., are always readily available to serve this purpose so that [the news of] one country's incidents are known to others. Thus, spreading the true proofs of the religion of Islam throughout the world undoubtedly depended on such an age, and this very resourceful age possesses the means of extending the hospitality to this dear guest [Islam] in all aspects. (*see p. 376*)

*Barāhīn-e-Aḥmadiyya* serves to increase one's certainty in the existence of God, and its message is as timely and relevant today as it was over a century ago. For, the world is increasingly being polarized into extreme

systems of belief. On one hand, we find a growing trend towards atheism, while on the other, we see an escalation in religious fanaticism. Both of these extremes result from the same malady—a lack in the cognition of God. Therefore, it is more critical than ever that mankind recognize its Creator and turn towards Him to save itself from the dangerous precipice that stands before it.

All Ahmadi Muslims should study and reflect upon this magnum opus of the Promised Messiah<sup>as</sup>. May it serve as a means not only to help you achieve God's nearness but also to enable you to spread the true message of Islam throughout the world.



**Mirza Masroor Ahmad**

Khalīfatul-Masīḥ V

London

July 2016



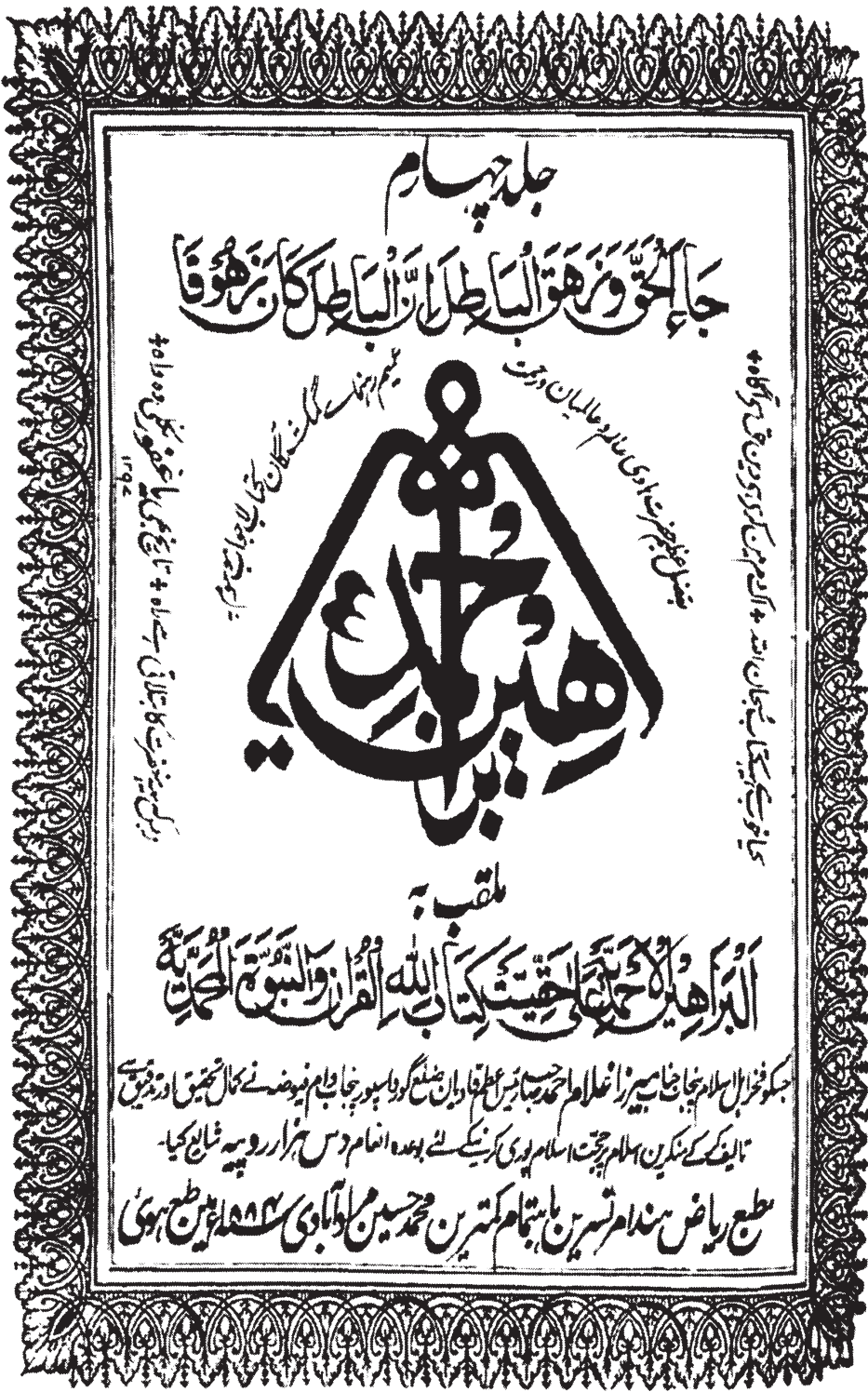




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*Part IV*

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جلد چہارم

جاء الحق وزهق الباطل ان الباطل كان زهوقا

یافتہ ہے یہ کتاب آج کل کے سب سے زیادہ عزیز و عزیز ہوتی ہے

شیخ علی نقی صاحب دہلی عارف عالم الیمن اور مفتی

محمد زین الدین صاحب کنگڑی صاحب کنگڑی صاحب کنگڑی صاحب کنگڑی

وہ کتاب ہے جسے حضرت امام جعفر صادق علیہ السلام نے لکھا تھا کہ اس کا نام ہے کتبہ

فہرست کتب

مقبولہ

الدُّرَرُ الْكَلِيمَةُ فِي الْحَقِيقَةِ كِتَابُ اللَّهِ الْقُرْآنُ وَالنَّبِيُّ الْحَمِيدُ

اس کتاب کی اصل سلام بخدا میرا علم اور استاد حضرت علامہ محمد باقر صاحب عظیم آبادی کے ہاں ہے اور جو اس کے فیوض سے محال تحقیق اور توفیق  
تالیف کے کنندگان اہل علم و حق اسلام پوری کر سکیں گے بعد اقسام دس ہزار روپیہ شایع کیا۔

طبع ریاض منداہم تیسری بار تمام کترین محمد حسین صاحب دہلی صاحب دہلی صاحب دہلی

Facsimile of the original Urdu title page for Part IV, printed in 1884.

## PART IV

The truth has come and falsehood has vanished away;  
and falsehood was bound to vanish.

*Considering that it points to the  
path of salvation,*

*How wonderful it is that the year of  
publication [1297 AH] is represented by the  
phrase 'Yā Ghafūr' [O Forgiving Lord].*

*With the infinite grace of Allah, the Guide of the whole world and the entire universe,  
and by the perfect mercy of Allah,*

*Subhanallah [Holy is Allah]!  
What a wonderful book it is. True Faith in a short time.  
It makes one familiar with the*



*viz.*

*Arguments in Support of the Divine Origin of the Holy Quran &  
the Prophethood of the Holy Prophet Muhammad<sup>saw</sup>*

Published by the Pride of the Muslims,

**Mirza Ghulam Ahmad,**

Chief of Qadian, Gurdaspur District, Punjab,

may his graces be prolonged,

with thorough research and investigation as a conclusive argument for those  
who deny the truth of Islam along with a prize of ten thousand rupees.

**Printed at the Riyad-e-Hind Amritsar, under the management of  
the most humble Muhammad Husain of Muradabad, in 1884 CE**



## LIST OF TOPICS IN BARĀHĪN-E-AḤMADIYYA, PART IV<sup>1</sup>

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1. The proof for the need of divine revelation; and it is also proven that without divine revelation it is impossible to attain true and perfect faith and enlightenment, which need to be acquired in this very world for our salvation. In the course of this discussion, many views of the Brahmūs, philosophers, and naturalists are also refuted—*Pages 279 to 562<sup>2</sup> of Footnote Number Eleven and the main text*
2. A commentary on the matchless subtleties, verities, and special qualities of one of the chapters of the Holy Quran: i.e. *Sūrah al-Fātiḥah*—*Pages 339 to 527<sup>3</sup>*
3. A commentary on some other verses of the Holy Quran pertaining to the subject of *Tauḥīd-e-ilāhī* [Oneness of Allah]—*Pages 347 to 562 of Footnote Number Eleven<sup>4</sup>*

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1. Note by Ḥaḍrat Maulana Jalal-ud-Din Shams<sup>ra</sup>: This list appears in the First Edition [Part IV]. The later [Urdu] editions identify page numbers of the First Edition in the margin.
  2. Pages 15–272 in the present English edition. [Publisher]
  3. Pages 175–260 in the present English edition. [Publisher]
  4. Pages 183–272 in the present English edition. [Publisher]

4. A discussion of the fact that the Vedas are totally lacking in the teaching of *Tauḥīd* [Oneness of God] as well as in the eloquence and fluency, along with references to some Vedic verses—*Pages 397 to 468 of Sub-Footnote Number Three*<sup>1</sup>
5. The false doctrines of the Vedas—*Pages 392 to 433 of Footnote Number Eleven*<sup>2</sup>
6. An account of Pundit Dayanand, his inability to refute—along with the questions that confuted him—and the prophecy regarding his death which was foretold to some Āryas prior to its occurrence—*Pages 531 to 536 of Footnote Number Eleven*<sup>3</sup>
7. A comparison between the teachings of the Gospel and the Holy Quran—*Pages 332 to 366*<sup>4</sup>
8. A description of all those prophecies which were communicated to some Āryas—*Pages 468 to 514 of Sub-Footnote Number Three*<sup>5</sup>
9. An exposition of prophecies pertaining to the future—*Pages 514 to 562 Sub-Footnote Number Three*<sup>6</sup>

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1. Pages 290–333 in the present English edition. [Publisher]

2. Pages 226–235 in the present English edition. [Publisher]

3. Pages 262–264 in the present English edition. [Publisher]

4. Pages 274–281 in the present English edition. [Publisher]

5. Pages 356–393 in the present English edition. [Publisher]

6. Pages 394–440 in the present English edition. [Publisher]

10. It has not been proven that Masīḥ [i.e. Jesus the Messiah] performed any miracle or made any prophecy—*Pages 434 to 469 main text*<sup>1</sup>
11. What is true salvation and how can it be achieved—*Pages 293 to 306 of Sub-Footnote Number Two*<sup>2</sup>

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1. Pages 32–36 in the present English edition. [Publisher]

2. Please see the reference text in **Sub-Footnote Number Two** on pages 235–254 of *Barāhīn-e-Aḥmadiyya*, Part III, first English edition, published in 2014. [Publisher]





# THE PERILOUS CONDITION OF THE MUSLIMS & THE BRITISH GOVERNMENT

ترسم کہ بہ کعبہ چوں روی روی<sup>۱</sup> اے اعرابی      کیں رہ کہ توے روی بترکستان است  
*O Bedouin! I wonder how you can reach the Ka'bah,  
When the road you have taken leads to Turkistan.*

The laxity, lack of concern, and neglect shown these days by our brothers in faith—the Muslims—with regard to fulfilling their religious obligations, fostering brotherhood among Muslims, and nurturing national sympathy, is such that the like of it cannot be found in any other people. In truth, the very spirit of national and religious sympathy has vanished and internal feuds, animosities, and differences have led them to the brink of destruction. Their unwarranted acts of omission and commission have driven them far from the true objective. Owing to the egotistic manner with which they fight one another, the danger is not only that their baseless prejudices will continue to grow, devouring one another like insects and causing their own annihilation, but also that Islam will suffer greatly at their hands if they continue in this same state. Because of them, mischievous external enemies shall find ample

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1. The word روی seems to be a transcription error. The correct word is رسی. This is a couplet of Sa'di. [Publisher]

pretext to level criticism and create disorder. It is also unfortunate that some ulema of today are quick to criticize their fellow brothers and, before acquiring true and certain knowledge themselves, are ready to attack their brother. And why would they not be so prepared when, under the dictates of their ego, they wish to destroy, by any means possible, a Muslim who dares to differ from them, and they desire that he should be defeated, disgraced and humiliated, so that their own victory and supremacy be proven? This is why they have to engage in pointless disputes over everything. God has altogether deprived them of humility, meekness, goodwill, and brotherly love. *إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ* [Surely, to Allah we belong and to Him shall we return].<sup>1</sup>

Recently, some Muslims objected to the article that I included in Part III [of *Barāhīn-e-Aḥmadiyya*] wherein I wrote about the gratitude we [Muslims] owe to the British government. Some people have also written letters to me about it—and some have used harsh and hard words—questioning why I preferred the British government over other governments. It is apparent, however, that the superiority a government enjoys on account of its decency and good governance cannot be concealed. A virtue remains a virtue in its own right, irrespective of the government in which it is found. *الحكمة ضالة المؤمن - ارجع* [A word of wisdom is the lost property of the believer; *he takes it wherever he finds it*].<sup>2</sup>

One should also bear in mind that it is certainly not the teaching of Islam for Muslims—who enjoy the favours of a government whilst living under its rule, and who earn the livelihood that God has ordained for them under the shadow of its protection in peace and comfort, and who are nurtured by its consistent favours—that they should sting it

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1. A phrase from the Holy Quran which is recited by Muslims to express their deepest sorrow. [Publisher]
  2. The complete words of the hadith are, *كَلِمَةُ الْحِكْمَةِ ضَالَّةُ الْمُؤْمِنِ فَحَيْثُ مَا وَجَدَهَا فَهُوَ أَحَقُّ بِهَا*, and the translation has been provided in the main text above with the omitted words in italics. [Publisher]

like a scorpion and utter not a word of gratitude for its magnanimity and kindness.

What our Benevolent God has taught us through His Beloved Prophet is that we should recompense good with even greater good and express gratitude to our benefactor. Whenever we get the opportunity, we are enjoined to reach out to such a government with heartfelt sincerity and utmost sympathy, and to willingly obey it in all that is good and obligatory. Hence, whatever gratitude my humble self expressed for the British government in the article included in Part III was not merely on the basis of my own opinion; rather, I was obliged to express this gratitude in view of the lofty directives that were before me as stipulated by the Holy Quran and *ahādīth* [sayings] of the Holy Prophet<sup>saw</sup>. Some of our ignorant [Muslim] brothers—on account of their short-sightedness and inherent stinginess—have mistaken their extreme view of theirs to be a part of Islam.

اے جفاکش نہ عذرت طریق عشاق ہرزہ بدنام کنی چند نکو نامے را  
*O cruel one, making excuses is not the way of true lovers;*  
*Without cause, how can you be so derogatory towards those who are*  
*known to be righteous?*

I have mentioned one extreme view held by some of my brothers, but there are others who take the opposite extreme and have no concern with religion. All of their thoughts are focused upon the world; but, alas, even the world eludes them. They have become like those described as *خسر الدنيا والعاقبة* [‘They are losers both in this world and in the Hereafter’]. And how can it be otherwise? They have not only lost their faith, but have also failed to develop the skills which are needed for material progress. Just like Sheikh Chillī,<sup>1</sup> their hearts are filled with thoughts of the world but they have not actually followed the path that

1. A proverbial figure in Urdu literature who was in the habit of building castles in the air. [Publisher]

leads to worldly gain, nor have they moulded themselves accordingly. Hence, now their current state has left them bereft of both the worlds.

If the British call them semi-savages, it is generous of them to do so; otherwise, most Muslims seem to be in a state worse than savages. They possess neither wisdom, nor courage, nor a sense of honour, nor love. The plain truth is that they do not care for their community, their brothers, and the affairs of their truthful religion even to the extent that their Āryah neighbours do to revere and honour an insignificant animal—the cow. We see that, in their endeavour to preserve the sanctity of the cow, the resolute Āryah nation is able to collect hundreds of thousands of rupees, whereas the Muslims are unable to collect even a thousandth of that for upholding the honour of Allah and His Messenger. Rather, whenever an appeal is made for a religious donation, they immediately hide their faces like women [behind veils].

This high resolve of the Āryas is all the more remarkable considering that saving the life of a cow is, according to their faith, a matter of minimal significance and is not established by their scriptures. Indeed, the scholars among the pundits know very well that none of the Vedas teach the sanctity of beef. In fact, it is clear from the first part of the *Rigveda* that, during the Vedic period, beef was commonly sold in the markets and the Āryas ate it with relish. And recently, a renowned scholar, the Honourable Mountstuart Elphinstone, former Governor of Bombay, has written a book entitled *The History of India*, in which he has recorded the history of the Āryas in light of authentic Hindu *Pustaks*.<sup>1</sup> He writes on page 89 that, according to the collection of Manū, the Brahmans were particularly enjoined to eat the flesh of oxen on their solemn festivals, failing which they would be considered guilty of sin. A pundit has also recently published a similar book from Calcutta in which he has written that, in the time of the Vedas, eating beef was considered a religious obligation for the Hindus, and the largest and best of it was served to the Brahmans. Similarly, in the

1. Ancient religious scriptures of Hinduism. [Publisher]

thirteenth chapter of *Mahābhārata*, it is clearly exhorted that beef is not only lawful and pure but is also the best meat to be served to the Brahmans on behalf of one's ancestors; and as a result, the ancestors would remain satiated for ten months. Thus, all the rishis of the Vedas, as well as Manū Jī and Biās Jī, count the consumption of beef among their religious obligations and a source of heavenly reward.

This discourse of mine would have remained incomplete here—in the opinion of some—had I left out of this consensus the viewpoint of Pundit Dayanand, who passed away on 30 October 1883. It is worth noting that in none of his books has the Pundit written that beef is forbidden and impure, nor has he proven that eating beef and slaughtering cows are forbidden according to the Vedas. Rather, he says that the slaughter of the cow was forbidden in order to lower the price of milk and ghee. He also believes that there may be times when slaughtering of cows may be permissible, as is evident from his books *Satyārth Prakāsh* and *Ved Bhāsh*.

By what has been said here, my objective is certainly not to question why the Āryas disobey and repudiate the worthy sayings of their Holy Vedas and those of their saintly rishis, or the words of Biās Jī, Manū Jī, and those of their research scholars and learned pundits; rather, the purpose here is only to highlight how resolute, courageous, and unified the people of the Āryas are, who can agree on even a minor aspect of their faith which has nothing to do with its essence, and are able to collect thousands of rupees in no time. Considering their unity and zeal on such an insignificant matter, imagine the commitment and resolve such a people would show for greater endeavours.

The spiritless Muslims ought to die of shame. If they do not love God and the Messenger, then why do they claim to be Muslims? Is it Islam that they should squander enormous wealth in committing evil, following their *nafs-e-ammārah* [the self that incites to evil], and satisfying their self-conceit, while refusing to give up even a grain for the love of God and the Messenger; nay, this certainly is not Islam. It is an internal [i.e. spiritual] leprosy. Such is the decadent state of the Muslims

that most of the affluent among them view religion as something that is deserving of sympathy from the poor alone—they themselves being exempt from any such responsibility to the extent that even extending a hand to carry this burden is prohibited for them.

My humble self had ample experience of this during the publication of this book. I widely publicized that the appropriate price of the book, owing to an increase in its volume, should now be 100 rupees and those who can afford it should pay accordingly—since it is being given to the less privileged for a meagre 10 rupees—as compensation for the loss is essential. It is unfortunate that, with the exception of seven or eight people, all the rest listed themselves among the poor. What a poor example of making up the loss! Whenever I investigated as to who had sent a money order of five or ten rupees as payment for the book, I found that they were sent mostly by some *nawwāb* [a princely chief] or *ra'īs-e-a'ẓam* [a great chieftain]. Among the exceptions, **Nawwāb Iqbālud-Dawlah of Hyderabad**, as well as another *ra'īs* [chief] of Bulandshahr District—who had requested that his name should not be disclosed—have each sent 100 rupees for a copy of the book. An official, **Muhammad Afzal Khan**, has sent 110 rupees, while **Nawwāb [Muhammad Ali Khan<sup>ra</sup>] of Kotla Malīr** has sent 100 rupees for three copies. A Hindu nobleman, **Sardār Atar Singh, Ra'īs-e-A'ẓam of Ludhiana**, out of his magnanimity and generosity, has sent twenty-five rupees as a donation. The Sardār, despite being a Hindu, has shown sympathy for Islam. Miserly and close-fisted Muslims—who enjoy grand titles and appellations and sit on enormous wealth like Qārūn [Korah]<sup>1</sup>—should compare their own attitude with that of the Sardār.

Given the fact that there are some among the Āryas who sympathize even for other religions, whereas there are very few among the

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1. Qārūn [Korah] was one of the people of Ḥaḍrat Mūsā [Moses], but he later became a chieftain of Pharaoh. His enormous wealth and pride is mentioned in *Sūrah al-Qaṣaṣ*, 28:77 of the Holy Quran. [Publisher]

Muslims who can sympathize even for their own faith—just tell me how such a nation can progress?

إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنفُسِهِمْ<sup>1</sup>

Sympathy for the faith is to be found among the affluent of every religion, except for the Muslims. Yes indeed, there is only an insignificant minority among wealthy Muslims who feel even an iota of concern for their true and holy religion.

A short while ago, my humble self had appealed to a *nawwāb* who is of a very pious nature, righteous, renowned for his scholarly excellences, and is very knowledgeable of the commands of Allah and His Messenger, for a donation towards the book *Barābīn-e-Aḥmadiyya*. It would not have been a matter of regret if the esteemed *nawwāb* had written back saying that in his opinion the book is not of such a standard that would merit his help. However, initially the esteemed gentleman wrote to me that he would certainly buy fifteen to twenty copies of the book, but when he was reminded of it, he said that it was contrary to the desires of the British government to purchase or to make any contribution towards books pertaining to religious debates, and so I should not entertain any hope that his State would be making a purchase or helping in any other way. So, I too do not place any hope in the *nawwāb*. The Benevolent God alone is my hope and He indeed is sufficient. (May the British government be well-pleased with the *nawwāb*.) But I wish to say with all due respect, that such notions are a sugar-coated critique of the Government.

It is not a principle of the British government to stop anyone from proving the truth of his religion or from giving a donation [for the publication] of religious books. The Government would only intervene if a piece of writing disrupts the peace or is subversive to the State.

1. Surely, Allah changes not the condition of a people until they change that which is in their hearts (*Sūrah ar-Ra'd*, 13:12). [Publisher]

Otherwise, the Government permits every people to use all lawful means to promote their respective religions. Why, then, would this just Government be offended if a community—whose religion is in fact true, absolutely perfect, and the truthfulness of which is established by strong irrefutable proofs—were to publish its arguments with good intentions, civility, and humility for the benefit of mankind?

Our affluent Muslims seem to be unaware of the fact that it is in the equitable interest of this Government to wholeheartedly ensure freedom. Indeed, I myself have seen many able and good-natured Englishmen who detest duplicity and hypocrisy and appreciate righteousness, kindness, and sincerity. There is no doubt that all good lies in sincerity and fear of God, which makes an impact, sooner or later, on friend and foe; and when God is pleased with someone, His creatures eventually become pleased with him as well. In short, to be engaged in matters of religious and national concern, and to be a truly sincere well-wisher of mankind in worldly and spiritual matters, is such a noble quality that it is an honour for any government to have such people, and the land where such people abide becomes the recipient of blessings from heaven. On the other hand, a government would be extremely unfortunate if all of its subjects were hypocrites, who say one thing in private and another in public.

Hence, rest assured that it is indeed fortunate for the British government that its subjects become ever more sincere and deal with it frankly, considering the Government as a beneficent friend. This is the very reason that our benevolent officials do not just verbally teach us the lesson of liberty, but by acting freely in matters of religion, they wish to establish us upon liberty through their practical example. Just one instance should suffice here. About a month ago, our fellow countryman, Sir Charles Aitchison *Bahādur*, Lieutenant-Governor of Punjab, visited Batala, District Gurdaspur, where, upon laying the foundation stone of a church, he expressed in a simple and informal manner his sympathy for the Christian faith and said that:



I had hoped that in a matter of days this country would make remarkable progress in righteousness and piety, but experience and observation seem to show that very little progress had been made in this regard.

(Meaning that most people have not yet converted to Christianity and the 'pure group' of Christians still remains a minority.)

Nevertheless, we should not despair, for the work of the missionaries is not without benefit, nor will their efforts ever go in vain; rather, it being a good teaching does affect hearts and the hearts of many people are subtly being prepared to accept it. For example, hardly a month ago, I was visited by an honourable chieftain and we had an hour-long discussion about religion. It appeared that his heart required some preparation.

He said that he had studied many religious books, but the weight of his sins had not been lifted and he knew very well that he could not do good deeds, and he was greatly agitated by this.

In response, I explained to him, in my broken Urdu, about the blood that purifies and cleanses all sins, and about that righteousness which cannot be earned through actions, but is granted *ex gratia*.

He replied that he had studied the Gospel in Sanskrit and had even prayed to Yasū' Masīḥ [Jesus Christ] once or twice, but now he would study the Gospel more closely and pray to 'Īsā Masīḥ [Jesus the Messiah] much more fervently.

(Meaning that he was much affected by his [i.e. the Governor's] words and was now totally inclined towards the Christian faith.)

What needs to be noted here is the effort made by Nawwāb Lieutenant-Governor *Bahādur* to draw a Hindu chieftain towards his religion. Although it is true that some chieftains do indulge in

hypocritical talk to please officials and to make them believe that they are their brothers in faith, my point in citing this discourse, as observed from this conversation, is to simply highlight that one should understand the freedom allowed by the British government. For how can the Nawwāb Lieutenant-Governor *Bahādur* be offended when people of other faiths show concern for their respective religions, when he himself ardently wishes to spread his beloved faith in India and urges others to do the same whenever he finds an opportunity. In fact, to show sympathy with sincerity is a good quality for which hypocritical character needs to be done away with.

Urged by this very sincerity, the former Governor of Bombay, Sir Richard Temple, wrote an article regarding the Muslims that was published in a newspaper of England, the *Evening Standard*, and subsequently in Urdu papers as well. He writes:

It is a matter of regret that the Muslims do not become Christians and this is because their religion is not characterized by the impossible things into which the Hindu faith is plunged. It is easy to shake the faith of a Hindu or a Buddhist with simple and light-hearted arguments, but the religion of Islam stands up to reason and cannot be refuted with arguments. Christians can readily expose the inconceivable teachings of other religions and thus turn their followers away from their faith, but doing the same to Muhammadans is next to impossible.

This kind of sincerity is missing among the Muslim elite, let alone that they would ponder over the matter mentioned above.

Humbly,  
[Mirza] Ghulam Ahmad

## CHAPTER ONE

*[Continued from Part III]*

Some people have fallen prey to the delusion that language is a human invention, and since it is an invention of man, he can achieve the utmost heights in eloquence, fluency, and other excellences, as needed, related to language. For, it is totally unreasonable and irrational to suggest [as they say] that man should fail to make progress with regard to something he has himself invented. [They further argue that] since reason dictates that there is nothing to stop man from making all kinds of progress and reaching a stage of perfection in linguistic eloquence and fluency, and given this condition, it should not be impossible to compose even the likeness of Quranic eloquence.

I would like to make it clear that this misconception has already been dispelled by what I have written earlier, where I clearly and explicitly stated that man's knowledge can never equal the knowledge of God Almighty, and that the disparity that exists in respect of the intellectual faculties between the inferior and superior and the powerful and weak must necessarily be reflected in their linguistic expression. In other words, the speech that emanates from a superior power will be superior and the one that comes from an inferior power will be inferior. This difference becomes obvious and clear when we look at the disparity between the abilities of human beings and realize that a man of inferior abilities cannot compete with someone possessing superior abilities, even though all humans belong to the same species.

Besides, it is not correct to say that each and every language is a human invention. It has been proven by thorough research that the Omnipotent God, who created mankind with His perfect power, is also the One who invented and created languages for mankind and bestowed upon man a tongue that he may be able to speak. If language had been a human invention, no newborn baby would need to be taught how to speak; and he would be able to invent a language of his own when he grew up. But it is patently manifest that no child can speak anything without being taught to speak a language. Whether you raise a child in some Greek forest, or leave him alone in the British Isles, or take him to some territory below the equator, he will still require instruction to be able to speak. Without being taught, he would be unable to speak.

Someone may say in support of this notion [i.e. languages have been invented by man] that we ourselves observe that languages are constantly undergoing hundreds of natural changes and alterations, from which it is proven that man is involved in the changes. It should be borne in mind that this idea is a serious misconception. It is not through human intention or volition that languages change, nor can any law be laid down which establishes that human nature causes a language to change at certain times. On the contrary, careful study shows that all changes in language—as indeed in all things celestial or terrestrial—only come about through the special will and power of the Cause of all causes [i.e. Allah].

It can never be established that mankind, jointly or severally, invented all the languages that are spoken in the world. If anyone harbours the doubt that, as God Almighty always causes languages to change through a natural process, why is it not possible that languages may have originated in the same way in the beginning without any particular revelation, then the reply is that the general law of nature at the beginning of the universe was that God created everything solely through His omnipotence. Reflection upon the heavens, earth, sun, moon, and on human nature itself would reveal that the beginning of

time was the age of the manifestation of pure divine power, in which the usual [physical] means were not involved at all. Whatever God created in that age was done with such a magnificent omnipotence that it astonishes the human mind. Observe the celestial bodies—the earth, the heavens, the sun, the moon, etc.—how this immense task was accomplished without resorting to any means, builders, or labourers, solely by His will and a single command.

Hence, when, at the time of creation, all things were initially brought about by divine command, and were caused by divine will without any involvement of natural causes and physical means, why then should we think, like the disbelievers, that God was incapable of creating languages even though He created everything else solely through His power? He who proved His perfect powers by creating man without the agency of parents, why should His power be regarded inadequate in the matter of languages? In short, when every sensible person has to admit that the age of the first period of creation was an age of the manifestation of God's pure omnipotence, and that the general prevailing law in that age was that everything would be brought about directly without the medium of usual causes, then to exclude languages from this rule would be a violation of the [then operating] law of nature and a sign of sheer ignorance and folly.

The circumstances of today cannot serve as the rule when discussing that age [i.e. the first period of creation]. For instance, today no child is born without the agency of a mother and father, but if the birth of man had also been dependent upon the existence of parents in the beginning, then how could this world have come into being? Moreover, there is a great difference between changes that naturally occur from time to time in languages and the scenario in which a language appears *ex nihilo*. Some change taking place in an existing language is one thing but the birth of a language with all its features from absolutely nothing is an altogether different matter.

Moreover, even now God Almighty reveals His word in various languages to His servants and can bestow revelation upon them in

different languages—some of which they do not even know at all—as I have proven in Sub-Footnote Number One.<sup>1</sup> Given this situation, it would be the height of folly to believe that the Omniscient God did not have the power to bestow the same revelation at the origin of creation. Because when even now we have a clear proof of His unlimited power—that He reveals to His servants languages of which they have no knowledge whatsoever, and which they have not learnt from their parents, nor were they ever taught to them by a teacher—how can we believe that at the origin of creation, when there was a dire need, it was beyond the perfect power of God Almighty to teach languages to man?

What justification is there for believing that God was weak and powerless, as a consequence of which man had to undergo severe hardships after being created—namely, that he remained dumb and speechless for a very long time and, in that unfortunate period, he could get through and survive by using gestures alone, experiencing many difficulties and troubles along the way, and remained incapable of making long discourses and expressing subtle matters that could not be expressed by gestures? Thus, he continued to suffer the loss that is necessarily incurred due to the inability to communicate and comprehend. And although man faced all these troubles, God did nothing to remedy his situation and was incapable of fulfilling his needs. And God created man out of absolutely nothing through His perfect omnipotence and bestowed upon him a tongue, eyes, ears, and the faculties to make diverse types of progress and likewise, He bestowed upon him, through His omnipotence, so many favours that it is not possible for man to count them; yet the same Powerful God could not teach man language, which was absolutely necessary for him. At long last, having suffered the ordeal of speechlessness for a long time, man invented language on his own.

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1. Please see the reference text in **Sub-Footnote Number One** on pages 195–234 of *Barāhīn-e-Aḥmadiyya*, Part III, first English edition, published in 2014. [Publisher]

Can such a belief about God's divine power be held praiseworthy? Can a believer entertain the suspicion against the Perfect and Omnipotent God that He, at the very first stage of manifestation of [His] powers, when He had willed to disclose His divine powers to [His] ignorant servants, remained incapable of manifesting some of His much needed powers to them? Can it be imagined that He who, through a single command, created thousands upon thousands of creatures without any pre-existing matter and substance, did not have the power to create languages? Can reason accept that He who created man for a great purpose and made him the best of creation through His express will, had left him incomplete in his creation so that man himself could accidentally complete what was left out of him? Can He—who, from the very beginning had knowledge of all languages, and in whose deep and penetrating sight everything that could and would exist, was as if it already existed, and whose perfect power can teach and communicate everything—deserve that one should harbour the suspicion against Him that, while seeing man unable to speak, He intentionally refrained from teaching him language with the result that, on account of His indifference, man continued to live like animals and barbarians for ages until at last it occurred to him on his own that some language should be invented?

This view is so evidently false that it is refuted by the perfect powers of God, His perfect mercy and His perfect guidance, which have been witnessed in every age. It is the height of ignorance and inner blindness to harbour the suspicion against God, whose wonders of revelations disclose unknown languages to His servants even today, that, at the beginning of time, He refrained from sending down such revelations when they were needed most.

The thought may cross someone's mind as to why God does not reveal the knowledge of languages to present day savages who have to make do with gestures, and why a newborn child who is left in the wilderness is not granted any revelation. Such thoughts result from a misconception regarding divine attributes. Inspiration and revelation

is not a phenomenon that can occur gratuitously, without taking into account the potential required of the recipient. Requisite potential is, in fact, an absolutely necessary condition for divine inspiration and revelation. The second condition is that there must exist a real need for the revelation.

In the beginning, when God created man, teaching languages through revelation was a matter that fulfilled both of these conditions. Firstly, the first man possessed the requisite ability to receive revelation—as should have been the case. Secondly, there existed a genuine need that demanded revelation. For, at that time, Ḥaḍrat Ādam [Adam] had no kind friend, except God Almighty, who could have taught him to speak and could have, through His teaching, made him attain the level of decency and civility. In fact, it was God Almighty alone who fulfilled all the essential needs of Ḥaḍrat Ādam and, by educating him in good morals and by cultivating in him good manners, exalted him to the rank of a true human being.

It is true, of course, that afterwards when the descendants of Ḥaḍrat Ādam spread throughout the world and the branches of knowledge that God had taught Ādam became widely known to them, some of them became teachers of others; and parents, too, began to play the role of kind companions of their children to teach them language. However, there was no one for Ādam other than the One God who could teach him language and educate him in the manners worthy of humanity. In place of a teacher, instructor, or mother and father, it was God alone who, after He had created him, taught him everything. In short, it was a true and necessary need of Ādam that God Himself should have trained him and should have fulfilled all of his needs. But there was no such need for his progeny, because millions of people now speak various languages and teach them to their children.

Moreover, as I have written above, the inherent potential, which is a necessary condition for receiving revelation, is not possessed by each and every human being. And if anyone has this inherent potential, he can even now be informed by God Almighty through revelation



regarding his needs and God will never let him go to waste. The keen eye of God penetrates into the very depths of every human being's abilities, and He does not deprive anyone who has the requisite ability from manifesting it. It never happens that a person who, in the knowledge of God, possesses the ability for divine cognition, *Walāyat* [being a friend of God], Prophethood, and Messengership, should die without realizing his potential as a result of certain worldly accidents or as a consequence of being born among savages and that God should not exalt him to the highest rank inherent in the abilities bestowed upon him; rather, only he remains uncivilized, speechless, barbaric, and ignorant, who in his nature is defective, useless, and is just like cattle.

Moreover, when God, by conferring diverse types of languages on hundreds of millions of people, has opened the door of learning for people in general, there is no need whatsoever for the teaching of language by divine revelation, except in such a special case when a Sign is intended to be shown; and God Almighty, who is the All-Wise, does not do anything without there being a need for it, nor does He resort to useless and unnecessary methods.

Some ignorant Āryas, holding Sanskrit to be the language of Parmeshwar [God], consider all other languages, which comprise hundreds of divine wonders and marvels, to be the invention of man as if man also possesses a sort of divinity; and whereas Parmeshwar revealed only one language, men showed such prowess that they invented scores of languages better than that one. So I would inquire from the Āryas that if it is indeed true that Sanskrit alone issued forth from the mouth of Parmeshwar, and all other languages are the inventions of men and have no relationship with Parmeshwar, then do tell us what particular excellences are found in Sanskrit, but are wanting in other languages. For, the speech of Parmeshwar must surely have superiority over the inventions of men. He is called God only because He is Superior to all, Peerless, and Incomparable in His Being, in His attributes, and in His works.

If we assume that Sanskrit is the language of Parmeshwar and

was revealed to the ancestors of the Hindus but that other languages were invented by the ancestors of other people because they were more clever and wiser than the ancestors of the Hindus, then can we also suppose that those other people were somewhat superior to the Parmeshwar of the Hindus in that they, through their perfect power, invented hundreds of excellent languages while Parmeshwar could invent no more than one? Those people whose very fibre is permeated with polytheism consider their Parmeshwar to be an equal entity with themselves in many respects. And why should they not? After all, they regard themselves as coeternal with God and partners in His Divinity!

Should someone entertain the objection as to why God did not content Himself with the creation of just one language, such an objection would result from a lack of reflection. If a wise person were to observe the diversity in the nature and disposition of people from different countries, he would be fully convinced that one language would not have suited all of them. The people of some countries can easily pronounce certain letters and words, whereas the people of other countries find the pronunciation of the very same letters and words to be much too arduous. Therefore, how could it be possible that the All-Wise God, loving only one language, should have ignored the principle of *وضع الشيء في موضعه* [‘Putting something in its proper place’] and should have abandoned that which would have been appropriate for the diversity of their nature? Would it have been proper that He should have confined people of different temperaments in the narrow cage of one language? Moreover, the creation of a diversity of languages establishes the multiplicity of the powers of God Almighty. The praise of God offered by His humble creatures in diverse languages is, in itself, a most attractive spectacle of the expressions of homage [to God].

## Fourth Preliminary Point

Reflection upon all of the creations of Almighty God establishes the principle that the wonders and marvels which He has bestowed upon His creations are of two types. Some are those which are easily discernible. For instance, everyone knows that man has organs, such as two eyes, two ears, one nose, and two feet. These are facts which are discovered through a cursory glance. The others are those facts which demand deeper insight—for instance, the structure of an eye, through which both eyes work in unison with each other as one organ and enable one to see everything whether large or small, and the structure of ears through which they can hear different sounds and differentiate between them. These are the facts which cannot be discovered through a cursory glance. Rather, specialists in the physical and biological sciences have discovered these truths after extensive research and deep deliberation spanning over a lengthy period of time. And still, there are hundreds of other undiscovered subtleties and verities of the human body which the mind of no scientist and researcher has yet been able to comprehend.

Undoubtedly, the paramount objective of these subtleties and verities is to lead man to acknowledge the perfect powers of the All-Wise God who possesses absolute wisdom and has worked such wonders and marvels into the creation of man. However, some naive person might object here: ‘Why has God made something—the purpose of which is the recognition of God—so subtle and elusive that its understanding requires the exercise of reflection and observation over a long period of time, and even then, there is no guarantee that man would fathom all the secrets of divine wisdom in their entirety; and because of this very difficulty, man has not yet fathomed even a drop out of the whole ocean? All of these wonders and marvels should have been made obvious to fulfil the purpose for which the All-Wise God had invested them in the human body.’

So, the reply to this objection—and others like it that may arise in

someone's mind regarding the wonders of divine creations and their subtle and hidden qualities—is that undoubtedly the natural law of God, with respect to all of His creation and everything that proceeds forth from Him, is that He has not contented Himself with wonders that are easy to comprehend. Rather, He has concealed within everything (that has come into existence through the power of His hand) subtle wonders (that are extremely deep and profound). But, to regard this work of God as being frivolous and useless is the height of ignorance.

It should be borne in mind that, unlike other animals, God has not created man with the nature that his knowledge should remain limited and confined to merely a few obvious, tangible facts, but has endowed him with the ability to continue making unlimited progress in knowledge through observation and reflection. It was for this very reason that he has been endowed with the pearl of wisdom—a lamp that provides illumination during the night [of ignorance]—which has not been given to other animals. It is obvious that if all these divine wonders and marvels had been plainly clear and manifest, requiring no observation and reflection whatsoever, then what are the things that man—whose excellence depends upon the perfection of his faculties of observation and reflection—could observe and reflect upon? And if he were not to observe and reflect, how could he attain perfection? And since the very humanity of man depends upon his use of the faculty of reflection, the All-Wise God has kept many subtle verities and facts concealed in such a way that, until man employs his God-given faculties with the utmost diligence, these subtle verities are not disclosed. What the All-Wise God desires by this is that man's path to progress should remain open and he should attain the bliss for which he has been created. In short, everything that emanates from God is not limited to obvious phenomena; the deeper you delve into them, the greater the subtleties you discover.

Now that it has been proven that the general law of nature regarding all things that emanate from God is that they are full of subtle

verities and profound mysteries, the same law will compel a sensible person to admit that the Word of God, too, should not be devoid of subtle verities but should contain them all the more, because it is the Word of God and the repository of the eternal knowledge of the All-Wise, which He has made the instrument possessing the means to regulate all of the laws of nature that exist in the heavens and the earth. Had it [the Word of God] been imperfect, how could it accomplish such momentous tasks? If it could not free man from all, but only some of his faults, this would be tantamount to deserting him in the middle of a journey before taking him to his destination. In short, when God's law of nature (which applies to everything that emanates from Him) establishes that God Almighty has certainly placed deep subtleties in all of these things and has not limited them to the obvious phenomena, this is enough to expose the falsehood of those who claim that the word of God should only contain such injunctions as can be easily understood, and that there should not be, nor are there, any subtle and profound verities in them.

In order to reinforce their notion, they have made an argument in this matter which states that the Scriptures are revealed only for the ignorant, the less intelligent, the unlettered, and the Bedouin; and, hence, their teachings should be in accordance with their mental level, since the unlettered cannot benefit from subtle points, nor can they know anything about them.

Let it be clear, however, that this notion grips their minds solely on account of their short-sightedness, and this low and insignificant view of theirs reeks of the utmost folly and ignorance. I wish they had pondered over the Word of God so that they would realize that to entertain such a suspicion against God's Holy and Perfect Word amounts to throwing dust in the face of the moon. Even now, if such people peruse this book and reflect with an open mind over the hundreds of profound insights and subtle verities of the Divine Word, which I have comprehensively detailed at their appropriate places in this book, this

absurd idea will leave their minds as surely as darkness is dispelled upon the rising of the sun.

It goes without saying that mere conjecture amounts to nothing against a fact established by experience and observation. When a particular property of something has become known through repeated experimentation, it would be sheer insanity and madness to deny it merely on the basis of conjecture. If these people only utilize their God-given intelligence, they would realize that this very conjecture is absurd. Indeed, such a statement is just like someone refusing to believe in the hidden properties of plants on the pretext that if God had purposefully placed these various beneficial properties in plants and minerals etc. for the benefit of mankind, why had He concealed them layer upon layer to such an extent that for ages people continued to die without treatment because they were unaware of this knowledge; and even until today all of these hidden properties have not been fully comprehended.

However, it is obvious that after the reality of the general divine law (which is found to be the same in both heaven and earth) has been established, only those can harbour such doubts who do not at all reflect on the laws of nature and before they acquire a good understanding of the attributes and practices of God (as reflected in the mirror of nature), they venture upon describing the nature of His Being, as well as His attributes. Otherwise, should a man barely open his eyes and cast a cursory glance all around him, he would find that this divine practice is not merely confined to one or two things, nor is it so obscure to the extent that it is difficult to understand. Rather, it is patently obvious that, we can see that even an insignificant housefly (a lowly, despicable, and disgusting insect) does not lie outside of this law of nature, let alone to mention the finest jewels or the loftiest of creations. Can it then be imagined, God forbid, that the Word of God, which—like His Being—should be steeped in the colours of holiness and perfection, is so lowly and inferior that it cannot even reach the station of a housefly in its hidden subtleties?

Here it should also be clear that God has not concealed any of the

requirements of faith. The deeper subtleties are those subtleties which are above and beyond the basic beliefs, and are meant for those souls who have the ability and potential to achieve higher degrees of perfection. Those who do not wish to remain content with these basic tenets—as do those who are ignorant and of a low level of intelligence—make progress in wisdom and divine cognizance through these subtleties, and ascend the lofty minaret of true certainty which is among the highest stages of human abilities.

It is evident that if all mysteries of knowledge were manifestly obvious, what difference would there be between the wise and the unwise? All fields of knowledge, in that case, would be futile, and the fine measure for evaluating human abilities, and the very means through which man's faculty of observation increases and the soul attains perfection, would be lost. And if this very means were lost, then what would be left for man to observe and reflect? And if he were not to observe and reflect, he, too, like other animals, would be restricted to a certain known and finite limit and would not have the ability to make infinite progress. Consequently, he would be deprived of the bliss for which he had been created.

How can one harbour the suspicion against God, who has endowed man with the faculties of observation and reflection, and who has bestowed upon him the ability to attain perfection, that He has sent down His Book to prevent man from attaining any sort of perfection, rather than enabling him to achieve perfection? Is it not true that God has sent down His Word to deliver mankind out of darkness into light? Hence, if the Book of God cannot bring man out of darkness, but the writings of Plato and Aristotle can, would it not be a mere claim of God to say that only His Book can deliver man from all darkness?

No one can stand against a fact the truth of which has been thoroughly established by experience and inference. All exceedingly subtle verities of the highest order that I have derived from the Holy *Quran* and written in this book furnish conclusive testimony and decisive proof of the truth of my above claim. Anyone who is acquainted with

these Quranic subtleties and verities will have to concede, provided he is not totally blind [with prejudice], that the Holy Quran encompasses hundreds of verities and divine insights that Plato and Aristotle could not have even dreamt of. Thus, does it not follow from all of this that the Word of God is a compendium of all of the subtleties of faith?

I reiterate that God did not overburden man by adopting this plan; rather, He first invested man with the faculty of observation and then provided him with the means for reflection. These are indeed the very divine favours on account of which man's star of fortune shines forth, and sets him apart from animals. God has not invested animals with the ability to reflect nor have they ever reflected about anything. So see for yourself whether they have remained in the very same state or not.

Moreover, the objection that God has sent His Book for the unlettered and Bedouin (and so it should be at par with their level of understanding) is not valid. First of all, it is false that the Word of God has been revealed for the guidance of only the unlettered. God has Himself declared that this Book has been sent for the reformation of the whole world and people of all dispositions. Just as it addresses the unlettered ones, so does it speak to the Christians, Jews, Magians, Sabians, agnostics and atheists, etc.; all groups are addressed and it contains the refutation to all of their false creeds. It has addressed them all, saying:

<sup>1</sup> *Part Number 9*— قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا

Think for yourself. When it is proven that the Holy Quran had to deal with the varying dispositions of the whole world, was it necessary or not that it should have manifested its grandeur and truth to every type of human nature and should have removed every kind of doubt? Moreover, although it is true that the unlettered are also among

1. Say, 'O mankind! truly I am a Messenger to you all from Allah...' (*Sūrah al-A'raf*, 7: 159). [Publisher]



its addressees, it is not true that God had desired that the unlettered should have remained unlettered. In fact, He wanted that those faculties of humanity and intelligence which were present within their nature should move from innate potentialities to the realm of actualization. What purpose does the teaching serve if the ignorant are to be kept in ignorance forever? God Himself has created in man a desire for knowledge and wisdom. Consider the emphasis laid upon the acquisition of knowledge and wisdom in the verse:

<sup>1</sup> [Part Number 3]—يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا

Meaning that, God grants wisdom to whomsoever He wills and he who is granted wisdom is granted great wealth. Then He says:

<sup>2</sup>Part Number 2—وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ

Meaning that, the Messenger<sup>saw</sup> teaches you the Book and wisdom and all those truths and verities which were not possible for you to learn on your own. Again, He says:

<sup>3</sup>Part Number 22—إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ

Meaning that, only those who possess knowledge fear God. Then He says:

<sup>4</sup>Part Number 16—قُلْ رَبِّ زِدْنِي عِلْمًا

1. *Sūrah al-Baqarah*, 2:270 [Publisher]

2. *Sūrah al-Baqarah*, 2:152 [Publisher]

3. *Sūrah Fāṭir*, 35: 29 [Publisher]

4. *Sūrah Ṭā Hā*, 20:115 [Publisher]

Supplicate, saying, O God, grant me progress towards ever higher stages of knowledge. And then He says:

<sup>1</sup>*Part Number 15*— **مَنْ كَانَ فِي هَذِهِ أَعْمَى فَهُوَ فِي الْآخِرَةِ أَعْمَى وَأَضَلُّ سَبِيلًا**

Meaning that, whosoever is blind in this world and does not develop insight into divine knowledge will remain blind in the Hereafter as well; nay, he will be worse than the blind. Then He teaches the prayer:

<sup>2</sup>*Part Number 1*— **إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ**

Meaning that, O God, the Exalted, the Maker, manifest to us the straight path that You have shown to all people of excellence who were recipients of Your grace and favour.

Since the straight path of the people of excellence is that, unlike the blind, they search for verities with true insight, the essence of this prayer would therefore be: ‘O God, grant us collectively, all kinds of true knowledge, true insights, profound secrets, and subtle verities that You have been granting individually to all people of excellence in the world from time to time.’ Note that in this supplication too, it is knowledge and wisdom that have been sought from God—knowledge which had been severally bestowed on different people of the world.

In short, though God Almighty has laid down the principle of salvation in a very lucid and unambiguous manner in His Book—so that all people, literate or illiterate, can comprehend and understand it equally without encountering any kind of difficulty or confusion—yet, with regard to the subtleties and sublime secrets of divine knowledge, the All-Wise One has so willed that man should strive to discover them so that this very labour on his part may prove to be the cause of his self-perfection, because the sustenance and existence of all human

1. *Sūrah Banī Isrāʿīl*, 17:73 [Publisher]

2. *Sūrah al-Fātiḥah*, 1:6–7 [Publisher]

faculties depend on such toil and exercise. If a person keeps his eyes permanently closed and never uses them to see, he will go blind within a few days (as has been established by medical experiments); if he keeps his ears closed, he will turn deaf; if he stops moving his hands and feet, they will ultimately be left without sensation and mobility; similarly, if he does not utilize his faculty of memory, it will decline; and if he does not use his faculty of reflection, it too, will gradually waste away until it becomes virtually extinct. So this is God's grace and favour that He desired people to tread upon a path that is essential for the perfection of their faculty of reflection. Had Allah the Almighty desired to keep man altogether free from toil, it would not have been appropriate for Him to reveal His final Book, which was meant for all people (who speak different languages), in just one language which they are ignorant of; for, learning a foreign language is not possible without effort, even though it may be small.

### **Fifth Preliminary Point**

A miracle which man's intellect recognizes and testifies to be from Allah is thousands of times better than the miracles that are narrated in the form of mere fables and tales. There are two reasons for this preference. The first is that reported miracles cannot be considered by us—who were born hundreds of years after their occurrence—as witnessed and experienced phenomena. Moreover, since these are reports that have reached us, they cannot be accorded the same degree of credibility as seen and observed phenomena. Secondly, such reported miracles, as are beyond the realm of reason to understand, cannot fully satisfy even those who witness them. This is because there are many wondrous feats which are frequently exhibited by conjurors. Granted, they are no more than deceit and trickery, but how can we convince a malevolent opponent that the miracles worked by the Prophets—wherein some demonstrated the appearance of a snake and some revived the

dead—were free from the kind of sleight of hand perpetrated by these conjurors. These doubts have not arisen only in our age; rather, it is quite possible that similar questions may have originated at the time of their occurrence. For instance, it is written in the Gospel of John, chapter 5, verses 2 to 5:<sup>1</sup>

Now there is at Jerusalem by the sheep *market* a pool, which is called in the Hebrew tongue *Bethesda*, having five porches. In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water. For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had. And a certain man was there, which had an infirmity thirty and eight years. When [Yasū‘] Jesus saw him lie, and knew that he had been now a long time *in that case*, he saith unto him, Wilt thou be made whole? The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.

Obviously, when a person who denies the prophethood of Ḥaḍrat ‘Īsā [Jesus] and his miracles reads this passage of John and discovers the ancient pool in the land of Ḥaḍrat ‘Īsā, which always had the peculiarity that a single dip could heal every kind of illness—no matter how severe—the strong suspicion would inevitably arise in his mind that if Ḥaḍrat Masīḥ [the Messiah] did, in fact, perform any wondrous miracles, he would have certainly done so by using the water from this pool. Many examples of such precedents have always been found in the world, and exist even today. Logically it is quite correct and stands to reason that if the blind, the lame, etc. were cured by the hand of Ḥaḍrat Masīḥ, then he must have hijacked the prescription from this very pool

1. In the King James Version, these verses are John 5:2–7. [Publisher]

and publicized among the ignorant and simple people—who do not get to the root cause of the issues and cannot discern true reality—that he worked such wonders with the help of some ‘Spirit’. Such a view becomes even more credible, particularly when it is an accepted fact that Ḥaḍrat Masīḥ would often frequent that very same pool. In the eyes of an opponent, therefore, the miracles that the pool had been manifesting since ancient times cast grave doubts and suspicions on the person of Ḥaḍrat ‘Īsā. It becomes extremely difficult to prove that the Masīḥ was not—as the Jews believe him to be—a deceiver and a conjuror, but a righteous man who did not get any help from the ancient pool to work his wonders, and that he did indeed perform miracles.

One is relieved of such doubts after believing in the Holy Quran; however, how can someone who has not yet believed in the Holy Quran—be he a Jew, Hindu, or Christian—escape such doubts? Given the fact that there was a wondrous pool, a single dip into which could cure thousands of lame, crippled, and congenitally blind people; and which for centuries had been known to the Jews and other people of the land as possessing these wondrous qualities, and was much talked about; and innumerable people had been cured by plunging into it, and continued to do so every day, and it had always been crowded with people; and the Masīḥ, too, used to frequent this pool and was aware of its peculiar qualities; how can someone’s heart be satisfied that he did not receive any help from its clay or water to work the very same miracles that the pool had been manifesting since ancient times, nor did he adapt it to prepare a new prescription of his own? Undoubtedly, such a notion would be unfounded and would hold little weight before an opponent. Without doubt when one reflects on that pool of peculiar qualities, many irrefutable objections arise about the Masīḥ himself. The more one reflects upon it, the more entrenched one becomes in confusion. And the Christian community can find no way of escape, since looking at the condition of the world today only strengthens these doubts. Numerous instances of such deceit and trickery come to

mind from one's own memory; rather, everyone possesses a vast stock of first-hand experiences of them.

The deceitful, whose secrets remain concealed, are emboldened to perpetrate such tricks by the fact that these tricks can, and do, deceive the simple and ignorant people. The common and illiterate people, who often behave like cattle, never even think of conducting detailed investigations and getting to the bottom of the issue, nor does the short duration of the tricks allow for adequate thinking and reflection. Thus, the conjurors have plenty of margin to play their sleights of hand and there is little opportunity to unravel their mysteries. Besides, the helpless masses have no knowledge of the natural sciences, philosophy, and arts, and are completely unaware of all the diverse types of amazing qualities which the All-Wise God has invested within the universe. Hence, at all times and in every age they are prone to deception. And why would they not be deceived, for the properties of things are indeed amazing, and they cause even greater amazement in a state of ignorance. For instance, a fly and some other creatures have the quality that if they die, but have not yet undergone significant disintegration, and their organs have remained intact in their original form and shape, have not putrefied and are still in good condition, and they have not been dead for more than two or three hours—as in the case of flies that die in water—if such creatures are buried under fine ground salt, and then an equal measure of ash is also spread over them, they come to life and fly away. This phenomenon is so well known that even children know it, but if there is a simple person who is unaware of this formula, and a deceiver—claiming to be the 'Messiah of flies'—performs this trick before such an ignorant one and brings some flies back to life, mumbling some mantras all the while, trying to create the impression that he performs the feat through the mantras, would the simple person have the sense or time to go about conducting investigations?

Do you not see how, in this very age, deceivers are wreaking havoc in the world? Some boast of turning things into gold, claiming to be alchemists, some bury stones in the earth themselves and then bring

them out, presenting them as goddesses to the Hindus, while others have gone to the extent of mixing the oil of *jamāl gotā*<sup>1</sup> with writing ink. They use that ink to write a charm for a simple person, so that the resulting loose motions may be attributed to the charm. There are thousands of similar frauds and deceptions being practised in this very day and age. Some of these frauds are so subtle that even some very wise people are taken in by them. In this age, many profound subtleties of the natural sciences and amazing qualities of physiological compositions and faculties are coming to light daily through new experiments. These new phenomena can be exploited by pseudo miracle-workers to practise novel forms of deceit and trickery. The above discourse proves that miracles, which apparently resemble such tricks—even if they are true—remain covered by the veil of uncertainty and there are great difficulties in substantiating their truth.

### Sixth Preliminary Point

Just as obscure miracles cannot equal miracles which are proven rationally, in the same way, prophecies and news of the past that resemble those made by astrologers, diviners, soothsayers, and historians cannot equal prophecies and news of the unseen that do not consist of mere reports, but are accompanied by divine power; because, other than the Prophets, there are many people in the world who foretell earthquakes, pestilences, wars and famines, the rising of one nation against another, etc., etc., and often some of their predictions do come true. Therefore, in order to dispel these doubts, only those prophecies and news of the unseen will be considered grand and perfect that are accompanied by such Signs of divine might as can never be matched by fortune tellers,

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1. A purgative nut, *Croton tiglium*. The reference is to a deceptive tactic used by some of the so-called *pīrs* who would take the ink and mix it with this purgative. [Publisher]

by those who make predictions on the basis of dreams, and by astrologers, etc. That is to say, they should possess such a surge of the perfect glory of God Almighty and such a magnificent display of His manifestation as clearly signifies His special grace. Moreover, they should bear news of such succour foretelling, in complete detail, one's own victory and the opponent's defeat, one's own honour and the opponent's humiliation, and one's own good fortune and the opponent's decline. I shall elaborate at the relevant place—and to some extent I have already stated—that these sublime prophecies are the exclusive prerogative of the Holy Quran and are such that their study opens for us a whole new world of divine glory.

### Seventh Preliminary Point

The totality of fine verities pertaining to the science of religion and all of the sciences pertaining to the subtleties of the subject of divinity, and conclusive arguments relating to the principles of truth, together with the mysteries and insights that are set out in the Holy Quran, are, in themselves, such that human faculties are unable to discover them collectively, nor can the intellect of any wise man foresee them on its own. By reflecting upon the past ages in confirmation of this point, it is proven that there has never been a sage or a philosopher who was able to discover all of these sciences and insights. But in this case there is a wonder upon wonders. That is, those sciences and insights were bestowed upon one who was unlettered, and could not read or write at all; who had never even seen a school in his entire life, nor read a single word of any book, nor had been afforded the company of any learned or wise person. On the contrary, he lived his entire life among uncivilized and barbaric people; he was born and raised among them and kept company with them. The Holy Prophet, may peace and blessings of Allah be upon him, being unlettered is a matter so patent that no historian of Islam is unaware of it. Since this point will be very helpful



in understanding subsequent chapters, I will here quote some verses of the Holy Quran to prove that the Holy Prophet, may peace and blessings of Allah be upon him, was unlettered. So let it be known that the particulars of these verses are as follows:

Allah the Almighty says,

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَ  
 إِنَّ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ<sup>1</sup>

He is God, 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, steeped in manifest misguidance.

عَدَا إِنِّي أَصِيبُ بِهِ مَنْ أَشَاءُ وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ فَسَأَلْتَهُمُ الْبَلَدِينَ يَنْفِقُونَ وَيُؤْتُونَ الزَّكَاةَ وَ  
 الَّذِينَ هُمْ بِالْآيَاتِنَا يُؤْمِنُونَ - الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ  
 فِي التَّوْرَةِ وَالْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ  
 الْخَالِيطِ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ فَالَّذِينَ آمَنُوا بِهِ وَعَدَّرُوا وَنَصَرُواهُ وَاتَّبَعُوا  
 النُّورَ الَّذِي أُنزِلَ مَعَهُ أُولَئِكَ هُمُ الْمُفْلِحُونَ - قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جِئْتُكُمْ بِالْحَقِّ لَكُمْ  
 مَلِكُ السَّمَوَاتِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ فَأَسْمُوا بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الْأُمِّيَّ الَّذِي يُؤْمِنُ بِاللَّهِ  
 وَكَلِمَاتِهِ وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ<sup>2</sup>

I inflict punishment on whom I will, and My mercy encompasses all things, so I will ordain My mercy for those who abstain from every kind of idolatry, unbelief, and indecency, and pay the zakat, and also for those who truly believe in Our Signs.

These are the people who believe in that Messenger, the Prophet, in whose person are found two Signs of Our perfect power. First, there is the external Sign, meaning that there are prophecies regarding him

1. *Sūrah al-Jumu'ah*, 62:3 [Publisher]

2. *Sūrah al-A'rāf*, 7:157-159 [Publisher]

mentioned in the Torah and the Gospel, which they themselves find present in their own Books. The second Sign found in the person of that Prophet himself is that, despite being unlettered, he has brought such a perfect guidance that he relates all essential verities which are acknowledged by both reason and the Shariah and which had disappeared from the face of the earth for the benefit of mankind, and he commands them to act upon it. And he forbids them every irrational thing which is deemed by reason and the Shariah to be untrue, and declares good things as lawful and declares the bad as unlawful, and removes from the Jews and Christians their heavy burden and the fetters that were upon them. So those who shall believe in him, support him, help him, and truly follow the light that has been sent down with him—they shall attain salvation.

Say to the people, ‘I have been sent to you all from Allah, the One who is without any partnership, and is Lord of the heavens and the earth; there is no god or being worthy of worship besides Him. He gives life and He causes death. So believe in this God and His Messenger, the unlettered Prophet, who believes in Allah and His words, and follow him that you may attain guidance.’

وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا مَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ وَلَكِن جَعَلْنَاهُ نُورًا نَّهْدِي بِهِ مَن نَّشَاءُ مِنْ عِبَادِنَا وَإِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُّسْتَقِيمٍ —

<sup>1</sup>*Sūrah ash-Shūrā, Part Number 25*

Likewise, We have sent down to you the Spirit by Our command. You did not know what the Book was, nor belief, but We have made it [the Revelation] a light, whereby We guide whomsoever We please. And truly, you guide towards the right path.

وَمَا كُنْتَ تَتْلُو مِنْ قَبْلِهِ مِنْ كِتَابٍ وَلَا تَخْطُّهُ بِمِیْنِكَ إِذْ أَلَّا رَبَّكَ الْبُطُؤُونَ بَلْ

1. *Sūrah ash-Shūrā*, 42:53 [Publisher]

هُوَ آيَةٌ بَيِّنَةٌ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ ۗ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا الظَّالِمُونَ —

<sup>1</sup>*Sūrah al-'Ankabūt, Part Number 21*

And before this you did not recite any Book, nor did you write one with your [right] hand; in that case, those who follow falsehood would have some reason to doubt. Nay, it is a collection of clear Signs in the hearts of those who are given knowledge. And none but the wrongdoers deny them.

All of these [above] verses conclusively prove that the Holy Prophet, may peace and blessings of Allah be upon him, was unlettered; for, it is obvious that if, in fact, the Holy Prophet was not unlettered, many people would have arisen to contradict this claim of him being unlettered, because the Holy Prophet did not make this claim in a country whose people could be considered unaware and ignorant of his life. Rather, they were the people among whom the Holy Prophet had been raised since his birth, and had spent the larger part of his life in their company. Therefore, had he not been unlettered, he could never have claimed to be so in the presence of those from whom nothing of his life was hidden, and who were constantly looking for an opportunity to prove any deception on the part of the Holy Prophet, and to publicize it. In fact, their hostility had reached such an extent that, had they been able to, they would not have hesitated to fabricate evidence against him, and it is in this context that each one of their ill-suspicions was refuted so effectively that they were left stunned and speechless. For instance, some ignorant people of Makkah began to say that they did not like the Quranic teaching of *Tauḥīd* [Oneness of God]. They demanded that another Quran be brought forward which should honour the idols and teach their worship, or it should be modified to replace *Tauḥīd* with idolatry—only then would they accept it and become believers. The

1. *Sūrah al-'Ankabūt*, 29:49–50 [Publisher]

reply that God taught to His Messenger in answer to their demand was based on the life of the Holy Prophet and it was this:

قَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَ نَآئِتِ بِقُرْآنٍ غَيْرِ هَذَا أَوْ بَدَّلَهُ ۗ قُلْ مَا يَكُونُ لِي أَنْ أُبَدِّلَهُ مِنْ تِلْقَآئِ نَفْسِي ۚ إِنِ اتَّبِعْتُ إِلَّا مَا يُوحَىٰ إِلَيَّ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابٌ يَوْمٍ عَظِيمٍ  
 قُلْ لَوْ شَاءَ اللَّهُ مَا تَلَوْتُهُ عَلَيْكُمْ وَلَا أَدْرَاكُمْ بِهِ ۚ فَقَدْ لَبِثْتُ فِيكُمْ عُمُرًا مِّن قَبْلِهِ ۗ أَفَلَا تَعْقِلُونَ ۚ مَن أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ ۗ إِنَّهُ لَا يُفْلِحُ الْمُجْرِمُونَ —

<sup>1</sup>*Sūrah Yūnus, Part Number 11*

Those who hope not for the meeting with Us—that is, those who have completely severed their relationship with Us—say, ‘In place of this Quran bring another Quran, the teachings of which are different from, and contrary to, those of the present Quran, or make changes in this very Quran.’ Tell them in response, ‘I have no power to do so, nor is it permissible that I, of my own accord, should change anything in the Word of God. I follow only the revelation that descends upon me and I fear, lest I should disobey my Lord.’ [Say.] ‘If Allah had so willed, I would not have recited this Word to you nor would He have made it known to you. Before this, I have lived such a long time among you—that is to say forty years—‘then do you not possess wisdom?’ In other words, are you not well aware that I am not given to forgery, nor am I in the habit of lying. He then says, ‘Who is then more unjust than he who forges a lie against Allah or he who declares God’s Word to be a lie forged by man? Surely, the guilty shall not attain salvation.’

Thus, in the eyes of the Arabs, Christians, and Jews, the fact that the Holy Prophet, may peace and blessings of Allah be upon him, was unlettered, was so obvious and indisputable, that they could not dare deny it. In this vein they would even test his prophethood by asking him to relate numerous stories of the Torah that no man of letters could be ignorant of, and upon finding his reply accurate and true, as well as free from the grave errors that had crept into the tales in the Torah, the

1. *Sūrah Yūnus*, 10:16–18 [Publisher]

truly knowledgeable among them would accept him wholeheartedly. Regarding such people, the Holy Quran states the following words:

وَلَتَجِدَنَ أَقْرَبَهُمْ مَوَدَّةَ الَّذِينَ آمَنُوا الَّذِينَ قَالُوا إِنَّا نَصْرِي ۗ ذَٰلِكَ بِأَن مِّنْهُمْ قَبِيضًا مِّن رُّهْبَانًا ۗ  
 أَنَّهُمْ لَا يَسْتَكْبِرُونَ ۚ وَإِذَا سَمِعُوا مَا أُنزِلَ إِلَى الرَّسُولِ تَرَىٰ أَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ وَمَا عَرَفُوا مَنَ  
 الْحَقِّ ۗ يَقُولُونَ رَبَّنَا آمَنَّا فَاكْتُبْنَا مَعَ الشَّاهِدِينَ وَمَا لَنَا لَا نُؤْمِنُ بِاللَّهِ وَمَا جَاءَنَا مِنَ الْحَقِّ وَنَطْمَعُ  
 أَن يُدْخِلَنَا رَبُّنَا مَعَ الْقَوْمِ الصَّالِحِينَ<sup>1</sup>

<sup>1</sup> *Sūrah al-Mā'idah, Part Number 7*—

From among the followers of different religions, the Christians are most inclined towards Muslims. That is because amongst them there are also some scholars and monks who are not arrogant. And when they hear the Word of God that has been revealed to His Messenger, you see their eyes overflowing with tears, because they recognize the truth of the Word of God and say, 'O our Lord, we believe, so write us down among those who bear witness to the truth of Your religion. And why should we not believe in Allah and in His true Word while we earnestly wish that God should include us among the people who are righteous?'

إِنَّ الَّذِينَ أُوتُوا الْعِلْمَ مِنْ قَبْلِهِ إِذَا يُشْلَىٰ عَلَيْهِمْ يَخِرُّونَ لِلْأَذْقَانِ سُجَّدًا ۚ أَوْ يَقُولُونَ سُبْحَانَ  
 رَبِّنَا ۚ إِنَّ كَانَ وَعْدُ رَبِّنَا لَمَفْعُولًا ۚ وَيَخِرُّونَ لِلْأَذْقَانِ يَبْكُونَ وَيَزِيدُهُمْ خُشُوعًا ۗ

<sup>2</sup> *Sūrah Banī Isrā'īl, Part Number 15*

Those among the Christians and Jews who have been given knowledge fall down prostrate on their faces when the Holy Quran is recited to them, and say, 'Our God is far too Holy to go against His promise. His promise was bound to be fulfilled one day.' They fall down on their faces weeping, and the Word of God increases meekness and humility in them.

Hence, this was the case of the knowledgeable and fair-minded

1. *Sūrah al-Mā'idah*, 5:83–85 [Publisher]

2. *Sūrah Banī Isrā'īl*, 17:108–110 [Publisher]

among the Christians and Jews. On the one hand, they looked at the Holy Prophet and found him totally unlettered, without an iota of training or instruction, and without any exposure to civilized society or the opportunity to attend scholarly discourses. On the other hand, they found that the Holy Quran encompassed not only the narratives contained in the earlier scriptures, but also hundreds of subtle verities that perfected and completed those earlier scriptures.

By pondering over the unlettered state of the Holy Prophet, and then, during such a time of darkness, observing his perfect knowledge, and witnessing his manifest and inner light, the truth of the prophethood of the Holy Prophet<sup>saw</sup> became as evident to them as the shining sun. Obviously, if these Christian scholars were not fully convinced that the Holy Prophet<sup>saw</sup> was unlettered and the recipient of divine help, it would not have been possible for them to renounce their religion—which enjoyed the support of the great Roman Empire, and which had spread beyond Asia into some parts of Europe, and which, because of its idolatrous teachings, appeared attractive and dear to the materialists—merely on the basis of some tenuous conjectures, nor would they have accepted a religion that was detested by all idolaters on account of its teaching of *Tauḥīd* and whose followers were constantly under the threat of annihilation and persecution from every direction. Thus, what drew their hearts toward Islam was naught but the fact that they found the Holy Prophet<sup>saw</sup> totally unlettered, yet fully strengthened by Allah, and found the Holy Quran to be beyond human capabilities. In addition, they used to read glad tidings in the earlier scriptures about that Last Prophet, so God opened their hearts to believe and they proved to be so faithful that they laid down their lives in the path of God.

When we look at the circumstances of even those among the Christians, Jews, and Arabs who were ignorant, wicked, and extremely mischievous, we find that they also firmly believed that the Holy Prophet was unlettered. That is why, when they tested his prophethood by questioning him about certain biblical stories and invariably

received accurate answers, they could never dare say that he was somewhat literate and read the books before giving the answers. Rather, with great shame, they used to say—like a person who, having been silenced and disconcerted, resorts to making lame excuses—that some Christian or Jewish biblical scholars might have secretly told him these stories. Hence, it is obvious that if, in their heart of their hearts, they were not fully convinced of the Holy Prophet being unlettered, they would have tried their utmost to prove that the Holy Prophet was not unlettered and that he was taught at such and such a school or institution instead of indulging in such absurdities that only exposed their own foolishness. This is because the allegation that some Jewish and Christian scholars were the secret allies and helpers of the Holy Prophet is evidently false, since the Holy Quran repeatedly declares the revelation of the People of the Book to be imperfect, their scriptures perverted and interpolated, and their beliefs to be corrupt and false; and even proclaims them accursed and Hell-bound if they die in the state of disbelief, and refutes their spurious dogmas with powerful arguments.

Then how could it be possible that they, through the Holy Quran, would condemn their own religion, refute their own books, and become responsible for uprooting their own religion? Hence, these worldly people were forced to blurt out these lame and baseless allegations because they could find no way to defend themselves with rational arguments.

The Sun of Truth was radiating its light in all directions so powerfully that they had to hide themselves like bats, and were totally incapable of taking a firm stand on any one position. Rather, their prejudice and intense enmity had rendered them like the insane and mad. First, having heard the Quranic account of the Israelite Prophets, they suspected that perhaps someone from among the People of the Book must have been secretly relating those accounts [to the Holy Prophet<sup>saw</sup>], as the Holy Quran quotes them saying:

1 *Sūrah an-Naḥl, Part Number 14*— إِنَّمَا يَعْلَمُهُ بَشَرٌ

When they discovered that the Holy Quran not only contains those accounts, but also profound verities, they expressed a second opinion:

2 *Sūrah al-Furqān, Part Number 18*— وَأَعَانَهُ عَلَيْهِ قَوْمٌ آخَرُونَ

Meaning that, a large group of people has come together to compile the Holy Quran, since it could not be the work of one man.

And when they were given the reply in the Holy Quran that if it had indeed been written collectively by a group of learned men, scholars, and poets, then they should also seek help from a similar group of people and produce the like of the Quran so that their truthfulness should be proven. And when they could not respond to this challenge, they put forward a third opinion, which was that the Holy Quran was composed with the help of the *jinn*, and it could not be the work of man. Then God gave such a reply that they were left completely dumb-founded, as He says:

— وَمَا هُوَ عَلَى الْغَيْبِ بِضَرِينٍ ۚ وَمَا هُوَ بِقَوْلِ شَيْطَانٍ رَّجِيمٍ ۚ فَايُنْ كَذَّابُونَ—  
3 [*Sūrah at-Takwīr, Part Number 30*]

Meaning that, the Quran contains all kinds of matters relating to the unseen, and to disclose so much is beyond the ability of the *jinn*.

قُلْ لِّمَنِ اجْتَبَعَتِ الْإِنْسُ وَالْجِنُّ عَلَىٰ أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَكَوْكَانَ بَعْضُهُمْ  
4 *Sūrah Banī Isrā'īl, Part Number 15*— لِبَعْضٍ ظَهِيرًا

1. It is only a man who teaches him (*Sūrah an-Naḥl*, 16:104). [Publisher]

2. *Sūrah al-Furqān*, 25:5 [Publisher]

3. *Sūrah at-Takwīr*, 81:25–27 [Publisher]

4. *Sūrah Banī Isrā'īl*, 17:89 [Publisher]



And tell them that even if all of the *jinn* were to unite and along with them the whole of mankind gathered together, and even if they all collectively helped one another for the purpose of producing another Quran as the like of this Quran, it would be absolutely impossible for them to do so.

Thus, when the falsity of their assertions became evident to these ill-fated wretched ones and they could see no other way of countering the Holy Quran, they, with utmost shamelessness, like the mean-natured, resorted to finding ways of barring the propagation of the Holy Quran. As is mentioned in the Holy Quran:

وَقَالَ الَّذِينَ كَفَرُوا لَا تَسْمَعُوا لِهَذَا الْقُرْآنِ وَالْغَوَا فِيهِ لَعَلَّكُمْ تَعْلَبُونَ —  
<sup>1</sup>[*Sūrah Ḥā Mīm as-Sajdah*, Part Number 24]

Meaning that, those who disbelieve say, ‘Do not listen to this Quran, but make noise when it is recited before you so that you may have the upper hand by doing so.’

وَقَالَتْ خَلِيفَةٌ مِّنْ أَهْلِ الْكِتَابِ آمَنُوا بِالَّذِي أُنزِلَ عَلَى الَّذِينَ آمَنُوا وَجَهَ النَّهَارَ وَانْفَرُوا اخِرَةً لَّعَلَّهُمْ  
 يَرْجِعُونَ —<sup>2</sup>[*Sūrah Āl-e-‘Imrān*, Part Number 3]

And some from among the Christians and the Jews said, ‘Let us believe in the Holy Quran in the early part of the day, and return to our own faith in the latter part thereof, so that by doing so people might be thrown into doubt and renounce the faith of Islam.’

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يُؤْمِنُونَ بِالْجِبْتِ وَالطَّاغُوتِ وَيَقُولُونَ لِلَّذِينَ كَفَرُوا  
 هَؤُلَاءِ أَهْدَىٰ مِنَ الَّذِينَ آمَنُوا سَبِيلًا أُولَٰئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ ۖ وَمَنْ يَلْعَنِ اللَّهُ فَلَنْ تَجِدَ لَهُ  
 نَصِيرًا —<sup>3</sup>*Sūrah an-Nisā’*, Part Number 5

1. *Sūrah Ḥā Mīm as-Sajdah*, 41:27 [Publisher]

2. *Sūrah Āl-e-‘Imrān*, 3:73 [Publisher]

3. *Sūrah an-Nisā’*, 4:52–53 [Publisher]

Have you not seen these Christians and Jews—who have only superficially read the Gospel and the Torah, and who believe in false deities and idols, and who say to the idolaters that their belief of idol-worship is much better than the Muslim doctrine of *Tauḥīd*, which amounts to nothing—these are the very people whom God has cursed, and he whom God curses, shall not find for himself a helper.

In a nutshell, if the Holy Prophet had not been unlettered, the opponents of Islam—particularly the Jews and Christians, whose opposition was based not only on doctrinal differences, but also on envy and malice that the Messenger had not appeared from among the Israelites, but rather from their brothers, the Ishmaelites—could not have remained silent in regard to a claim that was in clear contradiction to the facts. Undoubtedly, it was perfectly clear to them that the words flowing from the Holy Prophet’s mouth could not be the words of an unlettered person, nor could they be the work of ten or twenty men, and this is why they asserted in their ignorance:

<sup>1</sup>[*Sūrah al-Furqān, Part Number 18*]—أَعَانَهُ عَلَيْهِ قَوْمٌ آخَرُونَ

And those who were wise and truly knowledgeable among them had fully realized that the Quran is beyond human capability to produce, and the door to certainty was opened to them in such a manner that God says regarding them:

<sup>2</sup>[*Sūrah al-Baqarah, Part Number 2*]—يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ

Meaning that, they recognize this Prophet as they recognize their own sons.

As a matter of fact, this door of knowledge and certainty was

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1. Other people have helped him with it (*Sūrah al-Furqān, 25:5*). [Publisher]
  2. *Sūrah al-Baqarah, 2:147* [Publisher]

opened not only for them, but it remains open for all, even in this age. For, in order to ascertain the truth of the Holy Quran, the same miracles of the Quran, the same effects of the *Furqān* [Holy Quran], the same divine support from the unseen, and the same indisputable Signs, exist even today as they existed at that time. Since God intended this perfect Faith to abide forever, He kept alive all of its blessings and Signs, and as He intended to uproot the interpolated, false, and imperfect faiths of the Christians, the Jews, and the Hindus, they were left with mere tales, without any trace of divine blessings and heavenly support. Their Books speak of signs of which there is not an iota of proof in their hands and refer only to tales of the past, whereas the Holy Quran presents such Signs which can be witnessed by everyone.

### **Eighth Preliminary Point**

Any miracle shown by a *walī* [friend of Allah] is, in reality, a miracle of the one whom he follows and to whose ummah he belongs. This is quite obvious and self-evident, for when the demonstration of a Sign is dependent solely upon obedience to a person or a particular book, and can never happen without [such] obedience, then it stands clearly proven that, although it is apparently manifested through a follower, it is, in fact, a manifestation of the Master Prophet, whose obedience is the prerequisite for its manifestation.

The secret as to how a Prophet's miracle can be shown through another person is that when someone acts exactly in conformity with the commands of his law-bearer [i.e. Prophet], and abstains from that which he has forbidden, and follows the Book that he has given, then, in such a case, he completely loses his own identity and comes under the protective care of his law-bearer. Thus, if the law-bearer is a true guide to the right path—like a skilled physician—and brings a blessed book that provides a remedy for all of his followers' spiritual ills and contains all the provisions for his intellectual and moral perfection,

and if his follower, for his part, accepts those teachings wholeheartedly without even slightly deviating from them in letter or spirit, then all brilliance and effects that come about as a result of perfect following, will, in fact, be the blessings of the Prophet who is being followed. In the same vein, if a *walī* manifests something extraordinary, it will be considered a miracle of the Prophet whom he follows.

After these preambles, I write down the arguments for the divine origin of the Holy Quran. و نَسْتَلِ اللّٰهَ التَّوْفِيقَ وَ النِّصْرَةَ هُوَ نَعْمَ الْمَوْلَى وَ نَعْمَ النَّصِيرَ  
 [And we beg Allah for the ability to do so and for His help. He is an Excellent Friend and an Excellent Helper].

## SECTION ONE

### *Regarding Arguments that Constitute External Evidence of the Divine Origin and Superiority of the Holy Quran*

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**FIRST ARGUMENT**—Allah the Exalted states:

تَاللّٰهِ لَقَدْ اَرْسَلْنَا اِلٰى اَمْرِءٍ مِّنْ قَبْلِكَ فَزَيَّنَ لَهُمُ الشَّيْطٰنُ اَعْمٰلَهُمْ فَهَوَّ وَاٰتٰهُمْ الْيَوْمَ وَاٰتٰهُمْ عَذَابٌ اَلِيْمٌ ۚ وَمَا اَنْزَلْنَا عَلَيْكَ الْكِتٰبَ اِلَّا لِتُبَيِّنَ لَهُمُ الَّذِي اَخْتَلَفُوْا فِيْهِ وَاَهْدٰى وَاَرْحَمَةً لِّقَوْمٍ يُؤْمِنُوْنَ ۗ  
وَاللّٰهُ اَنْزَلَ مِنَ السَّمَآءِ مَآءً فَاَحْيَا بِهٖ الْاَرْضَ بَعْدَ مَوْتِهَا ۗ اِنَّ فِيْ ذٰلِكَ لَآٰيَةً لِّقَوْمٍ يَّسْمَعُوْنَ ۙ

<sup>1</sup>*Sūrah an-Nahl, Part Number 14*

وَهُوَ الَّذِي يُرْسِلُ الرِّيْحَ بُشْرًا بِدِيْنِ يَدَيْ رَحْمَتِهٖ ۗ حَتّٰى اِذَا اَقْلَمْتَ سَحَابًا ثِقًا اَلَسْقُنٰهُ لِبٰلِكٍ مَّيِّدًا فَاَنْزَلْنَا بِهٖ الْمَآءَ فَاَخْرَجْنَا بِهٖ مِنْ كُلِّ الثَّمَرٰتِ ۗ كَذٰلِكَ نُخْرِجُ الْمَوْتٰى لَعَلَّكُمْ تَذَكَّرُوْنَ ۗ وَالْبَلَدُ الطَّيِّبُ يَخْرُجُ نَبَاتًا بِاِذْنِ رَبِّهٖ ۗ وَالَّذِي حَبَتَ لَا يَخْرُجُ اِلَّا نَكْدًا ۗ كَذٰلِكَ نُصَرِّفُ الْاٰيٰتِ لِقَوْمٍ يَّشْكُرُوْنَ ۙ

<sup>2</sup>*Sūrah al-A'raf, Part Number 8*

اللّٰهُ الَّذِي يُرْسِلُ الرِّيْحَ فَتَنۡثِيْرٍ سَحَابًا فَيَبۡسُطُهٗ فِي السَّمَآءِ كَيْفَ يَشَآءُ وَيَجْعَلُهٗ كِسْفًا فَيَنۡزِلُهٗ الْوَدۡقَ يَخْرُجُ مِنْ خَلۡلِهٖ ۗ فَاِذَا اَصَابَ بِهٖ مَنْ يَّشَآءُ مِنْ عِبَادِهٖ اِذَا هُمْ يَسۡتَبۡشِرُوْنَ ۗ وَاِنۡ كَانُوْا مِنْ قَبۡلِ اَنْ

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1. *Sūrah an-Nahl*, 16:64–66 [Publisher]

2. *Sūrah al-A'raf*, 7:58–59 [Publisher]

يُنزَّلَ عَلَيْهِمْ مِّن قَبْلِهِ لِكُفْرِهِمْ فَانظُرْ إِلَىٰ اثْرِ رَبِّكَ إِنَّهُ كَيْفَ يُعْجِبُ الْأَرْضَ بَعْدَ مَوْتِهَا ۗ إِنَّ ذَٰلِكَ لَكُمِّعَىٰ الْوَجْهِ ۗ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ<sup>1</sup>

<sup>2</sup>*Sūrah ar-Ra'd, Part Number 13* — أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَالَتْ أَوْدِيَةٌ بِقَدَرِهَا

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِن قَبْلُ ۗ كَانَ أَكْثَرُهُمْ مُّشْرِكِينَ<sup>3</sup>

أَوْ لَمْ يَرَوْا أَنَّا نَسُوقُ الْمَاءَ إِلَى الْأَرْضِ الْجُرُزِ فَنُخْرِجُ بِهِ زَرْعًا تَأْكُلُ مِنْهُ أَنْعَامُهُمْ وَأَنْفُسُهُمْ ۗ أَفَلَا يُبْصِرُونَ<sup>4</sup>

وَجَعَلْنَا اللَّيْلَ وَالنَّهَارَ آيَاتَيْنِ فَمَحْوَا آيَةَ اللَّيْلِ وَجَعَلْنَا آيَةَ النَّهَارِ مُبْصِرَةً<sup>5</sup>

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ لَيْلَةُ الْقَدْرِ حَيَّرَ مِنْ أَلْفِ شَهْرٍ تَنْزِيلُ الْمَلَكِ وَالرُّوحِ فِيهَا بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ أَمْرٍ سَلَّمَ هِيَ حَتَّىٰ مَطْلَعِ الْفَجْرِ —<sup>6</sup>

إِنَّا أَرْسَلْنَا إِلَيْكُمْ رَسُولًا شَاهِدًا عَلَيْكُمْ كَمَا أَرْسَلْنَا إِلَىٰ فِرْعَوْنَ رَسُولًا —<sup>7</sup>

وَبِالْحَقِّ أَنْزَلْنَاهُ وَبِالْحَقِّ نَزَلَ<sup>8</sup>

1. *Sūrah ar-Rūm*, 30:49–51 [Publisher]
2. *Sūrah ar-Ra'd*, 13:18 [Publisher]
3. *Sūrah ar-Rūm*, 30:42–43 [Publisher]
4. *Sūrah as-Sajdah*, 32:28 [Publisher]
5. *Sūrah Banī Isrā'īl*, 17:13 [Publisher]
6. *Sūrah al-Qadr*, 97:2–6 [Publisher]
7. *Sūrah al-Muzzammil*, 73:16 [Publisher]
8. *Sūrah Banī Isrā'īl*, 17:106 [Publisher]

يَاهَا الْكِتَابُ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ عَلَى فَتْرَةٍ مِنَ الرُّسُلِ أَنْ تَقُولُوا  
مَا جَاءَنَا مِنْ بَشِيرٍ وَلَا نَذِيرٍ فَقَدْ جَاءَكُمْ بَشِيرٌ وَنَذِيرٌ وَاللَّهُ عَلَى كُلِّ شَيْءٍ  
قَدِيرٌ<sup>1</sup> *Sūrah al-Mā'idah, Part Number 6*

وَ كُنْتُمْ عَلَى شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ  
تَهْتَدُونَ<sup>2</sup> *Sūrah Āl-e-Imrān, Part Number 4*

وَ كَلِمَاتٍ أَنْ تُصِيبَهُمْ مُصِيبَةٌ بِمَا قَدَّمْت أَيْدِيَهُمْ فَيَقُولُوا رَبَّنَا لَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا فَنَتَّبِعَ  
آيَاتِكَ وَنَكُونَ مِنَ الْمُؤْمِنِينَ<sup>3</sup> *[Sūrah al-Qaṣaṣ, Part Number 20]*

وَ كَلِمَاتٍ دَفَعَ اللَّهُ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَفَسَدَتِ الْأَرْضُ وَلَكِنَّ اللَّهَ ذُو  
فَضْلٍ عَلَى الْعَالَمِينَ تِلْكَ آيَاتُ اللَّهِ تَتْلُوهَا عَلَيْكَ بِالْحَقِّ وَإِنَّكَ لَمِنَ الْمُرْسَلِينَ —  
<sup>4</sup>*[Sūrah al-Baqarah, Part Number 2]*

وَ مَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ<sup>5</sup> لِيُنذِرَ قَوْمًا مَّا أُنذِرَ آبَاؤُهُمْ فَهُمْ غَافِلُونَ<sup>6</sup> أَمْ  
تَحْسَبُ أَنَّ الْكُفْرَهُمْ يُسْحَرُونَ أَوْ يُعْقَلُونَ إِنْ هُمْ إِلَّا كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ سَبِيلًا —  
<sup>7</sup>*[Sūrah al-Furqān, Part Number 19]*

وَ لَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِمَا كَسَبُوا مَا تَرَكَ عَلَى ظَهْرهَا مِنْ دَابَّةٍ —  
<sup>8</sup>*[Sūrah al-Fāṭir, Part Number 22]*

وَ هُوَ الَّذِي أَرْسَلَ الرِّيحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ وَ أَنْزَلْنَا مِنَ السَّمَاءِ مَاءً طَهُورًا<sup>9</sup> لِنُحْيِيَ بِهِ بَلْدَةً  
مَيِّتًا وَ نُسْقِيَهُ مِمَّا خَلَقْنَا أَنْعَامًا وَ آتَابِي كَثِيرًا<sup>9</sup> *[Sūrah al-Furqān, Part Number 19]*

1. *Sūrah al-Mā'idah*, 5:20 [Publisher]
2. *Sūrah Āl-e-Imrān*, 3:104 [Publisher]
3. *Sūrah al-Qaṣaṣ*, 28:48 [Publisher]
4. *Sūrah al-Baqarah*, 2:252–253 [Publisher]
5. *Sūrah al-Anbiyā'*, 21:108 [Publisher]
6. *Sūrah Yā Sīn*, 36:7 [Publisher]
7. *Sūrah al-Furqān*, 25:45 [Publisher]
8. *Sūrah Fāṭir*, 35:46 [Publisher]
9. *Sūrah al-Furqān*, 25:49–50 [Publisher]

وَكُوْنُنَا لِبَعْدِنَا فِي كُلِّ قَرْيَةٍ تَذِيْرًا فَلَا تُطِيعُ الْكٰفِرِيْنَ وَجٰهِدْهُمْ بِهٖ جِهَادًا كَبِيْرًا —

<sup>1</sup>[*Sūrah al-Furqān, Part Number 19*]

وَهُوَ الَّذِيْ جَعَلَ الْبَيْلَ وَالنَّهَارَ خُلْفَةً لِّمَنْ اَرَادَ اَنْ يَّذْكُرَ اَوْ اَرَادَ سُكُوْرًا —

<sup>2</sup>[*Sūrah al-Furqān, Part Number 19*]

وَهُوَ الَّذِيْ خَلَقَ مِنَ الْمٰءِ بَشَرًا فَجَعَلَهُ نَسَبًا وَصِهْرًا ۗ وَكَانَ رَبُّكَ قَدِيْرًا —

<sup>3</sup>[*Sūrah al-Furqān, Part Number 19*]

اَلَمْ تَرَ اِلٰى رَبِّكَ كَيْفَ مَدَّ الظِّلَّ وَ لَوْ شَاءَ لَجَعَلَهُ سٰكِنًا ثُمَّ جَعَلْنَا الشَّمْسُ عَلَيْهِ دَلِيْلًا ۗ ثُمَّ قَبَضْنٰهُ اِلَيْنَا قَبْضًا يَّسِيْرًا ۗ وَهُوَ الَّذِيْ جَعَلَ لَكُمْ الْبَيْلَ لِبٰسًا وَالنُّوْمَ سُبٰتًا وَ جَعَلَ النَّهَارَ نَشُوْرًا —

<sup>4</sup>[*Sūrah al-Furqān, Part Number 19*]

اَعْلَمُوْا اَنَّ اللّٰهَ يَحْيِي الْاَرْضَ بَعْدَ مَوْتِهَا قَدْ بَيَّنَّا لَكُمْ الْاٰيٰتِ لَعَلَّكُمْ

<sup>5</sup>*Sūrah al-Ḥadīd, Part Number 27*—تَعْقِلُوْنَ

Meaning that, by Our own Divine Being, who is the Source of the bounty of guidance and sustenance, and comprehends all perfect attributes, We did send Messengers to various peoples and nations before you. But those people, having been deceived by Satan, went astray and evil deeds began to appear good to them. So, that the very Satan is their companion this day, who is turning them away from the path of perseverance. And this Book has been revealed so that their differences may be settled and so that the teachings that had remained imperfect in the prior scriptures may be completely stated for the benefit of the believers so that it may thus become a source of perfect mercy. The fact is that the entire earth had died. Allah sent down water from the sky

1. *Sūrah al-Furqān, 25:52–53* [Publisher]

2. *Sūrah al-Furqān, 25:63* [Publisher]

3. *Sūrah al-Furqān, 25:55* [Publisher]

4. *Sūrah al-Furqān, 25:46–48* [Publisher]

5. *Sūrah al-Ḥadīd, 57:18* [Publisher]



and quickened the dead earth anew. This is a Sign of the truthfulness of this Book [i.e. the Holy Quran], but only for those who listen, i.e. the seekers after truth [*Sūrah an-Nahl*, 16:64–66].

Then He says that Allah the Almighty is that Benevolent and Merciful Being whose law of nature since the beginning is that He sends the winds before His mercy—that is to say, before the rain—until when the winds bring forth heavy clouds, We drive them to a dead city—meaning, to an area where the land had become virtually dead due to lack of rain. Then We send down water therefrom, and We bring forth therewith fruits of every kind. In like manner do We bring forth the spiritually dead from the pit of death. This example has been related so that you may pay heed and understand that just as We quicken the earth after a severe drought, in the same way, it is Our practice that, when extreme misguidance becomes rife, and hearts—which are akin to the earth—die, We breathe into them the spirit of life. The earth that is pure will bear as much vegetation as it ought to by the command of Allah, but the earth that is barren brings forth scant vegetation, which is not of good quality. In like manner do We explain things in different ways so that those who are grateful may express their gratitude [*Sūrah al-A'rāf*, 7:58–59].

Then He says that God Almighty is that Benevolent and Merciful Being who sends winds that raise a cloud at the time of need. Then He spreads it in the sky as He pleases and places it layer upon layer. Then you see the rain falling from its midst. And when He causes the rainwater to fall on whom He pleases from among His servants, they rejoice and thus, all of a sudden, God turns their misery into joy; whereas before the coming of the rain they were in despair due to great hardship, but then Allah the Almighty helps them in an instant. That is to say, the rain—which is a mercy of God—comes down at a time when the people are heart-broken and have lost all hope for rainfall. Then God says, ‘Raise your eye and look at the mercy of God and ponder over the Signs

of His mercy: how He quickens the earth after its death. Undoubtedly, He is the very God whose practice is also to give life to people after their spiritual death when deprivation reaches its extreme. He indeed has power and might over all things' [*Sūrah ar-Rūm*, 30:49–51].

He it is who sent down water from the sky and, as a result, each and every valley began to flow according to its measure, i.e. every single person benefitted from it according to his capacity [*Sūrah ar-Rād*, 13:18].

He then says, 'That Messenger came at a time when corruption had pervaded both land and sea'; meaning that, darkness and misguidance had spread throughout the entire earth and all people—whether the unlettered, the People of the Book, or those possessing knowledge—had become corrupt and none firmly adhered to the truth. All of this corruption occurred because sincerity and truth parted from people's hearts and their deeds were no longer for the sake of God; rather, many a flaw crept into them. They all became inclined towards the world, and were no longer inclined towards the True God; hence, Allah's help was cut off from them. So, in order to complete His argument against them, God sent His Messenger to them so that He may make them taste the fruits of some of their actions and so that they may repent. Say, 'Travel in the earth and see what was the end of the disbelievers and the rebellious that have passed on before you! And most of them were indeed idolaters' [*Sūrah ar-Rūm*, 30:42–43].

Have they never seen that it is Our invariable way and practice that We drive water to a parched land and produce thereby crops so that their cattle, and their own selves, eat therefrom and are saved from death? Why then do you not deeply reflect so that you may realize that the Benevolent and Merciful God, who sends down His rain of mercy at a time of severe famine and drought to save you from physical death, will not hesitate from sending down the water of life—which is His

Word—at a time of extreme misguidance, which is spiritual famine [*Sūrah as-Sajdah*, 32:28].

Then He says, ‘We have made the night and day as two Signs,’ which means that the spreading of misguidance is akin to the night, and the spreading of guidance is akin to the day. When the night is at its darkest it betokens the dawn of day, and when the day is at its brightest it foretells the onset of night. So, by dispelling the Sign of night, We have made the Sign of day a guide. That is to say, with the dawn of day one realizes that there was darkness before. Hence, the Sign of day is so bright that it also reveals the reality of night. And the Sign of night—that is, the age of misguidance—has been ordained because it alone manifests the full beauty and lustre of the Sign of day, meaning, the spreading of guidance. Beauty is truly appreciated only when it is set in contrast to the unsightly. Therefore, divine wisdom has so destined that ages of light and darkness should rotate in alternate cycles within the world. When light reaches its peak, darkness should step forth; and when darkness reaches its limit, light should emerge with its charming beauty. In short, the predominance of darkness is a proof of the coming of light, and the predominance of light paves the way for the coming of darkness. As the well-known [Persian] proverb goes, هر کمال را زوالی [‘Everything declines after reaching its peak’]. So this verse points to the fact that when darkness reached its limit and both land and sea were enveloped in darkness, We, in keeping with Our eternal law, revealed the light as a Sign, so that by witnessing the manifest power of the Omnipotent God, the wise may grow in certainty of faith and enlightenment [*Sūrah Banī Isrāʾīl*, 17:13].

Then He says, إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ۚ ا۟۟۟ [‘Surely, We sent it down on *Lailatul-Qadr* (the Night of Destiny)’]. The true meaning of this *sūrah*, which bears upon the great truth that I have already mentioned,

1. *Sūrah al-Qadr*, 97:2 [Publisher]

is to lay down the general principle regarding the time and age when a Book and a Prophet are sent into the world. That principle is: When hearts are enveloped by darkness so complete as to be entirely captivated by the world, and then, as an evil consequence of their being engrossed in worldliness, all of their doctrines, deeds, actions, morals, etiquette, intentions, and resolves become totally corrupt, the love of God vanishes from their hearts entirely, and this pandemic spreads so widely that the entire world is plunged into darkness like night; at such a time, namely, when darkness reaches its limit, divine mercy is moved to deliver people from this darkness and to set out in His Word the means by which to reform them. This is what Allah the Almighty has indicated in the above verse by saying, ‘We have revealed the *Quran* in such a night when it was absolutely necessary for the reformation and benefit of mankind to explain the nature of the right path and to lay down the limits of the *Shariah* and Faith.’ That is to say, when the darkness of misguidance had reached the extent where it had become like a night plunged in pitch darkness, it was then that divine mercy was kindled to send down a light powerful enough to dispel that darkness. So, by revealing the Holy *Quran*, God bestowed upon His servants that resplendent light which dispels the darkness of doubts and misgivings, and diffuses enlightenment.

Here it should be borne in mind that this spiritual Night of Destiny [i.e. the descent of the Holy *Quran*] does not conflict with the concept of the physical Night of Destiny that is well known to the common people. Rather, it is the eternal way of Allah that He does everything in the most appropriate manner, and whatever external form is suitable for the internal reality, He bestows that upon it. Hence, since *Lailatul-Qadr*, in its inner reality, is the time of extreme misguidance in which divine grace attends to the reformation of the world, God—in order to establish that mutual connection—appointed a physical night to externally represent the last part of the age of misguidance in which [spiritual] darkness reached its ultimate point. This was the night in which God Almighty, finding the world steeped in extreme

misguidance, decreed to reveal His Holy Word to His Prophet. So, as a result, this night became one of immense blessings, or in other words, these blessings were present within it since eternity in accordance with eternal divine will, and then, divine acceptance and blessings were preserved in that particular night for all times to come.

Allah the Almighty proceeds to say that in that time of darkness, which was akin to a pitch-dark night, and for whose illumination the light of the Divine Word descended, that one night—owing to the descent of the Quran—was made better than a thousand months. And if we consider it on a rational basis, it is evident that, in comparison with other times, worship of God and obedience to Him in times of darkness result in even greater divine reward and nearness, and it is thus, far superior to [worshipping at] other times. Acts of worship performed at such times are more likely to be accepted owing to the hardship and difficulty experienced in carrying them out. The worshippers in such an age are more deserving of Allah's mercy, because the rank of true worshippers and believers is established with God only at such times when the entire world is enveloped in the darkness of materialism, and when the life of one who turns to truth is endangered. It is self-evident that when hearts become lifeless and dead, and everyone is enamoured with the carrion of the world, and the noxious winds of spiritual death are blowing all around, and the love of God vanishes altogether from the hearts of people, and turning to the truth and becoming a loyal servant [of God] exposes one to countless dangers, and there is no companion nor friend to accompany one on this path—rather, he who desires to follow this path encounters such troubles for himself that could ultimately result in his death—and when people view him with contempt and disgrace; it is at such times when remaining steadfast and turning to the True Beloved—severing all relations with misguided relatives and friends, and near and dear ones, and accepting the hardships of poverty, helplessness, and loneliness, and not being distressed with persecution, disgrace, and even death—can be accomplished only by the Messengers, Prophets, and *Ṣiddiqīn* [the Truthful] of high resolve,

upon whom the One True God showers His grace, and who are spontaneously drawn towards their Beloved. No one else can carry this task to its completion. In truth, steadfastness, patience, and worship of Allah at such times bring rewards that can never be attained at other times.

Hence, the foundation of *Lailatul-Qadr* was laid down at the very time when, due to extreme misguidance, only a brave man of immense mettle could remain steadfast in virtue. This indeed is the age when the worth and rank of the brave come to light and the humiliation of cowards is confirmed. This is the age of darkness, which, like a pitch-dark night, makes its appearance in a terrifying manner. In this cataclysmic situation, which is a very trying time, only those people escape destruction who are under the special shelter of divine grace. Hence, for these very reasons, God Almighty has appointed a part of this age, in which the darkness of misguidance had reached its peak, as *Lailatul-Qadr*. Then He proceeds to describe the heavenly blessings through which this darkness is dispelled and says that it is the way of *Arḥamur-Rāḥimīn* [the One who is the most Merciful of all who show mercy] that when misguidance reaches its extreme and the edge of darkness creeps up to its ultimate point—that is, the extreme point which, in spiritual terms, is known as *Lailatul-Qadr*—then at that time of night, whose darkness is akin to spiritual darkness, God Almighty turns His attention to this dark realm and, by His special command, angels and *Rūḥul-Qudus* [the Spirit of Holiness] descend upon the earth and a Prophet of God Almighty appears for the reformation of Allah's creatures. Then that Prophet, having been illumined by heavenly light, leads mankind out of darkness and he continues rising from strength to strength until the light attains its zenith. The same law applies to the *auliyā'* [friends of Allah] who are raised for showing the right path to humankind and for guiding them. Being heirs to the Prophets, they are made to follow in their footsteps.

Now it should be understood that God Almighty has very emphatically stated in the Holy Quran that, in the case of the world a tidal rise

and fall has repeatedly occurred since time immemorial. The same is indicated when He says:

تُولِجُ اللَّيْلَ فِي النَّهَارِ وَتُولِجُ النَّهَارَ فِي اللَّيْلِ<sup>1</sup>

Meaning that, O Allah, at times You cause the night to enter into the day, and at other times You cause the day to enter into the night. In other words, He originates guidance in the predominance of error, and permits misguidance in the predominance of guidance.

The reality of this tidal rise and fall is that sometimes, by the command of Allah the Almighty, people's hearts develop a condition of being constricted and veiled, and the adornments of the world begin to appear dear to them and all of their efforts are devoted to the settlement of their mundane affairs and to the enjoyment of worldly pleasures. This is the age of darkness, the darkest night of which is called *Lailatul-Qadr*. This *Lailatul-Qadr* regularly appears, but it appeared in its most consummate form when the day of the advent of the Holy Prophet, may peace and blessings of Allah be upon him, arrived; for, at that time, such darkness of total misguidance had spread over the entire world as had never been spread before, nor ever will, until the Day of Judgment.

In short, when this darkness reaches its ultimate extreme that is decreed for it, then divine favour turns towards illuminating the world, and a bearer of divine light is sent for the reformation of the world. And when he appears, the ready and worthy souls are attracted toward him and the pious-natured are spontaneously drawn towards the truth. And just as it is utterly impossible that when a torch is lit a moth would not turn towards it, similarly, it is impossible that, at the time of the advent of any bearer of divine light, people of sound nature would not turn toward him with devotion.

The gist of what God Almighty says in these verses—and which is

1. *Sūrah Āl-e-Imrān*, 3:28 [Publisher]

the foundation upon which this claim is based—is that at the time of the advent of the Holy Prophet, may peace and blessings of Allah be upon him, the world had deteriorated to such a state of darkness that it demanded the rise of the Sun of Truth. It is in this context that God Almighty has repeatedly described the very mission of His Apostle in the Holy Quran that he found the people of this world plunged into pitch darkness, and then brought them out of that darkness. As He says:

كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ —

<sup>1</sup>*Sūrah Ibrāhīm, Part Number 13*

اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ —

<sup>2</sup>*[Sūrah al-Baqarah] Part Number 3*

هُوَ الَّذِي يُصَلِّيْ عَلَيْكُمْ وَمَلَائِكَتُهُ لِيُخْرِجَكُمْ مِّنَ الظُّلُمَاتِ إِلَى النُّورِ —

<sup>3</sup>*[Sūrah al-Aḥzāb] Part Number 22*

قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُّبِينٌ يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ سُبُلَ السَّلَامِ وَيُخْرِجُهُم مِّنَ

الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِهِ وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ —

<sup>4</sup>*Sūrah al-Mā'idah, Part Number 6*

قَدْ أَنْزَلَ اللَّهُ إِلَيْكُمْ ذِكْرًا رَسُولًا يَتْلُو عَلَيْكُمْ آيَاتِ اللَّهِ مُبَيِّنَاتٍ لِّيُخْرِجَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ

مِنَ الظُّلُمَاتِ إِلَى النُّورِ — <sup>5</sup>*[Sūrah at-Talāq] Part Number 28*

Meaning that, this is Our Book that We have revealed to you with the objective that you may guide people, who are steeped in darkness,

1. *Sūrah Ibrāhīm, 14:2* [Publisher]

2. *Sūrah al-Baqarah, 2:258* [Publisher]

3. *Sūrah al-Aḥzāb, 33:44* [Publisher]

4. *Sūrah al-Mā'idah, 5:16–17* [Publisher]

5. *Sūrah at-Talāq, 65:11–12* [Publisher]



towards light. Thus, God designated that age as the 'Age of Darkness' [*Sūrah Ibrāhīm*, 14:2].

Then He said that God is the Helper of the believers and He is delivering them out of every kind of darkness into light [*Sūrah al-Baqarah*, 2:258].

Then He says that God and His angels send blessings on the believers so that God may take them out of darkness into light [*Sūrah al-Aḥzāb*, 33:44].

He then says that light comes from God Almighty to remedy the Age of Darkness, and that light is His Messenger and His Book. With this light, God shows the way to those who seek His pleasure, and so God delivers them out of every kind of darkness into light, and guides them to the right path [*Sūrah al-Mā'idah*, 5:16–17].

Again, He says that God has sent His Book and His Messenger, who recites the Word of Allah to you, so that the believing and righteous ones may be brought out of every darkness into light [*Sūrah at-Ṭalāq*, 65:11–12].

Thus, in all these verses, God Almighty has clearly stated that the age in which the Holy Prophet, may peace and blessings of Allah be upon him, was sent and the Holy Quran was revealed was engulfed in the darkness of error and misguidance and there was not a single nation which had escaped this darkness [*Sūrah al-Qadr*, 97:2–6].

The remaining translation of the verses quoted above is that God Almighty says that We have sent to you a Messenger who is a witness to the state of your sinfulness and error, and this Messenger is similar to the one who was sent to Pharaoh [*Sūrah al-Muzzammil*, 73:16]. As He says:

And We have revealed this Word for a true need and with truth has it descended; meaning that, this Word is in itself true and just, and its descent is also truly needed, not that it has been revealed as redundant, useless, or untimely [*Sūrah Banī Isrāʿīl*, 17:106].

O People of the Book! Our Messenger has come to you at a time when there had been a long break in the advent of Messengers; so, that Messenger, having come after a break in the series of Prophets, informs you of the right path that you had forgotten, lest you should say, ‘We remained in misguidance in vain and no bearer of glad tidings or warner came to us from God to admonish us.’ Therefore, know that the bearer of glad tidings and warner who was needed, has now come, and God, who has power over all things, having found you in misguidance, has sent His Word and His Messenger [*Sūrah al-Māʿidah*, 5:20].

You had reached the brink of a pit of fire. So, O believers, God granted you salvation, and thus does He narrate His Sign so that you may find guidance [*Sūrah Āl-e-ʿImrān*, 3:104] and so that when the chastisement descends, the misguided people may not ask, ‘O God, why did You not send a Messenger before inflicting the chastisement, so that we might have followed Your Signs and become believers?’ [*Sūrah al-Qaṣaṣ*, 28:48]

Had God not defeated the misguided through the righteous, and not repelled some by means of others, the world would have been corrupted; for, it is God’s grace that when misguidance spreads He sends a guide from Himself, because showing grace and munificence is His practice [*Sūrah al-Baqarah*, 2:252–253].

And We have sent you so that We may show mercy to the whole world and to open for them the path to salvation [*Sūrah al-Anbiyāʾ*, 21:108], and so that you may draw the attention of people, who are languishing in a state of heedlessness, towards the truth and warn them [*Sūrah*

*Yā Sīn*, 36:7]. Do you think that most among them hear and understand? Nay, they are like cattle, and indeed, even worse [*Sūrah al-Furqān*, 25:45].

And if God were to hold them accountable for their sins, He would not have left a single one of them alive upon the earth [*Sūrah Fāṭir*, 35:46].

And God is that Benevolent and Merciful Being who causes winds to blow before the rain. Then We cause pure water to descend from heaven in order to revive the dead land, and thereby providing water to drink for many people and their cattle. And We present similitudes in diverse ways so that people may bear in mind that this is the very principle according to which the Prophets are sent [*Sūrah al-Furqān*, 25:49–50].

Had We so willed, We would have sent a separate Messenger for every single town, but it has been done so that tremendous endeavours may be manifested by you [O Prophet]. In other words, when one man accomplishes the task of thousands, he would undoubtedly earn an immense reward and this fact would establish his total superiority. And because the Holy Prophet, may peace and blessings of Allah be upon him, was the Best of all Prophets and was superior to, and greater than, all of the Messengers, God Almighty desired that just as the Holy Prophet is, in fact, the Chief of all Prophets by virtue of his inner potential, so also, his superiority and excellence over all and sundry—from the perspective of his overt services—should shine forth and be manifested unto the world. Therefore, God Almighty extended his message to the whole of mankind, so that the efforts and endeavours of the Holy Prophet, may peace and blessings of Allah be upon him, may be generally manifested and not be confined to any particular people, as was the case with Mūsā [Moses] and Ibn-e-Maryam [the Son of Mary], and so that by enduring severe persecution from every direction and every single people and nation, he should become entitled to the magnificent reward which

would not be granted to any of the other Prophets [*Sūrah al-Furqān*, 25:52–53].

He then says that God is He who alternates night with day and day with night, so that whoever wishes to pay heed may pay heed, or wants to express gratitude may express gratitude; meaning that, the alternation of day into night and night into day is a sign of the fact that just as guidance is followed by a period of misguidance and heedlessness, so is it divinely ordained that misguidance and heedlessness are followed by a period of guidance [*Sūrah al-Furqān*, 25:63].

He then says that Allah is the All-Powerful Being who created man with His own perfect power, then made for him kindred through descent and marriage. Likewise, He has the power to bring about the spiritual birth of man; meaning that, the divine law regarding spiritual birth is exactly the same as His law governing physical birth in that, initially at the time of misguidance—which amounts to [spiritual] nothingness—He grants spiritual birth to a man with His own hand. Then, He bestows spiritual life upon his followers, who are his [spiritual] progeny by virtue of their obedience to him. Therefore, all Messengers are spiritual ‘Adams’ and the pious among their followers are their spiritual progeny, and the spiritual and the physical realms maintain a complete conformity with one another and there is no disparity of any kind between the physical and spiritual laws of God [*Sūrah al-Furqān*, 25:55].

And then He says, ‘Do you not see how long God stretches the shadow unto the extent that only darkness is seen covering the entire land? And had He so willed, He would have made the darkness perpetual and there would have never been any light. But We make the sun rise in order to establish the fact that before it, there was darkness.’ In other words, the existence of darkness is recognized through light, for it becomes much easier to recognize something in contrast to its opposite. The value and

magnificence of light dawns upon the very person who is aware of the existence of darkness. He then says that We gradually dispel darkness with light so that those languishing in darkness may slowly adapt themselves to benefitting from this light, and to prevent the confusion and dread that can be expected from the sudden change. Similarly, when the world is shrouded in spiritual darkness, the Sun of Truth arises from God Almighty to benefit mankind with light and to demonstrate the difference that exists between light and darkness, and then it gradually continues to rise upon the earth [*Sūrah al-Furqān*, 25:46–48].

He then says that it is the natural law of God Almighty that when the earth dies, He once again grants a new life to the earth. We have related these Signs clearly so that people may reflect and understand [*Sūrah al-Ḥadīd*, 57:18].

In these verses, Allah the Almighty has presented the argument for the necessity of the Holy Quran's revelation and its divine origin that the Holy Quran has been revealed at a time when the people of every nation had abandoned the principles of truth, and there was no religion on the face of the earth that had remained unaltered and established upon the principles of divine cognizance, purity of faith, and righteous conduct; rather, all faiths had been corrupted, and various kinds of distortions had found their way into every single religion. People themselves had become so infatuated with the world that they had no desire except pursuing material pleasures and seeking worldly fame, worldly comforts, worldly prestige, worldly pleasures, and worldly wealth and possession. They had become totally devoid and bereft of the love, pleasure, and delight of God Almighty. Customs and rituals were taken to be religion. Therefore, God—whose law of nature is that He comes to the aid of His humble servants at the time of trial and tribulation, and sends down the rain of mercy to relieve the suffering of His servants when they are close to annihilation owing to some severe hardship, such as a drought etc.—did not desire that His creation

should remain in such peril resulting in eternal and everlasting damnation. Hence, in conformity with His eternal law that has been in operation from the very beginning in both the physical and spiritual realms, God revealed the Noble Quran for the reformation of mankind. It was necessary that the Holy Quran be revealed at that time, for the existing plight of the dark age required such a magnificent Book and such a magnificent Messenger, and the true need demanded that—during this time of darkness that had engulfed the entire world, and had reached its ultimate extreme—the Sun of Truth should rise; for it was utterly impossible for such a dark night to alternate into a bright day by itself without the appearance of that Sun. Allah the Almighty alludes to this at another place as follows:

لَمْ يَكُنَ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ مُنْفِكِينَ حَتَّى تَأْتِيَهُمُ الْبَيِّنَةُ رَسُولٌ مِنَ اللَّهِ يَتْلُو  
 صُحُفًا مُطَهَّرَةً فِيهَا كُتِبَ قِيمَةٌ<sup>1</sup>

Meaning that, it was utterly impossible for those who disbelieved from among the People of the Book and the idolaters to tread the right path unless they were sent a magnificent Prophet who brought them such a magnificent Book which encompasses the divine insights and verities contained in all divine scriptures and is immaculate and free from every error and imperfection.

Now, proving this argument is contingent upon establishing two premises. The first being that it is the very eternal law of God Almighty that He helps in times of physical or spiritual needs; that is to say, during times of physical distress He sends down rain etc., and in times of spiritual distress He comes to the aid of His humble servants by revealing His healing Word.

Thus, this premise is self-evident. For, no reasonable person can deny that the only reason that both of these domains—the spiritual and the physical—have been able to remain whole and intact until today is that

1. *Sūrah al-Bayyinah*, 98:2-4 [Publisher]

the Benevolent God safeguards them from annihilation and destruction. For instance, had God Almighty not protected the physical world and had He not provided His assistance with His blessed rains in times of severe droughts, people would have ultimately consumed all of their crops from their previous harvests and, thereafter, come to a painful death for lack of food. This would have resulted in the extermination of the human species. Similarly, if God Almighty had not appointed the night and the day, the sun and the moon, and the air and the clouds to carry out their assigned duties at their appropriate times, the entire system of the universe would have been upset. Alluding to this very point, Allah the Almighty Himself has said:

أَمْ يَقُولُونَ افْتَرَى عَلَى اللَّهِ كَذِبًا إِنْ يَشَاءُ اللَّهُ يُخَوِّنْكُمْ عَلَى قُلُوبِكُمْ وَيُمِطِ اللَّهُ الْبَاطِلَ وَيُجِئُ الْحَقَّ  
بِكَلِمَتِهِ إِنَّكُمْ لَعَلَيْكُمْ بِآيَاتِ الصُّدُورِ — [Part Number 25]<sup>1</sup>

Meaning that, do these disbelievers say that this is not the Word of God and that it has been falsely attributed to God? Had God so willed, He would have ceased its revelation, but He does not do so because it has always been His way to manifest truth and expose falsehood with His Words. This befits Him alone inasmuch as He alone is aware of spiritual maladies and He alone has the power to cure diseases and restore health.

وَهُوَ الَّذِي يُنَزِّلُ الْغَيْثَ مِنْ بَعْدِ مَا قَضَوْا أَوْ يُنْشِرُ رَحْمَتَهُ وَهُوَ الْوَلِيُّ الْحَمِيدُ —  
<sup>2</sup>Part Number 25

He then says by way of argument that Allah is that perfectly Merciful Being whose eternal law from the beginning is that He certainly sends down rain at the time of such straitened circumstances when people become hopeless; He thereby spreads His mercy upon the land, and

1. *Sūrah ash-Shūrā*, 42:25 [Publisher]

2. *Sūrah ash-Shūrā*, 42:29 [Publisher]

He alone is the True Sustainer and worthy of praise for both, the external and internal. That is to say, when affliction reaches its extremity and there seems to be no way of escape, in such a situation, it is His eternal law that He certainly takes care of helpless people and saves them from destruction. Just as He shows mercy in times of physical affliction, when spiritual tribulation—meaning, error and misguidance—reaches its limit, and people no longer remain on the right path, in this situation as well, He undoubtedly dispels the deadly darkness of misguidance by honouring someone with revelation from Him and bestowing the brightness of His special light. Since the physical manifestation of divine mercy is generally observable, Allah the Almighty in the above-mentioned verse, first speaks of the need for the Holy Quran’s revelation and then explains it through an illustration referring to the physical law—which is an evident and patent matter—so that the wise may easily understand the spiritual law of Allah the Almighty by reflecting upon the physical law.

At this point, let it also be clear that those who believe that some of the scriptures were revealed by Allah have to admit that those scriptures were revealed at a time when they were needed. Thus, with this very confession, they are also forced to admit that it is the practice of Allah the Almighty to reveal Books at the time of need. Although I have written a great deal to confute people such as Brahmū Samājists who deny the need for divine scriptures, this single argument that Allah the Almighty has Himself presented in the above-mentioned verses should suffice if they possess even a trace of justice.

Considering the fact that they believe that all of the provisions for physical life are from God and He it is who saves the world from darkness and destruction with His heavenly light and rainwater, how can they escape from admitting that the means of spiritual life also descend from the heavens? Moreover, it is, itself, the height of short-sightedness and ignorance to acknowledge that the regulation of this impermanent life is under the distinct control of God, but that true and eternal life—that is to say, the cognition of God and the inner light—is adjudged to



be the mere result of their own intellect. Can that God—who manifested the mighty powers of His Divinity for the sustenance of the physical realm and exhibited awesome omnipotence without the intervention of human hands—be considered weak and powerless when it is time to demonstrate His power in the spiritual realm? Given such a notion, can He remain perfect, or can His spiritual powers be proven? True satisfaction that should be based upon an unshakeable certainty is not possible through mere analogical reasoning. Rather, analogical reasoning can, at best, lead to a probability—and that, too, if the thought process is not inclined towards denial.

In short, rational reasoning is completely unsatisfactory and falls short of reaching the utmost degree in divine cognition, and even its very highest reach is limited to mere conjectures on the basis of which the soul cannot attain true conviction and cognition, nor the cleansing of inner impurities. Rather, such a person, being enslaved exclusively by inferior thoughts, utilizes his knowledge and skill for deceitful plots in the manner of Abu Zaid in *Maqāmāt-e-Ḥarīrī*, who used his eloquence and rhetoric as an instrument of deception.

Can the frail intellect of man, alone within its environs, liberate him from the prison wherein he is being confined on account of his selfish passion, ignorance, and heedlessness? Does human imagination possess any such capability which can equal the knowledge and power of Almighty God? Can the holy light of God, which touches the soul and delivers it from its deepest doubts, be possessed by anyone other than God? Certainly not! Certainly not! Rather, only those people are entrapped by these deceptions who have never realized the degree of cognition required for true salvation, or the extent to which divine power can transform our soul, or the level of nearness and recognition [of God] that we can attain with the help of God's infinite grace, or the extent to which He can lift the veils before us. Their 'knowledge' culminates only in useless conjectures, whereas the true and certain knowledge that is essential for man's salvation is—according to their strange reasoning—absurd and impossible; but it should be understood that

they are committing a serious error in contenting themselves with rational thinking alone.

There are countless mysteries in the path of divine cognition that cannot be discovered by man's weak and murky reason, and rational ability—on account of its own utter frailty—can never ascertain the heights of divine mysteries. There is no other ladder besides the lofty Word of God to reach that height. Anyone who seeks God with heartfelt sincerity requires this very ladder, and until the time that firm and high-reaching ladder is taken as the means of his progress, man can never ascend the lofty minaret of divine cognizance; but rather, he remains in the clutches of dark and obscure ideas that are unsatisfying and far removed from the truth. Due to the lack of this divine cognizance, all of his knowledge remains defective and incomplete; for, just as a needle without thread is useless and worthless—incapable of sewing—so is rational philosophy absolutely unreliable, unstable, inconstant, and baseless without support from the Word of God:

پائے استدلالیاں چوبین بود پائے چوبین سخت بے تمکین بود

*The rationalists have wooden feet,*

*And wooden feet are a very weak support indeed.*

## FOOTNOTE NUMBER ELEVEN

*[Continued from Part III]*

It should be borne in mind here that the ideas based solely on reason suffer not only from the defect that they fall short of the stages of certainty and cannot comprehend the finer points of theological matters, but they also suffer from another defect; namely, that discourses based solely upon reason are largely ineffective and futile in persuading the heart. The explanation for their ineffectiveness is that for any discourse to impact the heart it is necessary that its truth should be so well established in the mind of the listener that he should not be left with any room for doubt, and he should believe from the depth of his heart that what he is being told is not susceptible to any possibility of error.

I have just demonstrated that reason alone can never lead to perfect certainty. It is thus obvious that the effects that are produced by perfect certainty and the impact made by a decisive word upon the hearts can never be expected from reason alone. This is confirmed by daily experience. For instance, when a person returns home from having sojourned in a distant land then all kith and kin and even strangers inquire from him about that foreign country and their hearts are deeply affected by what he relates out of his eyewitness accounts, provided that he is not suspected of telling lies. What he relates is fully accepted and considered to be the truth without any hesitation or doubt. This is especially the case when the informer commands the reputation of being a respectable and righteous person. Why is his discourse so deeply effective?

It is effective primarily because he is known to be an honourable and truthful person, and it is further believed that whatever he relates and whatever news he brings of the circumstances of those countries is his eyewitness account. His discourses create such a deep imprint on all listeners that the whole scene appears before their very eyes. Many a time when he recalls and relates a poignant story or an emotional event pertaining to a nation, his words grip the audience so completely that tears well up in their eyes as if they were physically present at the scene and witnessing the event themselves.

On the other hand, if a person—who has never journeyed beyond the four walls of his home and has never been to that country, nor has heard anyone describe its details—were to begin to narrate stories of that country out of his own imagination, his nonsense would produce no effect. On the contrary, people ask him, ‘Have you gone mad and insane that you have begun to relate things that you have never experienced nor observed, which are above and beyond your limited knowledge?’ It is like the story narrated by a wise old man about a foolish person who overly praised wheat bread, saying that it is very tasty. When he was asked whether he had ever eaten it, he replied that he had not eaten it, but his grandfather used to say that on one occasion he had seen someone eating it.

In short, unless someone, in the estimation of the listeners, has comprehensive knowledge of an event, his discourse would produce no effect upon their hearts and would, instead, make him a laughing stock. This is the reason why the unsubstantiated discourses of mere intellectuals have never attracted the attention of anyone to the Hereafter with certainty. Their listeners continued to think that, as the orator was speaking out of conjecture, they could oppose him with their own conjectures, as neither side had witnessed the reality at the site. This is the reason why, when some intellectuals expressed themselves in support of the existence of God, other intellectuals opposed them and wrote books in support of atheism. The reality is that even the group of intellectuals who admitted the existence of God to some

extent was never free from the vein of atheism, nor is it free today. Just consider these Brahmū people. Do they ever regard God as possessing perfect attributes? Do they admit that God is not mute, but truly possesses the attribute of speech as should be possessed by a being who is alive and well? Do they truly regard Him as the Absolute Planner and Provider? Do they ever believe that God truly is Self-Subsisting and All-Sustaining and that He can convey His words to sincere hearts? On the contrary, they consider His existence to be fictitious, lifeless, and concocted by human reason merely out of its own imagination. Unlike living beings, no voice is ever heard from Him, as if He were not God, but a mere idol lying in a corner.

I am astonished by how these people remain content with such immature and flimsy ideas, and what fruits they hope to reap from their self-fabricated assumptions. Why do they not search, like true seekers, for that God who is Omnipotent, Powerful, and Ever-Living, who has the power to affirm His own existence, and who can revive the dead in an instant by the call *إِنِّي أَنَا اللَّهُ* [‘Verily, I am Allah’]? When they themselves know that the light of reason is smoky, then why do they not aspire for the perfect light? How foolish they are that while acknowledging their illness, they care not for its remedy! Alas, why do their eyes not open so that they see the truth of the matter? Why does the veil not lift from their ears so that they hear the divine call? Why are their hearts so twisted and their understanding so perverted that they have begun to level the very objection against the followers of true revelation that, in reality, applies to themselves? Have I not yet proven to them that they are utterly deficient in divine cognition and are in a perilous condition? Have I not yet demonstrated to them that complete and perfect divine cognition can be attained only through the Noble Quran and nothing else? And when it has been proven in every way that they are liars and in the wrong, then what kind of honesty and integrity is this, that while being oblivious to the mourning within their own homes, they declare the followers of Islam to be ill and level wicked and mischievous allegations—all of which certainly indicates

that they have no concern or connection with the right path whatsoever. These words are not their words; rather, they are the stench of the rubbish of their jealousy and prejudice.

A supplement to this very conjecture of the Brahmū Samāj is yet another conjecture: Revelation is a restriction, and we are free from every single restriction; therefore, we are better off because a free person is better than a prisoner. I admit this criticism and confess that revelation is undoubtedly a restriction. However, it is the kind of restriction, without which, true freedom cannot be achieved; as true freedom means that one should be delivered from every type of error, doubt, and suspicion, and should attain the stage of perfect certainty, and should behold his Benevolent God in this very world. As I have proven within this very footnote, such a true freedom is achieved in this world by perfect and God-loving Muslims through the Holy Quran and is not available to anyone besides them, such as any Brahmū. Yes indeed, there is one reason why the Brahmū Samājists can be called ‘free’ and ‘unrestricted’—and it was from this very perspective that I, too, have called them ‘libertines’ at certain places in this book, just as some lewd scoundrels, after guzzling some wine or intoxicating themselves with a bowl of hemp, or smoking marijuana or other drugs, declare themselves freed from every kind of shame and modesty, and even from God, and throw all concepts of decorum and social hierarchy out of the window—they simply let out whatever thoughts come to their minds, and simply blurt out whatever they desire. In much the same way, some of the Brahmū Samājists have proven to me that they are free in the very same manner and, in fact, having become unrestrained and libertine, they may have attained worldly comfort to their satisfaction by declaring with their own tongue what is halal and haram and by placing the key to religious axioms in their very own hands. Driven by the urges of *nafs-e-ammārah* [the self that incites to evil], they now feel free to open or close whichever door they please; for, they themselves are [so they think] the founders of all religion and moral conduct. But they will

suffer the consequences of this 'freedom' the day when they will have to answer to Almighty God for their dishonesty.

Another supplement to this conjecture of the Brahmū Samāj is an assertion—by making which they have dressed up the disfigured body of their objection in another attire—which is: To be a follower of revelation is an act tantamount to deviating from the right approach and is contrary to the course of nature because the clear and straight path to discovering the reality of everything, which the inner voice of every human being inherently demands, is to explain its essence through rational arguments. For instance, the true reason—upon which spiritual satisfaction depends—for theft being a vile act is that it is cruel and oppressive, and is therefore improper and unjust according to reason, not that any revealed book has declared its commission as a sin. Again, for example, arsenic, a poison, is essentially prohibited from consumption because it is deadly and fatal, and not because its consumption is forbidden in divine revelation. Thus, it is proven [they argue] that the guide of certain and real truth is reason alone, and not revelation.

These gentlemen, however, are still unaware of the fact that their argument was completely shattered at the very instant when it was proven with strong and cogent arguments that their reason is imperfect and incomplete. Is it sensible to continue, like a shameless man, to harp on the same dead thought that has already been pulverized by the powerful onslaught of mighty arguments? What a pity! What a pity! My friends, have you not heard it many a time that, although the reality of things is discovered to some degree through rational arguments, it is not [true] that perfection of all stages of certainty is dependent upon reason alone? You can be refuted by the very example that you have presented because arsenic being deadly and fatal has not been established solely by reason. Rather, this quality was understood to be a certainty when reason joined hands with proper experimentation and observed the hidden quality of arsenic. This is precisely what I am explaining to you, that just as reason had to have recourse to a

companion—that is, the need for proper experimentation—to truly comprehend the quality of arsenic, in the same way, in order to deem divine matters and the reality of life after death as certainty, reason needs divine revelation; and without this companion, reason cannot operate in matters pertaining to theology, just as reason is helpless, imperfect, and incomplete without other companions in the other sciences.

In short, reason cannot consistently conclude anything with certainty on its own unless it is paired with a companion. Without such a companion, it cannot remain safe and immune from mistake and error, especially in relation to knowledge of the Divine, because the essence of all of its discussions and the true nature of this realm are hidden behind veils and nothing similar to it exists in this world. In these matters, imperfect reason cannot escape human error, let alone lead one to perfect divine cognition. The most that can be achieved through reason is only this much: someone hypothesizes the need—be it true or false—for something internally within his own mind; however, he cannot prove that what he deems necessary actually exists externally as well.

From this point of view, such a one's *prima facie* knowledge—since it is based on a hypothetical need about which one does not know whether or not it corresponds to an external fact—is regarded merely as an unfounded conjecture and is entirely bereft and deprived of the stage of perfect certainty. I have repeatedly stated that it is absolutely impossible that reason should be able to attain the stage of perfect certainty by just piling up hypothetical needs and mere conjectures. Rather, to attain this perfect certainty, all matters whether secular or religious operate in accordance with only one irrevocable law, meaning that, every single matter, whether religious or secular, can attain the stage of perfect certainty only when the knowledge of the true nature of things is not confined merely to the needs perceived by conjectures, and when the basis for the proof of something's existence is not simply that conjecture demands it, but its actual existence comes to be known



in some other way as well, so that frail reason does not continue to drown in the whirlpool of mere ideas, but rather, it becomes truly aware of the existence of something which it had only hypothesized to exist.

Moreover, the attainment of certainty depends on the knowledge of actual events, and it is obviously not the function and responsibility of reason to report external events; rather, it is the responsibility of historians, reporters, and experts who have themselves observed these events or who have heard them from those who have observed them. Under these circumstances, man's defective reason requires reporters, historians, and skilled persons. This is why one may go on endlessly scrutinizing something [theoretically], but mere conjectures can never demonstrate the true dignity and rank of something the way it is manifested [practically] with the aid of experience and history.

Mere conjectural opinions cannot serve any purpose where an eyewitness testimony is needed, and one who simply shoots in the dark and fabricates stories cannot take the place of a historian who is acquainted with the facts or a person who has made a specific observation or experiment. Had that been the case, there would not have been any need for historians, reporters, and experienced persons; and people would have come to know through their conjectures alone about various world events, the understanding of which depends on history, experience, and the factual knowledge. As such, they could have run all affairs of the world merely through conjectural speculations. The need for historians, reporters, and experienced people arose only when unassisted reason and mere conjectures were not able to work, and it was feared that by boarding the ark of mere conjectures all enterprises of the world would sink, and it was realized that by the spinning wheels of reason alone the entire operation of this world would be ruined.

In fact, the matters pertaining to the world are not so complicated; rather, they are so evident and clear as if they are right in front of our eyes and within our view. The intricacies that are encountered in the phenomena of the unseen world—and the perplexities which are confronted while contemplating the world that is concealed and hidden

beyond hidden—presents an unlimited ocean transcending observation and imagination. This world does not have even a thousandth part of such intricacies. Therefore, under these circumstances, unless we clearly and deliberately choose to deviate from the right path, we would undoubtedly be forced to admit that in order to precisely understand the circumstances and facts of that world and to attain perfect belief in them, the need for historians, reporters, and experienced people is hundreds of times greater in comparison to this world.

Now, when the historian and reporter of that world can be none other than the Word of God, and the ship of our certainty may well-nigh be destroyed in the absence of a reporter, and the tempestuous winds of doubt continue to hurl the ark of faith into the whirlpool of destruction; given these circumstances, what wise person would rely entirely upon the guidance of defective reason and turn away from the need of such a word upon which the security of his life depends, and the contents of which are not limited to conjectural speculations alone? Rather, in addition to providing rational arguments, it informs us of the true facts of the second world as a true historian and gives an eyewitness account.

از وحیِ خدا صبحِ صداقت بدمیدہ چشمے کہ ندید آں صُحفِ پاکِ چہ دیدہ  
*With divine revelation, the dawn of truth breaks;*

*The eye that has not seen those holy scriptures has seen nothing.*

کاخِ دل ما باشد زہماں نافہِ معطر و آں یار بیامد کہ ز ما بود رمیدہ  
*The castle of my heart is filled with the fragrance of that musk;*

*The Beloved who had left me has returned.*

آں دیدہ کہ نورے نگرفت ست ز فرقاں حقا کہ ہمہ عمر ز کوری نہ رہیدہ  
*The eye which does not partake of the light from the Furqān,*

*By God, its blindness will never be cured.*

آں دل کہ جز ازوے گل و گلزار خدا بخت سو گند تو اں خورد کہ بولیش نشمیدہ  
*The heart which seeks the flower of the divine garden without it,  
 By God, it has never even smelled its fragrance.*

با خور ندہم نسبت آں نور کہ بینم صد خور کہ بہ پیرامن او حلقہ کشیدہ  
*I cannot compare the sun with the light that I see,  
 For I behold hundreds of suns humbly orbiting it.*

بے دولت و بد بخت کسانیکہ ازال نور سر تافتہ از نخوت و پیوند بریدہ  
*Impoverished and unfortunate are those  
 Who, out of arrogance, turn their faces away from this light and  
 sever their bond.*

Of course it is true that reason is not without its use and its benefit, and when have I ever said that it is useless? Nevertheless, how can we escape the obvious fact that through reason and conjecture, alone, we cannot attain the treasure of perfect certainty which can be achieved through the combination of reason and revelation; nor can we escape faltering, making mistakes and errors, misguidance, self-approval, and self-conceit. Nor can our self-conceived ideas prevail against our carnal passions as the forceful, majestic, and awe-striking commandments of God can. Nor can our self-conceived fancies, idle speculations, and baseless superstitions yield the joy, delight, satisfaction, and contentment that are conveyed to us by the delightful Word of the True Beloved. Shall we then, by following reason alone, subject ourselves to all of the losses, disadvantages, misfortunes, and ill-fate, and open the door to thousands of calamities upon us? A wise person can never accept the senseless notion that He who has created the thirst for perfect divine understanding has withheld the brimful cup of complete divine understanding; and that He who Himself has drawn the hearts toward Him has kept the doors of true cognition closed, and has confined all stages

of the cognition of God solely to the flights of our imagination at the time of our supposed need.

Has God created man so ill-fated and unfortunate that, in this world, he is to remain wholly disappointed and hopeless in obtaining full satisfaction of the cognition of God which his soul desires and his heart longs for, and for the attainment of which his heart and soul are filled with eagerness? Is there not one soul among the thousands of you who can realize that the doors of divine cognition—which are only opened by God—cannot be opened by human faculties, and that God’s own proclamation, ‘I am Present’, cannot be equalled by the hypothetical conjectures of human beings? Undoubtedly, God’s affirmation of His own Being is like a manifestation of God, but man’s saying so by conjecture is not the same; and since our conjectures based on reason cannot equal God’s Word, which points specifically toward His distinct Being, then why is His Word not needed for the perfection of certainty? Are your hearts not awakened by observing this obvious disparity? Is there nothing in our discourse which affects your heart? O people! There is no difficulty in understanding that human reason cannot be the instrument for ascertaining matters of the unseen, for who among you can deny that whatever we encounter after death, indeed, belongs to the domain of the unseen? For instance, reflect whether anyone knows with certainty how the soul departs at the time of death, where it goes, who accompanies it, where it is kept, and, thereafter, what experiences it passes through.

How can human reason make a conclusive decision regarding all of these matters? A person could give a conclusive verdict had he died once or twice before and had become familiar with the paths along which he reached God, and recollected the places where he had dwelt for some time; however, as it stands, we have only conjectures to fall back on. No matter how much you hypothesize, the fact remains that no sane person has ever visited the place and seen it for himself. Thus, in such a situation, it is obvious that to gratify oneself with these baseless conjectures amounts to a false sense of comfort, not true satisfaction.

If you were to view this in the spirit of ascertaining the real truth, you would testify yourself that human intellect and conscience can never understand all of these matters with certainty, nor does any page of the book of nature point to them with certainty. Leaving aside matters of greater profundity, reason is perplexed at the very first step—what the soul is, how it enters [the body], and how it departs. On the face of it, nothing is seen as departing or entering. Even if you were to enclose a living being at the time of its last breath inside a glass chamber, nothing would be seen departing from it. Similarly, if germs are produced in some matter that is enclosed within a glass chamber, one cannot discern the path of entry of these souls. The egg is even more astonishing as to how the soul flies into it, and if the chick dies inside, by what way does the soul escape? Can any wise person resolve this puzzle through the use of his intellect alone? You may run wild with your conjectures as much as you want, but nothing actual and certain can be established through reason alone.

That being the case at the very first step, what can this defective reason discover with certainty about the matters related to Hereafter? Is there no one left among you who can understand this fact? Do you feel no remorse yourself about this miserable plight of yours? You have such an insatiable craving for the carrion of the world that you eagerly travel thousands of miles over land and sea in pursuit of it, but does the world to come amount to nothing in your view? Alas! Why do you not understand that it is impossible to find a remedy for every anxiety of the soul and to treat every malady of *nafs-e-ammārah* through self-conceived imagination and conceptions?

It is the law of nature that when a man is overpowered by some carnal desire or is subjected to a spiritual calamity—for instance, when his anger is fuelled, or his sexual desires are aroused, or he runs into some trouble, or he is in mourning, or is stricken with grief and a painful situation, or has been overcome by some carnal or spiritual disturbance—he cannot cure his maladies and motives that have taken control over both his mind and soul, merely through his self-admonition

and advice. Rather, to remove such passions he is in need of a counsellor who commands the respect of the listener, is venerable, truthful in his speech, perfect in his knowledge, and trustworthy of fulfilling his promises; and furthermore, has the power to achieve that which inspires awe, hope, or comfort in the listener's heart. For, it is manifestly evident and obvious that man often finds himself in a situation where, although he really considers a sin to be a sin, or regards an action that is incompatible with steadfastness and patience to be contrary to steadfastness, yet the veil of negligence or the shock of sudden grief afflicts his heart. That veil is removed only when some other person, whose greatness, reverence, and truthfulness is established in his heart, admonishes him and urges him to do good or warns him, or comforts or satisfies him, in accordance with the situation. And his speech has such a marvellous impact that even though he presents the same arguments that are already known to the listener, he transforms a staggering one to be ready for action, an inactive one to be active, a weak one to be strong, and a disturbed one to be contented. All of these matters are such that a wise man would himself admit that he needs them when he finds himself in a situation of being overpowered by his ego and afflicted with anxiety. Rather, those whose souls are highly refined, seekers after truth, and those whose hearts are disgusted at the very onset of the turbidity and sordidness of sin, implore like a sick man for such treatment themselves when they are in situations where they are overpowered by their egos, so that they might be cured of their internal constriction by hearing some words of inspiration or warning, or by listening to some words of satisfaction and comfort flowing from the tongue of some man of God.

In short, it is certainly inherent within human nature that however knowledgeable and learned a man may be, his own words alone can never affect him as do those of others in times of calamity and arousal of carnal passion. For instance, if someone faces a disaster or is mourning the loss of a life, although he is aware that this world is not a place of permanent happiness and peace, nor is it everlasting, times

of shock, grief, and anxiety overwhelm the helpless man and his heart is totally beyond his control. In this situation, if such a person—who, in his opinion, is exceedingly holy, saintly, and venerable—admonishes him to be patient because there are great rewards with God for those who are patient and that this world is not a place of eternal life—even though he already knew it—hearing this from his mouth impacts him with such a wonderful effect that it prevents him from falling.

In short, one's own self-invented ideas cannot affect one's heart at all times and on all occasions. Rather, many a time reason is so completely subdued by carnal passions or spiritual misfortunes that man loses the abilities of thinking and understanding, and on such an occasion he finds himself in a situation where the words of advice, warning, or satisfaction and comfort should issue forth from someone else.

Thus, by looking at all of these matters, a wise person can reach the conclusion that God has cast human nature in this particular mould; and this very mould indicates that it was not the will of the All-Wise to leave man, feeble as he is, to the mercy of his own imagination and conjecture. Rather, the kind of counsellors and advisors who can grant him satisfaction, comfort, suppression of passions, and removal of spiritual restlessness; He has created all of those advisors for him, and has provided him with the Word that can cure his illnesses and maladies. No different methodology is needed to prove the need for revelation, as God's own law of nature proves it.

Is it not true that millions of people in the world who are mired in misery, sin, or heedlessness are constantly influenced by other counsellors and advisers, and that one's own knowledge and thinking are certainly not effective in every case? Moreover, the fact is that the speaker's words provide satisfaction and comfort to the same degree that the speaker's status and eminence are established in the eyes of the listener. Only the promise of such a person—who, in the eyes of the listener, is truthful in his promises and is also capable of fulfilling them—grants comfort to the mind. In this scenario, who can doubt the obvious fact that, concerning matters of the life to come and matters

beyond physical perception, the highest degree of satisfaction, solace, and comfort to the mind, which is capable of averting carnal passions and spiritual misfortunes, can only be obtained from the Word of God?

Reflection upon the law of nature cannot establish any better means of comfort and satisfaction. When a person believes wholeheartedly in the Word of God and there is no intervention of any overt or covert aversion, the Word of God saves him from fierce whirlpools, fights off intense carnal passions, and affords him patience during the most terrifying calamities. When a wise person, at the time of any difficulty or arousal of carnal passion, finds a promise or warning in the Word of God, or someone else explains to him what God has commanded, he is immediately affected so deeply that he goes on repenting uncontrollably. Man is in dire need of being comforted by God. Very often he is overtaken by such misfortunes that he would have been so discouraged as to possibly deny the very existence of God, would have cut off his relationship with God altogether in his hopelessness, or would have perished from the shocks of grief, had the Word of God not been revealed and had it not provided him with this glad tidings:

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ ۗ وَبَشِّرِ الصَّابِرِينَ  
الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ۗ أُولَٰئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ  
وَأُولَٰئِكَ هُمُ الْمُهْتَدُونَ<sup>1</sup>

In the same way, carnal passions are such that God's Word is needed for dissipating their boiling upsurge. At every step, man encounters circumstances which can be remedied only by the Word of God. When a person desires to turn to God, hundreds of impediments

1. And We will try you with something of fear and hunger, and loss of wealth and lives, and fruits; but give glad tidings to the patient, who, when a misfortune overtakes them, say, 'Surely, to Allah we belong and to Him shall we return.' It is these on whom are blessings from their Lord and mercy, and it is these who are rightly guided (*Sūrah al-Baqarah*, 2:156–158). [Publisher]



block his attention—sometimes the pleasures of this world come to his mind, sometimes the company of his close friends pulls at his cloak, and sometimes he is intimidated by the difficulties of this path. Sometimes old habits and prevailing customs become his stumbling blocks and sometimes honour, fame, authority, or power try to obstruct him from this path. Sometimes all of these gather together like an army and pull him in their direction and present him with the excellences of their immediate benefits. Thus, their combined strength and thronging effect develop such force that one's self-conceived ideas are unable to repulse them—indeed, they cannot withstand them for even one moment. On the occasion of such a battle, the powerful guns of God's Word are needed to disperse the enemy lines by the firing of just a single shot.

Can any task be accomplished one-sidedly; hence, how is it possible that God should perpetually remain silent like a stone, while His servant continues to progress on his own in his loyalty, sincerity, and steadfastness; and only the notion that there must—after all—be a Creator of heaven and earth, grants him never-ending strength and draws him ever-forward in the fields of love? Ideas based on conjecture can never take the place of ideas based on facts, nor have they ever done so. For instance, suppose that a truthful wealthy person promises a poor debtor that he would pay off all of his debt when the payment is due, and there is another poor debtor who has been given no verbal promise by anyone but gives free rein to his imagination that perhaps he, too, would receive the necessary funds at the due time. Can these two be equal in their satisfaction? Certainly not! Certainly not!

All of these are the very laws of nature. Which true verity lies outside the laws of nature? But woe unto those people who, while claiming to abide by the laws of nature, violated them, ran over to the other side, and acted contrary to what they had affirmed. O Brahmū Samājists! Even if you cannot pay heartfelt attention to religious matters and even if you have no concern whatsoever for the life that is yet to come, has it not been proven to you with regard to worldly matters that reason

by itself has not carried any of your worldly tasks to completion? Is there any room left for you to deny the verity that intellect never had the ability to carry any task to its completion in the best and perfect manner on its own, without being paired with a companion? Speak the truth! Have you still not experienced that whatever task relied exclusively upon intellect remained doubtful, conjectural, and incomplete; and until a portrait of the events was sketched by a recorder, the entire effort of intellect and conjecture remained incomplete and unreliable? Speak with justice! Are you still unaware that it has always been the practice of the wise that they strengthen their theories—sometimes with experience, sometimes with history, sometimes with maps depicting the geography of a place, sometimes with letters and epistles, and sometimes with their own faculties of seeing, hearing, smelling, touching, and so on? So now reflect for yourselves, weigh it in your own minds, and estimate it duly in your observation: Given the condition that other companions are required for [understanding] the matters of this world, which are observable and perceivable, then how much greater is that need for those matters that transcend this world, are the most hidden of the hidden, and are the most concealed of the concealed? And given that reason by itself does not suffice even for the easy and simple matters of the world, how can it be sufficient to fathom matters relating to the life to come, which are the most abstruse and subtle?

Moreover, since you do not consider conjecture and intellect, alone, to be sufficient for the fickle and mundane matters of daily life—whose gain and loss are but a transient matter—how can you sit complacently, relying on the same defective intellect in matters of the Hereafter, whose impact is everlasting and whose dangers are irremediable? Is this not the best proof of this fact, that you have thrown all regard for the Hereafter behind your back, and you find the carcass of the world so delicious and palatable? Otherwise, how can it be believed that God has not given you even this minimal understanding that when the Perfectly Noble God has not left man's reason alone with

respect to the transitory matters of the world—on the contrary, He has strengthened it with many companions—then why did His eternal and everlasting attribute of great mercy disappear when it was needed for the subtle and intricate affairs of the abode of the Hereafter, which are everlasting and permanent? Why, in this case, did He not strengthen the weak and confused reason by joining it with a perfect companion; and why did He not grant it a partner personally acquainted with this realm in its macro and micro details, who could provide information like an eyewitness so that reason and experience, having been paired, could serve as the fountainhead of multifarious blessings and convey the seeker after truth to the stage of perfect cognition, the eagerness for acquiring which is ingrained in his nature?

I do not know who has misled you into thinking that there is somewhat of an incompatibility between reason and revelation, on account of which the two cannot coexist together. May God open your eyes and remove the veils over your heart. Can you not understand the simple fact that since reason attains its perfection by virtue of revelation, is warned of its errors, discovers the best course for its intended journey, is delivered from random wandering and confusion, is relieved of useless effort, vain toil, and fruitless travail, converts its dubious and supposed knowledge into definite certainty, and, advancing beyond mere conjecture, is informed of true facts and is comforted and finds peace and tranquillity; then, under these circumstances, is revelation a benefactor, helper, and educator of reason, or its enemy, opponent, and assailant? What kind of bigotry and what type of blindness is it to imagine the venerable educator, who clearly serves as a leader and guide, to be a highwayman and obstructor, and the one who pulls out of a pit to be the one who pushes into the pit?

The whole world knows—and all with eyes are observing, and perceptive minds are discerning—that there were, and still are, hundreds of thousands of people in the world who believed in the merits and greatness of reason, and despite believing in the ‘apostle’ of reason, and being called ‘wise’, and believing intellect to be a precious commodity

and their guide, nevertheless they remained in denial of the existence of God and died in that very denial. However, show me just one person who believed in revelation, yet remained a disbeliever in the existence of God.

Hence, insofar as revelation is the only condition for firm faith in God, it is obvious that where this condition is lacking the result contingent upon it will also be lacking. So it now stands clearly proven that those who have denied revelation have deliberately chosen the ways of faithlessness and have deemed it proper that the doctrine of atheism should spread and be propagated. These ignorant ones fail to reflect that since the Utmost Hidden Being [of God] cannot be seen, nor smelt, nor touched—and should the faculty of hearing be similarly deprived and unaware of the Word of the Perfect Being—how can one then believe in the existence of that Imperceptible Being? Should the thought of a Creator even arise in the mind by pondering over the universe, but despite a lifelong effort, the seeker after truth never sees the Creator with his eyes, nor is aware of His Word, nor discovers any indication about Him that characterizes a being who is alive and well; then would the doubt not eventually befall him that perchance his deliberation erred in concluding the existence of the Creator, and maybe the atheists and naturalists are right, who conclude that certain elements of the universe are creators of certain other elements, and think that there is no need for any other Creator?

I know that if a follower of mere reason gives free rein to this line of thinking, his mind will certainly be seized by the doubt mentioned above, for, it is not possible for him to escape such doubts if, in spite of his utmost search and exertion, he fails to find a personal sign of God. The reason is that it is the inherent and natural habit of man that if he considers something necessary and indispensable through presumed conjecture, but fails to discover its existence externally despite the utmost search and diligent inquiry, he begins to doubt and, indeed, deny the validity of his conjecture, and hundreds of doubts opposed to his conjecture arise in his mind.

Time after time, all of us indulge in conjectures with regard to an unknown fact, thinking that it could be this or that, but when the details are revealed, it turns out to be something altogether different. These daily experiences have taught man the lesson that it is the height of foolishness to rest assured with mere conjectures.

In short, as long as conjectural speculations are not supported by the facts of the matter, the entire display put on by reason is a mirage and nothing more, the ultimate outcome of which is atheism. So if you desire to be an atheist, do as you please; otherwise, the only way you can be delivered from the fierce flood of doubts—which has swept thousands of intellectuals far superior than you into the depth of degradation with a single surge—is to take a firm hold of the strong handle of true revelation. However, it will never happen that, by advancing your ideas on reason alone, you will find God sitting somewhere. Rather, the only result of the progression of your thoughts will be that you will ultimately find God without a visible sign and without the perceptible characteristics of living beings, and after becoming helpless and frustrated in your quest for Him, you will end up joining hands with your atheist brothers.

Do not be deceived by thinking that if the consequence of following mere reason is atheism, then why do the Brahmū Samājists still have some faith in the existence of God and why do they not become His deniers en masse? There are two reasons for this. The first is that they have not yet achieved the full progression of their ideas, and they are holding on to the belief in that Being who is the internal product of their hypothetical reasoning. They have not yet stepped forward to search for the actual existence of that hypothetical Being somewhere externally. But bear in mind that as soon as they progress in their ideas, the first effect of their progression will be a rankling within their minds as to where and in which direction that Being is, whom they believe to be the Self-Subsisting, All-Sustaining, and Omnipresent, and that if He really does have a physical existence externally, then why is He not found and why does He not reveal His Being to those who are

searching for Him? And as soon as this doubt emerges, they will either end up believing in true revelation and thus deliver their selves from the whirlpool of doubts or, if that is not the case, let the ideas evolve, and see for yourself whether or not they become staunch atheists.

When the ideas of hundreds of thousands of their very own brothers, who conformed to reason alone, progressed, they died having become naturalists and atheists. These followers of reason are not unique. They will not escape becoming atheists with the progression of their ideas, nor will they see the crystal palace wherein God dwells! Undoubtedly, whatever consequence befell the earlier ‘intellectuals’ through the advancement of their ideas, the same consequence will someday befall these people as well. The delay is only that they are not yet fully engaged in their pursuit and quest for God. This world still appears dear and sweet to them and they remain obsessed with its gains day and night. They traverse the oceans to reach far off countries for it, and as yet the thought of the realm of the Hereafter has not crossed their minds, nor do they give any thought to the Lord of Sovereignty. However, God-willing, when the days come for them to decide through mere reason that if God exists where is He and why His Being cannot be perceived like all other existing objects, there will be such a decisive moment that it will force them to either believe in the Word of the Subtle Being, or to discard even the hypothetical assertion that created things ought to have a Creator.

The second reason which deters the followers of mere reason from hastening to become atheists is the blessing of the revelation of God and the rays of the sun of the Divine Word, which have proclaimed the existence of God throughout the world, and the perpetual rain of which has established hundreds of thousands of God-fearing souls upon a firm belief in the existence of God and has made a profound impact on millions of hearts. Since the loud voices of these solid and timeless testimonies have permeated the hearing faculty of all human beings and those lovely voices have so penetrated every chord of their hearing that even if an ignorant and unlettered man—who does not

even know the word 'reason' nor is aware of what 'argument' is—is questioned whether God exists or not, he would consider the questioner to be absolutely stupid. He would be found to have such a strong faith in the existence of God that if all of the followers of mere reason were placed on one side of a scale and he on the other, his certainty of faith would weigh much heavier. And the irony is that, unlike the rationalists and philosophers, he is not aware of any argument; indeed, he is absolutely unaware of what it is that is called 'argument', 'proof', or 'clinching of the argument', or 'deductive reasoning'.

In short, it is by virtue of these blessings that the Brahmū Samājists, despite adopting egregious errors, have so far managed to maintain some semblance of belief in the existence of God. The immense publicity of the existence of God has also restrained their thoughts from wandering aimlessly. In conclusion, although someone may not be grateful for divine revelation out of the depravity of their nature, the reality is that its powerful hand and mighty arm enable the vessel of certainty and truthfulness to sail; indeed, it is the very captain in the ocean of divine cognition. If the atheists have remained deprived of the effects of its blessing, it is not its fault. Rather, the atheists are themselves like a person who is inherently blind or deaf, or are like a limb that has become putrefied and leprous.

Here it should be borne in mind that those who believe in reason alone are as defective and deficient in action, faithfulness, and sincerity of conduct, as they are deficient in knowledge, enlightenment, and certainty. Their group has not produced any such exemplars from whom it can be proven that they are faithful and elect servants of God like millions of holy ones whose blessings were so manifested in the world that through the preaching, admonition, prayer, attention, and interacting fellowship of each one, hundreds of people became pure of conduct and men of God, and completely turned to their Lord so as to pay no attention to the world and its contents. They severed themselves altogether from the delights, comforts, joys, renown, pride, properties, and kingdoms of this world, and followed that path of righteousness

whereby hundreds of them lost their lives, thousands of heads were cut off, and the earth was drenched with the blood of hundreds of thousands of holy ones. But, despite all of these calamities, they showed such fidelity that, like devoted lovers, they remained smiling while their feet were shackled, were joyful while suffering pain, and were grateful in the midst of misfortunes. They abandoned their homes out of the love for that very One [God], chose disgrace instead of honour, bore calamities instead of comfort, accepted poverty in place of wealth, and were content with indigence, isolation, and destitution over every kind of relationship, association, and kinship. They put seals [of testimony] on the existence of God by letting their blood be shed, having their heads severed, and sacrificing their lives. Through the blessing of truly following the Word of God, such special light was generated within them as has never been found in others. These people were not only found in the past; rather, this exalted group continues to appear among the followers of Islam and has repeatedly confuted and silenced its opponents by its enlightened existence. Thus, I have conclusively proven to the deniers that, just as the Holy Quran conveys one to the highest degree of perfection in the ranks of knowledge, in the same way, one also attains perfection in the ranks of conduct through it. The signs and light of being accepted by the One True God have always appeared—and continue to appear—in those who follow this Holy Word, but they never appear in the others.

In conclusion, this proof which one can observe with one's own eyes, is sufficient for a seeker after truth; that is, those heavenly blessings and divine signs are found only in the perfect followers of the Holy Quran, and all other sects who renounce the True and Holy Revelation—whether Brahmūs, Āryas, or Christians—are deprived and destitute of this light of truth. Hence, I myself take the responsibility for satisfying every denier, provided such a one—being ready to embrace Islam sincerely—takes the trouble of approaching me for seeking the truth with good intention, steadfastness, patience, and sincerity. If someone does not desist from denial even now, his denial would



be clear proof that he has no desire to accept the truth because of his love for the world, and all of his disputation is by way of enmity and malice and not by way of seeking the truth.

Now, O Brahmū gentlemen! Just open your eyes and see that this investigation of mine has proven and fully disclosed that revelation is neither impossible nor non-existent; rather, it is a clearly proven verity which is necessary and essential according to reason, and its existence is verified by research; and I have fully demonstrated its existence. Therefore, O gentlemen, it is now incumbent upon you to read this Footnote and also Sub-Footnote Number One, Number Two, and Number Three with the utmost attention. Read them over and over again. Then, in conformity with the fear of God, renounce the dark thoughts of misguidance after finding the bright torch of the path. Let not such a facade of bigoted modesty find a place in your hearts, as to why you should undo that which you yourselves had previously done. Indeed, it is obligatory for everyone who regards himself as just to now demonstrate his justice, and everyone who regards himself a seeker after truth to now make no delay in accepting the truth.

Of course, it will be difficult for a proud man to accept a truth that goes against his boasting. But O ye who possess such a nature! You too should fear the Omnipotent God by whom you will ultimately be called to account. Bear well in mind that a person who does not renounce the path of falsehood even after finding the truth, remains adamant in his opposition, regards the holy personages of the pious Prophets of God to be soiled with the greed of the world by judging them through the standard of his *nafs-e-ammārah* [the self that incites to evil]—even though he himself is proven to be false, contemptible, and disgraceful in contrast to the Word of God—will find that his soul testifies to his misery and misfortune and constantly accuses him. Undoubtedly, he will reap the retribution for his dishonesty in the presence of God, because a person who stands in severe and scorching sunlight cannot enjoy the comfort of thick shade. Therefore, even though admonition is not an arrow that pierces the target as soon as it is released, but may

I ask, why should those, who claim to follow the path of reason, do something in which worldly disgrace is clearly visible and misfortune of the Hereafter also cannot be averted?

In particular, I have great hope that the sagely nature of some of the courageous and decent people of the Brahmū Samāj, who are learned and capable, will enable them to accept with sincerity of heart all of the verities which have been proven to be true in this Footnote. In fact, I hope that they are convinced and rightly guided even before they finish thoroughly reading this entire footnote, because, during a controversy, a wise and noble person does not deliberately drag himself to the point of ignominy after realizing that he is confuted. On the contrary, he accepts the truth gracefully before his indignity is exposed and thus becomes worthy of respect in the eyes of those who possess the truth.

However, someone whose nature is impudent and shameless gives no thought whatsoever to ignominy and humiliation, nor does he entertain any fear for his disrepute. As a matter of fact, the world abounds with such people who, being totally devoid of any sense of shame, continue to persist in holding fast to self-evident falsehood with the utmost audacity. However much effort you exert in persuading them, they do not refrain from their obstinacy nor do they renounce their crooked ways. Knowing that it is day, they persist in calling it night, and fear not the least that people would call them blind and sightless. These are the very people who, on account of their extreme prejudice and lack of knowledge and ability, lie like corpses, failing to make the slightest advance towards truth and refuse to follow the path of steadfastness and rectitude. Strange indeed are all of their mannerisms and crooked is all of their speech. These are the very people about whom I have been writing repeatedly that they should come to their senses and, while claiming to be wise, they should not make fools of themselves. Such a man is absolutely worthless and mean who blatantly slanders the pious and holy ones, but becomes dumb at the time of speaking a word of truth. Had these people failed to understand a matter that truly comprised a subtle point, I would have appreciated that it was

not their fault, and that they could not comprehend it because it was a subtle matter. But look at their bigotry! They refuse to accept things which can be understood even by a man of meagre mental capacity.

Take, for example, the debate about revelation. Let any honest man consider whether there is any difficulty in understanding that God, who possesses all perfect attributes, cannot be mute. Rather, it is a crucial necessity that as He sees, hears, and knows, He should speak as well. Since He possesses the attribute of speech, the beneficence of that attribute must grace the deserving members of humankind, because no attribute of God is devoid of imparting its beneficence. He is the Source of beneficence by virtue of all of His attributes, not just some of His attributes; and He is the Mercy for man by virtue of all His attributes, not just some of His attributes.

Is there any perplexity in understanding that man, who is imprisoned by diverse kinds of selfish motives and is ever so inclined towards greed and lust, cannot himself be the founder and author of the laws of Shariah? Rather, that holy law can emanate only from the One who, in His Being, is free from every passion of ego, forgetfulness, and error. Can there be any doubt that reason alone can never convey one to the stage of '**He is**' regarding the cognition of the Divine? Is not a natural desire felt in the minds of all humans that they should advance beyond conjectures based on reason in their search for God? Do the souls of earnest seekers not cry out for such disclosure that would grant them perfect satisfaction and contentment regarding the Living God and the metaphysical world, thereby imparting unequivocal knowledge about His Being and His promises?

Can the fact remain hidden from any just person that the hundreds of conflicts caused by long-winded speeches—**the primary reason** being the misinformation in those speeches—cannot be resolved by the innuendos in the laws of nature and the clues in that vague book [of nature]. Rather, the damage done by speeches can only be rectified by speeches, and he who has been killed by the word can only be resurrected by the word. However, for a word to combat the impure

word, it should be of such purity as springs forth from unadulterated truth and the special knowledge of God. Given that the need for revelation is a manifest truth, how can we believe that they—who continue to reject revelation and treat the Holy Book of God as an invention of man—have any fear of God and how can we expect their mouths to utter any word of justice? My admonition can be of no avail to those who refuse to forsake falsehood under any circumstances, and their perusal of this book will be equally in vain.

What a pity that hundreds of men are called wise, yet they are enslaved by ignorance. They have eyes, yet they do not see; they have ears, yet they hear not; and they have hearts, yet they perceive not. There is no dearth of such people among Brahmū Samājists who, even when they demonstrate their ‘wisdom’, they do so by tearing off the eternal attributes of God from Him, and call Him dumb and deficient in beneficence and power. When this is the state of their intellectuals, would not the less intelligent among them deny the attributes of God altogether by following their footsteps? For, if God does not have the power to speak, then how can one comprehend that He has the power to see, hear, and know? If He does not possess the attribute of speaking, what proof is there that He possesses other attributes? And if He has the attribute of speaking, but no creature derives any benefit from it, does it not follow that the tree of Mercy fails to shelter His creatures with the shadow of all of its branches—which are the perfect attributes—as if some of its branches are dead, with no one deriving any benefit from them?

Such are the beliefs in which the Brahmū Samājists happily indulge, yet despite their wretched and false beliefs, they maintain that the Holy Quran, which is the fountainhead of all verities, is—God forbid—not the Word of God, but written out of selfish motives. And because wicked thoughts deprive one of good morals, their ill-thinking towards the Holy Quran has plunged them into all kinds of depravities and they deem it permissible to indulge in every type and manner of contempt. They regard the healthy as ill, and remain oblivious to the

mourning within their own home. It is a pity that they fail to reflect whether a book written out of selfish motives can exhibit such Signs that it should be the most superior and sublime of all books in wisdom, knowledge, truth, and subtle verities, and that man cannot compete against it. Can a book be called a man-made fabrication if all of mankind utterly fails to bring forth its like even if they exert themselves to death! Is it fair that such a noble, innocent, pure, and perfect man should be called conceited and driven by selfish motives, who received no share of worldly learning whatsoever and was unlettered and totally unacquainted with traditional knowledge, and yet, through the excellences of his superb knowledge, he put the intellectuals to shame in their own eyes, shattered the arrogance of all philosophers, and showed the path of God to those who had lost the way? If such an accomplishment was the work of man, it would be as if he were not man but God Himself, who performed an accomplishment which human capacities are incapable and unable to achieve. If the Holy Prophet who brought the Holy Quran is, God forbid, a conceited man, then what name should we give to the great intellectuals, sages, and philosophers—who were called ‘gods’ and were deemed by creature-worshippers as the ‘lords of all the worlds’—who could not equal him in the excellence of knowledge? Indeed, their words in comparison to the Holy Quran are not worth even as much as half a drop of water is in comparison to the ocean. It is a pity that they do not realize that when they deem it permissible to denigrate the Holy Prophet, may peace and blessings of Allah be upon him, it is tantamount to denigrating the entire world. Whether someone is proud of his intellect or claims to be a follower of another Prophet, the only straight path for him is that he should first strive his utmost and produce by means of his own intellect or his revealed book the verities and insights to compare with the wisdom-laden verities in the Holy Quran. Thereafter, he may utter any nonsense that he so desires. However, before undertaking this enterprise, whatever he does to denigrate the Holy Quran or to speak ill of *Khātamul-Anbiyā’* [the Seal of the Prophets], then those very words, in fact, apply to the

same ignorant fool or to some prophet or saint of his. After all, if the light of the sun were deemed to be darkness, then what would be left for us to call light?

اے سر خود کشیدہ از فرقان پا نہادہ بہ لُبّہ طغیایاں  
*O you who have turned away from the Furqān [Holy Quran]*  
*And have stumbled into the bottomless pit of rebellion!*

بانگ کم کن بہ پیش نور ہدیٰ توبہ کن از فوس و بازیہا  
*Do not overly boast as you stand before the Light of Guidance!*  
*Repent of ridiculing and mocking.*

ایں چہ چشمے ست کور و سخت کبود کافقابے درو چو ذرہ نمود  
*How blind is the eye, how ill-fated it is,*  
*To which the Sun appears as a tiny particle!*

تانگیری کنارہ زیں رہ و خو ہست دور از کنار کشتی تو  
*Unless you renounce this way and habit of yours,*  
*The boat in which you sail shall remain stranded far from shore.*

باخدایت عناد و کیس تاچند خندہ و بازیت بدیں تاچند  
*How long will you harbour enmity and malice toward your God?*  
*How long will you mock and ridicule the Faith?*

خویشتن رامکش بہ ترک حیا جائے گریہ مشو ہاستہرا  
*Do not decimate yourself by abandoning modesty;*  
*While mocking others, do not become so pitiable that others weep for you.*

مہر تاباں چو برفلک رخشید چوں توانی بجاک و خس پوشید  
*When the bright sun shines high in the sky,*  
*How can you conceal it under dust and straw?*

شب توآن کرد صد فریب نہاں لیک در روز روشن ایں نتوآن  
*The dark night can cover many a fraud and deceit,  
 But doing so on a bright day is impossible.*

نور فرقاں نہ تافت است چناں کو بمائد نہاں ز دیدہ وراں  
*The brilliance of the Furqān's light is not such  
 As can remain hidden from the insightful.*

آں چراغ ہدی ست دنیا را رہبر و رہنما ست دنیا را  
*It is a torch of guidance for the entire world;  
 It is indeed a guide and leader for the entire world.*

رحمتے از خداست دنیا را نعمتے از سماست دنیا را  
*It is a mercy of God for the world,  
 It is a favour from the heavens for the world.*

مخزن راز ہائے ربّانی از خدا آئے خدا دانی  
*It is a treasure trove of divine mysteries,  
 It is a God-sent means of knowing God.*

برتر از پایہ بشر بکمال دستگیر قیاس و استدلال  
*Its perfection is far superior to the capacity of man;  
 It is the guiding hand of reasoning and argumentation.*

کارسازِ اتم بعلم و عمل تجتیش اعظم و اثر اکمل  
*It is the perfect accomplisher both in knowledge and deeds;  
 Its argument is supreme and its impact is perfect.*

ہر کہ بر عظمتش نظر بکشد بے توقف خدایش آمد یاد  
*Anyone who beholds its greatness with open eyes  
 Is instantly reminded of God.*

داں کہ از کبر و کیں ندید آں نور کور ماند و ز نور حق مہجور  
*One who, out of arrogance and malice, does not see that light  
 Remains blind and deprived of divine light.*

وہ چه دارد ازاں یگاں اسرار دل و جانم فدائے آں اسرار  
*How wonderful! What mysteries it attained from that Incomparable  
 Being!  
 May my heart and soul be sacrificed for these mysteries!*

پُر ز نور جلال حضرت پاک خور تاباں ز اوج حق بر خاک  
*It is imbued with the light of the Holy Being's glory;  
 The bright sun at its zenith is mere dust in comparison.*

وہ چه دارد خزائن اسرار دل و جانم فدائے آں انوار  
*How wonderful! What treasures of divine mysteries it possesses!  
 May my heart and soul be sacrificed for this light!*

ہست آئینہ بہر روئے خدا عالمے را کشید سوئے خدا  
*It is a mirror designed to reflect the face of God;  
 It has drawn the entire world towards God.*

بے زباناں از و فصیح شدند زشت رویاں از و صبیح شدند  
*Through it, the mute became eloquent,  
 And through it, the ugly became beautiful.*

میوہ از روضہ فنا خوردند و از خود و آرزوئے خود مُردند  
*They ate the fruit from the garden of self-annihilation,  
 And thereby killed their egos and rooted out their base desires.*

دست غیبے کشید دامن دل پا بر آورد جذب یار ز گل  
*A hand from the unseen clutched the hems of their hearts,  
 And the charm of the Beloved pulled their feet out of the mire.*



بود آں جذبہ کلام خدا کہ دل شاں رُبود از دنیا  
*Indeed it was the attraction of the Word of God*  
*That turned their hearts away from the world.*

سینہ شاں ز غیر حق پرداخت وازمنے عشق آں یگاں پُر ساخت  
*It emptied their breasts of everything other than God,*  
*And filled them with the wine of love for God, the Unique.*

چوں شد آں نور پاک شامل شاں تافت از پرده بدرِ کامل شاں  
*When that pure light permeated their very being,*  
*The Full Moon shone out of its veil!*

دور شد ہر حجاب ظلمانی شد سراسر وجود نورانی  
*All veils of darkness were removed from them,*  
*Their being transformed entirely into light.*

خاطر شاں بجدب پنهانی کرد مائل بعشق ربانی  
*A hidden force of attraction drew their hearts*  
*Towards the love of the Lord.*

آں چناں عشق تیز مرکب راند کہ ازاں مشت خاک بیچ نماند  
*Love galloped the mount so fast*  
*That nothing remained of this handful of dust.*

نے خودی ماند نے ہوا و ہوس اوقادہ بخاک و خون سرکس  
*Nothing was left of ego, nor of desire, nor of greed,*  
*Like a [severed] head falling, covered in dust and blood.*

عاشقان جلالِ روئے خدا طالبانِ زلالِ جوئے خدا  
*They were lovers of the majestic and exalted countenance of God,*  
*They were indeed thirsty for the pure and sweet water of the river*  
*divine.*

پر ز عشق و تہی ز ہر آڑے کشت وز ایشان نخواست آوازے  
*They were impregnated with divine love, and were liberated from every greed;*

*They were persecuted and slain, but they uttered not a sound.*

پاک گشتہ ز لوث ہستی خویش رستہ از بند خود پرستی خویش  
*They were cleansed of the filth of their egos,*  
*And were delivered from the bondage of self-conceit.*

آچنہاں یار در کمند انداخت کہ نہ دانند بادگر پرداخت  
*The Beloved seized them in the noose of His Love,*  
*And they became totally oblivious to all other relations.*

قدم خود زدہ براہ عدم گم بیادش ز فرق تا بقدم  
*They set foot upon the road to self-negation,*  
*And from head to toe they were submerged in the remembrance of God.*

ذکرِ دلبرِ غذائے نغزِ حیات حاصلِ روزگار و مغزِ حیات  
*The remembrance of the Beloved is the wholesome nourishment of their lives;*

*It is the only aim of their existence, and the essence of their lives.*

سوختہ ہر غرض بجز دلدار دوختہ چشم خود ز غیر نگار  
*They have burnt down all their desires, except for the Beloved;*  
*They have shunned their eyes from everyone except the Beloved.*

دل و جاں بر رخے فدا کردہ وصل او اصل مدعا کردہ  
*They sacrificed their hearts and souls to one countenance alone,*  
*To unite with Him became their sole objective.*

مردہ و خویشتن فنا کردہ عشق جوشید و کارہا کردہ  
*Dying for the Beloved, they annihilated themselves;*  
*Love [of the Beloved] surged in them to work wonders.*

از دیار خودی شدند جدا سیل پرزور بود بُرد ازجا  
*They departed the dwellings of self-conceit;*  
*The overwhelming flood [of the Beloved's love] swept them along.*

لا جرم یافتند نور خدا چون خودی رفت شد ظہور خدا  
*As a consequence they found the light of God;*  
*When the ego departed, God appeared.*

تن چو فرسود دلتان آمد دل چو ازدست رفت جاں آمد  
*By wearing down the body, one finds the Beloved,*  
*When the heart is surrendered, life is attained.*

عشق دلبر بروئے شان بارید ابر رحمت بکوتے شان بارید  
*The love of the Beloved rained upon their faces;*  
*The cloudburst of His mercy poured over their dwellings.*

ہست ایس قوم پاک را جاہے کہ ندارد جہاں بدو راہے  
*This unique status belongs to the pure alone;*  
*The worldly cannot attain it.*

دست بہر دعا چو بردارند مورد فیض ہائے دادارند  
*The instant they raise their hands in prayer,*  
*God's grace descends upon them.*

کشف رازے گر از خدا خواهند ملہم از حضرت شہنشاہ اند  
*When they desire God to disclose some secret,*  
*They are vouchsafed revelation by the Sovereign Lord.*

کس بسر وقت شال ندارد راه که نهال اند در قباب اللہ  
*No one knows their whereabouts,*  
*For they remain concealed in divine towers.*

گر نماید خدا سیکه زانان برکابش دوند سلطانان  
*Should God disclose one of them,*  
*Kings would run behind him to follow his lead.*

ایں همه عاشقان آل یکتا نور یابند از کلام خدا  
*All of these lovers of the Incomparable One*  
*Attain their light from the Word of God.*

گرچه مستند از جهان پنهان باز گه گه نمی شوند عیال  
*Although they are hidden from the world,*  
*At times they become manifest.*

بچو خورشید و مه بروں آیند غمیر را چهره نیز بنمایند  
*They emerge like the sun and the moon,*  
*And show their faces to others, as well—*

بالخصوص آل زماں که باد خزاں باغ مهر و وفا کند ویراں  
*Especially at times when the autumn wind*  
*Destroys the garden of love and fidelity;*

دل به بند جهان پدار فنا لب کشاید بمدحت دنیا  
*When people are besotted with the mortal world,*  
*When they begin to extol it;*

حیفه را کنند مدح و ثنا واز خداوند جود استغنا  
*When they extol and laud this rotten carcass,*  
*And the love of God Almighty vanishes from their hearts;*

عاشق زر شوند و دولت و جاه سرد گردد محبت آل شاه  
*When they fall in love with riches, wealth, and honour,*  
*And the love of the Sovereign Lord grows cold;*

شوکت و شان ایں سرائے زوال خوش نماید بدیدہ جنہال  
*When the glory and honour of this transitory inn of a world*  
*Begin to look pleasing in the eyes of the foolish;*

بر زبانہا شود مقام خدا اندروں پڑ شود ز حرص و ہوا  
*When they ostentatiously remember God,*  
*While their hearts are dominated by lust and greed;*

اندریں روز ہائے چوں شب تار دست گیرد عنایت دادار  
*In such days that are like dark nights,*  
*The favour of the Just God holds the hands of people.*

مے فرستد بخلق صاحب نور تا شود تیرگی ز نورش دور  
*He sends an enlightened one to His creatures,*  
*So that darkness may be dispelled through his light;*

تاز شور و فغان عاشق زار خلق گردد ز خواب خود بیدار  
*So that the ardent lover's weeping and lamenting*  
*Awaken God's creatures from their slumber;*

تا شناسند مردمان رہ راست تا بدانند منکراں کہ خداست  
*So that people recognize the straight path,*  
*So that deniers know that God exists.*

ایں چنیں کس چو رُو نہد بہ جہاں بر جہاں عظمتش کنند عیاں  
*When such a person appears in the world,*  
*God manifests his greatness to the world.*

چوں بیاید بہار باز آید موسم لاله زار باز آید  
*Spring arrives with his advent;*

*The season of blooming flowers appears with his advent.*

وقت دیدار یار باز آید بے دلال را قرار باز آید  
*The time of seeing the Beloved returns with his advent,*

*And tranquillity returns to restless lovers.*

ماہ روئے نگار باز آید خور بہ نصف التہار باز آید  
*The moon-like face of the Beloved becomes visible,*

*And the sun again rises to its zenith.*

باز خندد بہ ناز لاله و گل باز خمیزد ز بلبلان نلغل  
*Once again tulips and roses begin to laugh, dallying;*

*Once again nightingales begin to sing.*

دست غیبش بہ پرورد ز کرم صبح صدقش کند ظہور اتم  
*The unseen hand of God nurtures him through His grace,*

*The dawn of his truth breaks in full manifestation.*

نور الہام بچو باد صبا نزدش آرد زغیب خوشبوہا  
*The light of revelation, like the spring breeze,*

*Blows its fragrance upon him from the unseen.*

مے شود ملہم از امور نہاں زان سرائیر کہ خاصہ یزداں  
*He becomes the recipient of revelation embodying secrets divine,*

*That is, the secrets which are solely God's prerogative;*

تا نماید عیاں حقیقت کار تا زند سنگ بر سر انکار  
*So that he may reveal the true facts,*

*And completely shatter the head of disbelief.*

ہیچنیں آل کریم و پاک و قدیر مے کند روشنش چو مہر منیر  
*Thus it is that He, the Benevolent, the Holy, the Almighty God,*  
*Enlightens him to shine like the bright sun;*

دیدہا مے کند بدو بینا گوشہا مے کند بدو شنوا  
*And through him bestows sight upon eyes,*  
*And through him, restores hearing to ears.*

ہر کہ آمد بدو بصدق و صفا یا بد از وے شفا بکلم خدا  
*Anyone who comes to him with sincerity and purity of heart*  
*Is cured by God's command.*

گفت پیغمبر ستودہ صفات از خدائے علیم مخفیات  
*The Prophet of Excellent Qualities has prophesied,*  
*Having received knowledge from God, the Knower of the unseen:*

بر سر ہر صدی بروں آید آنکہ ایں کار را ہی شاید  
*'At the head of every century, a man will appear in the world.'*  
*Who is worthy of this task?*

تا شود پاک ملت از بدعات تا بیابند خلق زد برکات  
*So that the Faith be cleansed of innovations,*  
*And so that God's creatures attain blessings from him.*

الغرض ذات اولیاء کرام ہست مخصوص ملت اسلام  
*In short, the auliya' [friends of Allah]*  
*Belong exclusively to the faith of Islam.*

ایں مگوکیں گزاف و لغو و خطاست تو طلب کن ثبوت آل برماست  
*Do not say, 'It is vain, futile, and wrong.'*  
*Demand its proof. I myself am responsible for providing it.*

اے یکے ذرۂ ذلیل و خوار چه شود عاجز از توای دادار  
*O despicable, abject speck of man!*

*How could the Creator be impotent and weak in comparison to you!*

ہمہ ایس راست ست لافے نیست امتحان کن گر اعترافے نیست  
*It is a fact, not mere boast on my part;*

*If you believe me not, put me to test.*

وعدۂ کج بہ طالبان ندہم کاذیم گر ازو نشاں ندہم  
*I do not make false promises to seekers [after truth];*

*I would be a liar should I fail to present a sign of it.*

من خود از بہر ایس نشاں زادم دیگر از ہر غمے دل آزادم  
*Indeed I was born to fulfil this Sign,*

*And I am free from every other concern, care, and grief.*

ایس سعادت چو بود قسمت ما رفتہ رفتہ رسید نوبت ما  
*As this good fortune was my destiny,*

*Gradually my time came.*

نعرہ ہا میزنم بر آب زلال بچو مادر دواں پیئے اطفال  
*I am calling the world towards the fountain of limpid water,*

*Like a mother who runs after her children,*

تا مگر تشنگان بادیہ ہا گردم آیند زیں فغان و صلا  
*So that, perchance, the thirsty wandering in the wilderness,*

*Hearing my clamour and call, might come to me.*

لیک شرط است عجز و صدق و صفا آمدن بانیاں و خوف خدا  
*But the condition is humility, truthfulness, and purity of heart,*

*And coming with the awareness of their being needy and with the fear of God.*



جستن از غربت و تذلل دل و ز خلوص و اطاعت کامل  
*And seeking with meekness and humility of heart,*  
*And with sincerity and perfect obedience.*

گر کنوں ہم کسے بتا بد سر گیرد از راه عدل راه دگر  
*Should anyone turn away even now,*  
*And, leaving the path of justice, follow another path,*

نے ز ما پرسد و نہ خود داند نے ز کیوں روئے خود بگرداند  
*And neither seeks guidance from me, nor knows himself,*  
*Nor rids himself of rancour;*

آں نہ انساں کہ کرمکِ دون ست راندہ بارگاہ بے چون ست  
*Such a one is not a human being but only a despicable insect,*  
*Turned away from the threshold of the Incomparable One.*

سروکارے بحق نمیدارد لاجرم لعنتش برو بارد  
*He has no concern for God,*  
*So he must remain ever cursed by God.*

حجت مومناں بر اوست تمام کار ما پختہ عذر او ہمہ نام  
*The argument of the believers has been completed against him,*  
*My word is firmly established, all of his excuses are but vain.*

ایہا الجامحون فی الشهوات اکتروا ذکر ہادم اللذات  
*O you who crave your carnal desires with such intemperance!*  
*Be oft-reminded of [death,] the destroyer of pleasure.*

رفتگی است ایں مقام فنا دل چہ بندی دسں دو روزہ سرا  
*This transitory home will ultimately come to an end,*  
*Why have you then fallen in love with this temporary abode?*

عمر اول بیس کجا رفت است رفت و بنگر ز توچه با رفت است  
*Look how your earlier life has gone by!*

*Look what you have lost by its passing away!*

پاره عمر رفت در خوردی پاره را به سرکشی بردی  
*Part of your life was spent in childhood,*

*The rest you have spent in rebellion.*

تازه رفت و بماند پس خورده دشمنان شاد و یار آزرده  
*Prosperity has vanished, leaving affliction behind,*

*The enemy is rejoicing and friends are aggrieved.*

صد چو تو معجی بخورد زمیں سر هنوزت بر آسماں از کیں  
*The earth has devoured hundreds of arrogant like you,*

*Yet you maliciously hold your head high.*

بشنو از وضع عالم گذراں چون کند از زبان حال بیان  
*Listen to the condition of the mortal world,*

*Which it is portraying with its prevailing condition,*

کیں جہاں باکسے وفا نکند نکند صبر تا جدا نکند  
*That this world is faithful to none,*

*Nor does it rest until it has detached someone from itself.*

گر بود گوش بشنوی صد آہ از دل مردہ درون تباہ  
*If you have ears, you would hear hundreds of sighs from within you,*

*Let out by the decimated heart whose inner self has been ruined.*

کہ چرا رُو بتافتم ز خدا دل نہادم در آنچه گشت جدا  
*Saying, 'Why did I turn away from God!*

*Why did I fall in love with that which has jilted me!'*

قدر ایں راہ پدس از اموات اے بما گورها پڑ از حسرات  
*Inquire from the dead the value of this path;*

*There are many a grave filled with regret.*

جائے آنت کز چنیں جائے از توزع بروں نہی پائے  
*It would be better for you*

*To depart from such a place with fear of God.*

ہرچہ اندازت ز یار جدا باش زال جملہ کاروبار جدا  
*Renounce and beware of everything*

*That stands between you and the Beloved.*

آخر اے خیرہ سرکشی تاچند کس ز دلدار بگسلد پیوند  
*After all, how long will you, the impudent one, remain rebellious?*

*Can anyone sever the bond with the Beloved?*

روئے دل را بتاب از اغیار باش ہر دم بختجوئے نگار  
*Turning your heart away from others,*

*Continue to always seek the Beloved.*

رو بدوکن کہ رو رخ یارست ہمہ رو ہا فدائے دلدارست  
*Look at the face which manifests the countenance of the Beloved;*

*Each and every face is to be sacrificed at the altar of the Beloved.*

تو بروں آرز خود بقا لاین ست تو در و محو شو لقا لاین ست  
*Come out of your shell of self-conceit, for that alone is baqā!*<sup>1</sup>

*Lose yourself in the Beloved, for that alone is liqā!*

هر که غافل ز ذات بیچون ست او نه دانا که سخت مجنون ست  
*Anyone forgetful of that Incomparable Being,*

*Is not wise, but totally insane.*

تا بکے رو بتابی از رخ دوست دیگرے را نشان دہی کہ چو اوست  
*How long will you remain disaffected with the Beloved?*

*Tell me the whereabouts of anyone like Him!*

در دو عالم نظیر یار کجا عاشقان را بغیر کار کجا  
*In both worlds there is none like the Beloved;*

*His lovers care not for any others.*

چو بدل آتش ز عشق افروخت دلتان ماند و غیر او ہمہ سوخت  
*When the fire of love kindled in the lover's heart,*

*Everything therein burnt except the Beloved.*

لیکن لاین ست بخش یزداں تا نہ بخشند یافتن نتوان  
*This, however, is a gift of God;*

*No one can achieve it without God's grace.*

آں کساں را عطا شود ز خدا کز کمند خودی شوند ربا  
*This honour is bestowed by God to those alone*

*Who liberate themselves from the clutches of their egos,*

1. Islam recognizes three stages in man's spiritual journey towards God: The first stage is فنا (*fanā*—passing away), which is the total annihilation of one's ego for the sake of God; the second stage is بقا (*baqā*—subsistence), which denotes a new spiritual life; and the third stage is لقا (*liqā*—meeting), which is the state of achieving union with God. [Publisher]

زیر حکم کلام حق بروند و ز فرامین او بروں نشوند  
*Who live in accordance with the commandments of God,  
 And who do not disobey His injunctions.*

دیگرے را نے دہند لہنجا و دہندش ثبوت آل بنما  
*No one else is granted this dignity;  
 Bring forth your evidence if anyone else has this status.*

غیر را آل وفا و مہر کجا زہد خشک ست غایت عقلا  
*Others cannot attain fidelity and love;  
 The 'wise' can at best reach the stage of unrewarded devotion.*

عاقلانے کہ بر خرد نازاند بے خبر از حقیقت و رازند  
*The 'wise' who take pride in their intellect  
 Remain ignorant of reality and mysteries divine.*

ہیچو گوری سپید کردہ بروں اندروں پر زخبت گوناگون  
*They have whitewashed their exteriors like mausoleums,  
 But their inner selves are filled with a myriad of wickedness.*

مر خدا را چونگ دادہ قرار عاجز از نطق و ساکت از گفتار  
*They regard God as a stone,  
 Incapable of speech and unable to talk.*

آل خدائے کہ حی و قیوم است نزدِ شاں یک وجود موهوم است  
*He who is the Self-Subsisting and All-Sustaining God  
 Is, in their view, only an illusory being.*

آل حفیظ و قدیر و ربّ عباد نزدِ شاں اوقنادہ ہیچو جماد  
*He who is the Guardian, All-Powerful, and the Lord of His servants,  
 Is believed by them to be lying like an inanimate object.*

خود پندار بعقل خویش اسیر فارغ از حضرت علیم و قدیر  
*They are self-conceited and prisoners of their own intellect;*  
*They are unaware of the All-Knowing and All-Powerful God.*

آنکه خود بین و معجب افتاد است حضرت اقدسش کجا یاد است  
*How can he, who is self-conceited and arrogant,*  
*Remember Him who is All-Holy?*

خوئے عشاق عجز هست و نیاز نشنیدیم عشق و کبر انباز  
*Humility and submission are ingrained in the nature of lovers;*  
*We have never found arrogance and love coexisting.*

گر بجوی سوار ایں ره راست اندر آنجا بگو که گرد بخاست  
*If you seek a vehicle to take you to the right path,*  
*Search for it where dust is flying about.*

اندر آنجا بگو که زور نماند خود نمائی و کبر و شور نماند  
*Search for it where cruelty ceases to exist.*  
*Search for it where there is no hypocrisy, arrogance, or contention.*

فانیان را جهانیاں نزنند جانیان را زبانیاں نزنند  
*Those in thrall to the world cannot be like those who annihilate their*  
*selves;*  
*Those who merely talk cannot equal those who sacrifice their lives.*

خلق و عالم همه بشور و شراند عشق بازاں بعالم دگر اند  
*Man and his world are plunged in contention and wickedness,*  
*But the world of the lovers is altogether different!*

تا نه کارِ دلت بجای برسد چوں پیامت ز دلتاں برسد  
*Unless your heart reaches the brink of death,*  
*You will not be able to receive the message of the Beloved.*

تا نہ از خود روی جدا گردی تا نہ قربان آشنا گردی  
*Until you distance yourself from being self-conceited,  
 Until you sacrifice yourself for the Beloved,*

تا نیائی ز نفس خود بیروں تا نہ گردی برائے او مجنوں  
*Until you free yourself from your own self,  
 Unless you become madly in love with God,*

تا نہ خاکت شود بران غبار تا نہ گردد غبار تو خوں بار  
*Until your dust morphs into a cloud of dust,  
 And until your blood pours forth from this cloud of dust,*

تا نہ خونت چکد برائے کسے تا نہ جانت شود فدائے کسے  
*Until your blood is spilled for someone,  
 Until your life is sacrificed for someone,*

چوں دہنت بکوتے جانال راہ خود کن از راہ صدق و سوز نگاہ  
*How could you be guided to the path of the threshold of the Beloved.  
 Reflect over this with sincerity and depth of feelings.*

نیت ایں عقل مرکب آل راہ ہوش کن ہوش کن مشو گمراہ  
*This intellect of yours is not a vehicle meant for this road.  
 Beware! Beware! Lest you go astray.*

اصل طاعت بود فنا ز ہوا تو کجا و طریق عشق کجا  
*True obedience demands negation of the ego;  
 Where are you, and how far removed are you from the path  
 of love?*

تو نشستہ بکبر از اصرار کردہ ایماں فدائے استکبار  
*After sacrificing faith at the altar of your ego,  
 You rest, relishing your obduracy and arrogance.*

ایں چه عقل تو ایں چه دانش و رائے کہ کنی ہم سری بآں یکتائے  
*What kind of wisdom, understanding, and opinion you have,  
 That you regard yourself equal to the Unequaled One!*

ایں چه استاد ناقصت آموخت ایں چه قہر خدا دو چشمت دوخت  
*Who is the incompetent teacher who instructed you?  
 Oh, what divine wrath have you incurred that has blinded you in  
 both of your eyes!*

ایں چه از فکر خود خطا خوردی اول الدن دودی آوردی  
*What blunder have you committed with your own thinking!  
 The very first step you have taken is filled with filth!*

چوں شود عقل ناقصت چو خدائے خاک زادی چہاں پرد بہ سما  
*How can your defective intellect be equal to God!  
 How can a handful of dust fly to reach the skies!*

آنچه صد سہو و صد خطا دارد علم آل پاک از کجا آرد  
*How can intellect, which suffers from hundreds of oversights and faults,  
 Acquire knowledge that is the prerogative of that Holy Being?*

سہو کن را ثنا کنی مہیہات ایں چه سہو و خطا کنی مہیہات  
*Woe betide you who praise reason that is prone to forgetfulness!  
 Woe betide you who forget and err!*

آں چه لغزد بہر قدم صدبار چوں ز دریا رساندت بکنار  
*How can that which stumbles and errs hundreds of times,  
 Carry you from the deep sea to the shore!*

ایں سراب است سوتے آل مشاب می نماید ز دور چشمہ آب  
*Reason is but a mirage, do not make haste to reach it,  
 Which shows a fountain only from a distance.*



کشتی تو شکسته است و خراب باز افتاده در تگ گرداب  
*This ark of yours is withered and damaged,  
 And furthermore, it is caught in a whirlpool.*

نازکم کن بریں چنین کشتی کم خرام اے دنی بدیں زشتی  
*Take no pride in such an ark,  
 O wretched one, do not give yourself such airs despite being ugly!*

زسی تا یقین ز راہ قیاس ہمہ بر ظن و وہم ہست اساس  
*You cannot attain certainty through the path of inferences,  
 They are only founded on opinion and conjecture.*

گر ز فکر و نظر گداز شوی ایس نہ ممکن کہ اہل راز شوی  
*Even if you melt in the course of your speculations,  
 You cannot fathom the [divine] secrets.*

گر دو صد جان تو ز تن برود ایس نہ ممکن کہ شک و ظن برود  
*Even if two hundred lives were to leave your body,  
 It would be impossible to remove doubt and conjecture.*

ہست داروتے دل کلام خدا کے شوی مست جز بجام خدا  
*Only the Word of God can provide comfort to the heart;  
 How can you be intoxicated with the love of God, except from the  
 goblet of God!*

ہست بر غیر راہ آں بستہ ہمہ ابواب آسماں بستہ  
*The road leading to Him is closed for the others,  
 All doors to Heaven are shut on them.*

تا نشد مشعلی ز غیب پدید از شب تار جہل کس زہید  
*Until a torch is lit from the unseen,  
 No one can be liberated from the dark night of ignorance.*

باید اینجا ز کبرها دوری تو بعقل و قیاس مغروری  
*Here, one must renounce all types of arrogance,*  
*Yet you take pride in your intellect and reasoning.*

ایں چه غفلت که خوش بدیں کیشی و از خدا بیچ گه نیندیشی  
*What ignorance! You are content with the path you follow,*  
*While you spend not a moment thinking about God.*

رو طلب کن وصال یار ز یار تکلیه بر زور خود ممکن زنهار  
*Go seek communion with the Friend from the Friend Himself,*  
*Never ever depend on your own strength.*

تانه گردد نگوں سرت به نیاز پرده از نفس تو نه گردد باز  
*Until you prostrate yourself with humility,*  
*The veils of your ego will not be removed.*

تا نریزد ترا همه پر و بال اندر اینجا پریدن است محال  
*Until all of your wings and feathers fall off,*  
*You cannot possibly fly to this abode.*

ناتوانی ست قوت اینجا ایں چنین قوتے بیار و بیا  
*Here, humility is counted as strength,*  
*Develop this strength and come!*

پرده نیست بر رخ دلدار تو ز خود پرده خودی بردار  
*No veil covers the face of the Beloved,*  
*Remove your own veil of self-conceit.*

هر که را دولت ازل شد یار کار او شد تذلل اندر کار  
*Of whomsoever the everlasting good fortune becomes a companion,*  
*Humility becomes his character in everything.*

آل در آمد به حضرت بیچوں کہ شد از تنگنای کبر برون  
*He indeed gets accepted in the presence of the Incomparable God,  
 Who escapes from the narrow passage of arrogance.*

حق شای ز خود روی ناید خود روی خود روی بیفزاید  
*The recognition of God is not realized through self-conceit;  
 Self-conceit only increases one in self-conceit.*

از خودی حال خود خراب مکن شب پری کار آفتاب مکن  
*Do not let your egotism corrupt yourself,  
 Being a bat, do not presume the work of the sun.*

تا بشر پُر بود با تکبار اندرونش تہی بود از یار  
*As long as man's self is filled with pride,  
 His heart remains empty of the Beloved.*

چوں رسد عجز کس بحدّ تمام شورش عشق را رسد ہنگام  
*When one's humility is at its zenith,  
 That is when the flames of love burst.*

اے کہ چشمت ز کبر پوشیدہ چه کنم تا کشاید دیدہ  
*O you whose eyes are blinded by arrogance!  
 What should I do that your eyes may open.*

گر ترا در دل ست صدق طلب خود روی با مکن ز ترک ادب  
*If you seek God with all sincerity of heart,  
 Do not disrespectfully indulge in self-conceit.*

راز راہ خدا بگو ز خدا تو نہ چون خدا بجائے خود آ  
*Ask only God to find the secret of the path to God,  
 Remain within your limits! You are not like God.*

بنده گانیم بنده را باید که کند هر چه خواجه فرماید  
*We are only servants, and servants do*

*Everything that the Master commands.*

منصب بنده نیست خود رائی خود نشستن بکار فرمائی  
*It is not the station of a servant to insist upon his own opinion,*

*Nor is it appropriate that he should himself settle down to govern.*

هر که بر وفق حکم مشغول است برسر اجرت است و مقبول است  
*One who remains busy complying with the commands of the Master,*

*He alone will be paid his wages; he alone earns bliss.*

وانکه بے حکم خود تراشد کار مُرد واجب نمی شود زنهار  
*The one who acts of his own accord, without being commanded,*

*His wages are never due to him.*

ما ضعیفیم و او فتاده بخاک خود چه دانیم راز حضرت پاک  
*We are but only weak and rolling in dust,*

*How then can we know the secrets of that Holy Being on our own?*

ما همه بیچ اوست کامل ذات علم ما چوں شود چه او میبہات  
*We, all of us, are nothing; He alone is the Perfect Being.*

*It is indeed impossible that our knowledge should be like His Knowledge.*

ذات بیچوں کہ نام اوست خدا کے خیال خرد رسد آنجا  
*He, the Incomparable Being, who is called God,*

*How can intellect's thoughts possibly reach Him?*

آنکہ او آمدست از بر یار او رساند زدلتاں اسرار  
*He alone who comes from the Beloved,*

*Discloses the mysteries of the Beloved.*

آنچہ ما فی الضمیر تہ نہاں کے چو تو دانش دگر انساں  
*Things that are concealed within your mind—*

*How can anyone besides you know them like you do?*

پس تو ما فی الضمیر آں دادار مثل او چوں بدانی اے غدار  
*Then, whatever is in the mind of God,*

*How can you know it like Him, O traitor!*

آنکہ چشم آفرید نور دہد آنکہ دل داد او سرور دہد  
*The One who created the eye, bestows light upon it,*

*The One who granted the heart, grants joy.*

چشم ظاہر بہ بین کہ چوں زکرم خالقش داد نیرا عظم  
*Look at the physical eye and see,*

*How its Creator has provided for it the sun out of His grace!*

وز برائے مصالحِ دوراں گاہ پیدا نمود و گاہ نہاں  
*And for the benefit of the world,*

*He made the sun to appear at times, and to disappear at other times.*

ایں چتیں ست حال چشمِ دروں آفتابش کلامِ آں بے چوں  
*The same is true of the inner eye,*

*The sun of it is the Word of the Incomparable God.*

ہوش دار اے بشر کہ عقلِ بشر دارد اندر نظر ہزار خطر  
*O man! Beware that the intellect of man,*

*When it ponders, encounters thousands of pitfalls.*

سرکشیدن طریقِ شیطانی ست برخلافِ سرشتِ انسانی ست  
*To rebel is the way of Satan,*

*And against human nature.*

تانه فضلش ره تو بکشاید صد فضولی بکن چه کار آید  
*Unless His grace opens for you the way you seek,  
 The hundreds of futile attempts you make will all go in vain.*

در سرازیر چه جائے استنباط شترے چوں خرد بَسَمَ خیاط  
*There is no place for conjectures in subtle mysteries,  
 A camel cannot pass through the eye of a needle.*

تو نہ باخبر از اں کوئے تو نہ دانی جمال آں روئے  
*You are ignorant of that path [leading to the Beloved],  
 You know not the beauty of that Face,*

خبرے زو بمردماں چه دہی ماہ نادیدہ را نشاں چه دہی  
*What do you tell people about it?  
 You have not seen the crescent—what sign of it will you tell  
 others?*

سخن یار و سینہ افسردہ جامہ زندہ است بر مردہ  
*To talk about the Beloved, when the breast is devoid of love,  
 Is like dressing a corpse in the attire of the living.*

گر بری ریگ را بزرگ و بلند جنبش باد خواهدش افگند  
*However high you pile up sand,  
 The currents of wind will blow it away.*

ہست ما را کے کہ ہر فیضال میشود زال محافظ تن و جاں  
*Ours is but only One God; all types of grace  
 Come from Him, who is the Protector of body and soul.*

آل خدائے کہ آفرید جہاں ہست ہر آفریدہ را نگراں  
*That God who created the world,*  
*He alone is the Protector of all creatures.*

ہرچہ باید برائے مخلوقات از لباس و خوراک و راہ نجات  
*All that His creatures need,*  
*Such as clothes, food, and the way of salvation,*

خود مہیا کند بمنت وجود کہ کریم است و قادر است و ودود  
*He Himself provides it all, out of kindness and beneficence,*  
*For, He is Benevolent, Powerful, and Loving.*

چشم خود کن بکشت صحرا باز خوشہ با خوشہ لیستادہ بناز  
*Go out in the fields and see for yourself,*  
*How row after row of the ears of corn, dallying with one another,*  
*stand on their stems!*

ہمہ از بہر ماست تا بخوریم درد و رنج گرنگی نہ بریم  
*All of this is for us, so that, having benefited from them,*  
*We do not suffer from the pain and trouble of hunger.*

آنکہ از بہر چند روزہ حیات ایس قدر کردہ است تائیدات  
*He, who, in this life of a few days,*  
*Has given us so much support,*

چوں نہ کردی برائے دار بقا نظرے کن بعقل و شرم و حیا  
*Will He not do the same for the Eternal Abode?*  
*Reflect over this with your intelligence and sense of shame and*  
*modesty.*

سنگ افند بر ایس چنینی فرہنگ کہ ز صدق است دور صد فرسنگ  
*Ruined be reason that lies*

*Hundreds of miles from truth!*

گر کنی سوئے نفس خویش خطاب کہ چه سانت گذر شود بجناب  
*If you would only ask yourself,*

*How you could reach that threshold,*

خود ندائے بیادیت ز دروں کہ ز تائید حضرت بیچوں  
*You would hear the voice from within you, saying,*

*'You can achieve this, but only with the help of the Incomparable God.'*

ناید اندر قیاس و فہم کسے کہ شود کار پیل از مگے  
*No one can imagine or think*

*That an elephant's work can be accomplished by a fly.*

پس چه ممکن کہ ذرہ امکاں خود کند کار حق بزور و توای  
*How, then, could it be possible for someone, who is no more than a speck*  
*of potential existence,*

*To do God's work with his own power and strength?*

شان دادار پاک را بشناس و از چنینی کسر شان او بہراس  
*Acknowledge the glory of the Holy Being;*

*Fear, lest you blaspheme Him.*

خویشتن را شریک او سازی پیش او دم زنی بانبازی  
*You regard yourself as His partner;*

*You claim to be His equal.*

ایس چه عقل است اے بترز دواب ایس چه بر فہم تو فاد حجاب  
*O you, who are worse than animals! What kind of intellect is this!*

*What kind of coverings have fallen over your intelligence!*



گر کے گوید باسختار کہ دسوں شہر چوں تو ہست ہزار  
*If anyone tells you out of disdain*

*That there are thousands like you in the city,*

نستی از کے بعقل فزوں باتو ہم پایہ اند مردم دوں  
*You do not surpass them in your intelligence,*

*Even the lowliest of men are your equal;*

مشتعل میشوی بہ کیس خمیزی در دل آری کہ خون او ریزی  
*You become furious and begin to begrudge him,*

*And are bent on killing him.*

آنچه بر خود روا نمیداری چوں پندی بحضرت باری  
*What you regard as improper treatment toward you,*

*How can you approve it for God, the Creator?*

چوں پندی کہ کار ساز امور انکے ہست و از سخن معذور  
*How can you believe that the Doer of everything*

*Is mute and incapable of speech!*

چوں پندی کہ واہب ہر نور بخل ورزیدہ باشد است قصور  
*How can you believe that the Bestower of every type of light*

*Has become stingy and deficient!*

چوں پندی کہ حضرت غیور ہست عاجز چو مردگان قبور  
*How can you believe that God, who is Jealous of His Honour,*

*Is as helpless as the dead lying in their graves!*

بہر تعظیم ہست مذہب و دین تفت بر آں دین کہ میکند تو بین  
*The glorification of God is the raison d'être of religion and faith;*

*Cursed be the faith that blasphemes Him!*

آنکہ او خلق را زبانہا داد خاک را طاقت بیانہا داد  
*That God who has endowed people with the tongue,  
 Who has invested a handful of dust with the power of speech—*

چوں بود گنگ و بے زباں سمیہات شرمت آید زپاک و کامل ذات  
*How can He Himself be mute and speechless!  
 You ought to be ashamed [to think so] of that Holy and Perfect  
 Being.*

جامع ہر کمال و عز و جلال چوں بود ناقص اے اسیر ضلال  
*All perfection, dignity, and greatness is comprehended in Him;  
 How, then, can He be defective, O prisoner of misguidance!*

ہمہ اوصاف او چو گشت عیال چوں بماندے تکلمش پنہاں  
*When all of His attributes are manifested,  
 How can it remain hidden that He speaks!*

دیدہ آخر برائے آل باشد کہ بدو مرد راہ داں باشد  
*After all, the function of the eyes is nothing  
 But that man should see the way with them.*

وہ چہ ایس چشم ہست و ایس دیدہ کہ برو آفتاب پوشیدہ  
*Yet what eyes and sight you have,  
 That you cannot even see the sun!*

گر بدل باشدت خیال خدا ایس چنیں ناید از تو استغنا  
*Were there any fear of God in your heart,  
 You would not display such carelessness!*

از دل و جاں طریق او جوئی و از سر صدق سوئے او پوئی  
*You would seek the path leading to Him with all your heart and soul,  
 And would walk towards Him with sincerity.*

ہر کرا دل بود بہ دلداری خورش پدس از خرداری  
*Whosoever gives his heart to a beloved,*

*He inquires about the beloved from the one who knows.*

گر نباشد لقاے محبوبے جوید از نزد یاد مکتوبے  
*If he cannot meet the beloved,*

*Then, at the least, he desires a letter from the beloved.*

بے دلآرام نایدش آرام گہ برویش نظر گہے بکلام  
*He cannot rest without the beloved,*

*Sometimes he looks at the face of the beloved, while at others he listens to the words of the beloved.*

آنکہ داری بہ دل محبت او نایدت صبر جز بہ صحبت او  
*If you really love someone with all your heart,*

*You cannot have patience without meeting that beloved.*

فرقت او گر اتفاق افتد در تن و جان تو فراق افتد  
*If, perchance, you are separated from the beloved,*

*You feel your soul departing from your body.*

دولت از ہجر او کباب شود چشمت از رفتش پر آب شود  
*Your heart burns in the pangs of separation;*

*Your eyes start shedding tears on the departure of the beloved.*

باز چوں آل جمال و آل روئے شد نصیب دوچشم در کوئے  
*Then all of a sudden that beauty, that face,*

*Appears before both of your eyes in an alley.*

دست در دامنش زنی بچتوں کہ ز نایدنت دلم شد خون  
*You seize and cling to the robe of the beloved in the madness of your love,*

*Saying, 'My heart bled from not seeing you.'*

ایں محبت بہ ذرہٴ امکان و از دل افگندہٴ خدائے یگان  
*You have such a love for created beings—particle of potential existence,  
 Yet you cast away the Unique God from your heart.*

لابالی قناده زان یار فارغی زان جمال و زان گفتار  
*You have become utterly indifferent to that Beloved,  
 You care not for His Beauty nor His Word.*

مردگان را منہٴ کشتی بہ کنار و از دل آرام زندہٴ بیزار  
*You are so close to, so intimate with, the dead,  
 Yet you are averse to the Ever-Living Beloved.*

کس شنیدی کہ قانع از بارست عشق و صبر ایں دو کار دشوارست  
*Have you ever heard about any lover who is satiated in love?  
 Love and patience can hardly co-exist.*

آنکہ در قعر دل فرود آید دیدہ از دیدنش نیا ساید  
*When the Beloved's love penetrates into the depth of the heart,  
 Eyes never get satiated from looking at Him.*

تو دل خود بہ دیگران دادہ یکسر از یار فارغ افتادہ  
*You have totally fallen in love with others,  
 And are totally indifferent to the Beloved.*

ایں بود حال و طور عاشق زار ایں بود قدر دلبر اے مردار  
*Is this the manner and behaviour of an ardent lover?  
 O corpse-like man! Is this the way to appreciate the dignity of the Beloved!*

عاشقان را بود ز صدق آثار اے سیہ دل ترا بعشق چہ کار  
*The signs of sincerity are present in lovers,  
 O black-hearted one, what have you to do with love!*

تا ز تو هستی ات بدر زود تخم شرک از دل تو بر زود  
*Unless your ego leaves you,*

*The seed of idolatry in your heart will not depart.*

پائے سعیت بلند تر زود تا ترا دود دل بسر زود  
*The steps of your efforts will not move forward*

*Until the smoke of your heart—your arrogance—ceases to exist.*

یار پیدا شود دراں هنگام که تو گردی نہاں زخود بہ تمام  
*The Beloved will manifest Himself at the time*

*When you distance yourself from your ego.*

تا نہ سوزی زسوز و غم زہی تا نمیری ز موت ہم زہی  
*Unless you first burn yourself out, you will not deliver yourself from*  
*burning passions and grief.*

*Unless you first die, you will not liberate yourself from the clutches of death.*

چیست آل ہرزہ جان و تن کہ سوخت آتش اندر دلے بزنی کہ سوخت  
*Of what use are the worthless bodies and souls that are not burning [in*  
*the pangs of separation];*

*Hurl into the fire such a heart that suffers not from grief!*

کلبہ جسم خود کن برباد چون نمی گردد از خدا آباد  
*Demolish the hovel of your body*

*If the remembrance of God does not dwell in it.*

پائے خود را جدا کن از تن خویش چون نگیرد رہے صداقت پیش  
*Sever your feet from your body,*

*If they tread not the path of truth.*

تیج چیزے چو ذات بیچوں نیست جگرے خون شود کز دُخوں نیست  
*Nothing is like the Incomparable Being;*

*Ruined be the heart that does not bleed for His sake!*

گنجائے جہاں فدائے نگار بہ ز صد گنج خاک پائے نگار  
*All treasures of the world be sacrificed for that Beloved!*

*The dust of the feet of the Beloved is far more precious than hundreds of treasures.*

ہرچہ از دست او رسد آں بہ خار او از ہزار بتاں بہ  
*Whatever is received from His hand is indeed excellent.*

*One thorn of His is better than thousands of gardens.*

ذلت از بہر او زعوت بہ قلت از بہر او ز کثرت بہ  
*Disgrace for His sake is better than any honour;*

*Poverty for His sake is better than riches.*

مردن از بہر او حیات مدام صد لذائد فدائے آں آلام  
*To die for His sake is everlasting life;*

*Hundreds of pleasures can be sacrificed for these pains.*

اے کہ در کونے دلتاں گزری باوفا باش و زجاں گزری  
*O you who tread upon the path of the Beloved!*

*Remain faithful to Him even at the cost of your life.*

صادقانے کہ طالب یار اند جانفشاناں ز بہر دلدار اند  
*The righteous who seek the Beloved*

*Lay down even their lives for the sake of the Beloved.*

گر نیابند راہ آں دلبر از غمش جاں کنند زیر و زبر  
*If they cannot find the road to the Beloved,*

*They are stricken to death with grief.*

از دلآرام رنگ میدارند و از ره نام ننگ میدارند  
*They take the colour of the Beloved;*  
*They shun reputation and fame.*

لذت خود بردرد می بینند حسن در روتی زرد می بینند  
*They find their pleasure in the pain they suffer;*  
*They see beauty in their love-stricken faces.*

تو که چوں خر به گل فرومانی همت آں ییلاں چه میدانی  
*You are bogged down in mud like a donkey;*  
*How then can you appreciate the endeavour and resolution of these*  
*champions?*

سهل باشد حکایت از غم و درد داند آں کس که رو بغمها کرد  
*It is easy to talk about pangs and grief;*  
*Who knows what they are except those who suffer these pangs?*

آفرین خدا بر آں جانے که ز خود شد برائے جانانے  
*May the mercy of God bless the soul*  
*Who has renounced the ego for the Beloved,*

منزل یار خویش کرد به دل و از هواها رمید صد منزل  
*Who has made his heart the home of his Beloved,*  
*And has flown thousands of miles away from base desires.*

از خودی در شد و خدا را یافت گم شد و دست رهنما را یافت  
*He distanced himself from the ego, and found God;*  
*He lost himself and found the hand of the Guide.*

تو چه یابی که غافلے زبیس راه و از جلال خدا نه آگاه  
*But how could you understand when you are so ignorant of this path,*  
*And have no understanding of God's glory?*

ہمہ کارت بعقل خام افتاد ہمہ سعی تو ناتمام افتاد  
*All of your work is done through crude and immature intellect;*  
*All of your efforts are in vain.*

ہچو طوطی ہمیں سخن یادست کہ بشر عاقلست و آزادست  
*Like parrots, you merely memorize the words,*  
*Saying, 'Man is rational and free.'*

اے کہ دیوانہٴ پے اموال وہ کہ در کارِ دین چتیں اہمال  
*O you who run like mad after riches!*  
*What a pity! You are so indifferent to matters of faith.*

روئے دل را بجانب دین کن فکر آخر غم نخستیں کن  
*Turn your heart towards faith;*  
*Let the thought of the Hereafter be your foremost concern.*

حصر تو برقیاس در ہمہ حال ہست بر تمق تو یک استدلال  
*Your reliance on reason alone in all circumstances*  
*Is proof of your stupidity.*

تا نہ فرماں رسد باعلانیے چون شود کس مطیع فرمانے  
*Unless a command is given through proclamation,*  
*How could one obey the command?*

تا نہ حکمے شود ظہور پذیر چون توانی شنن مطیع امیر  
*Unless a command is issued,*  
*How could one obey the commander?*

تا نہ گردد کسے ز حق مامور کفر و ایماں چہاں کنند ظہور  
*Unless someone is divinely commissioned,*  
*How can disbelief and belief be clearly distinguished?*



تا نیاید اشارتے زنگار چه برآید زدست عاشق زار  
*Unless the Beloved gives a sign,*

*How can an ardent lover make any move at all?*

فرق در سرکش و مطیع خدا جز بگمکش چہاں شود پیدا  
*How can the distinction between a rebel against God and His obedient servant*

*Be made except by the commandment of God?*

شرط تعمیل حکم چون حکم است پس وجودش بجز نخت اے مست  
*The prerequisite of obeying a command is the presence of the command.*

*O you, who are out of your mind, first look for the command.*

ورنہ ایس دعویٰ غلط بگذار کہ روم زیر حکم آں دادار  
*Or give up your false claim that,*

*'I follow the commandment of God, the Just.'*

خود تراشیدن از خودی فرماں آں نہ حکم خداست اے نادان  
*O ignorant one! A command fabricated out of your own wishes*

*Cannot be a divine command.*

نہ بعرف است و نہ بعقل روا کہ شود ظن خویش حکم خدا  
*Neither common usage nor reason permits*

*That your own conjecture should be taken as a divine command.*

حکم او آں بود کہ او فرمود پس چو فرمود خود نگہ کن زود  
*His is the command which He Himself issues,*

*And you ought to obey it immediately when it is given.*

کہ انہیں شد ثبوت وحی خدا شد ضرورت مسلمش نہیں جا  
*When it is proven that a revelation is from God,*

*The need of revelation also stands proven.*

گر دہندت بصیرت دینی در گمانہا ہلاک خود بینی  
*Were you to attain spiritual insight,  
 You would find your destruction in conjectures.*

بگر آخر بعقل و فکر و قیاس کہ خرد را نہ محکم است اساس  
*See through reason, reflection, and logic,  
 [And you will discover that] the foundation of reason is not solid.*

تا نباشد رفیق او دگرے نایدش از رہ یقین خبرے  
*Until it is joined by a companion,  
 It will not know the way towards certainty.*

تا نہ بینی بدیدہا جائے یا نہ یابی خبر ز بینائے  
*Until you see a place with your own eyes,  
 Or you get its description from the one who knows,*

خود نگوید ترا خرد زہار کہ چنین دارد آل مکاں آثار  
*Reason on its own would not inform you that,  
 'A certain house has such and such features.'*

پس چه ممکن کہ دم زند بمعاد کہ چنین اند آل دیار و بلاد  
*Then how can it be said about the Hereafter,  
 'That place and realm is such and such'?*

ایں چه حق ست و ایں چه بے راہی کہ بجهل است لاف آگاہی  
*What stupidity it is! What misguidance!  
 You boast of being intelligent while you are, in fact, ignorant.*

چوں روی از قیاس خود بر ہے کہ ندیدی بعمر خویش گجے  
*How can you tread, by following your conjectures,  
 A path that you have never seen in your life?*

چوں شد از عالم دگر خبرت مادرت دیده بود یا پدرت  
*How can you have any knowledge about the Hereafter?*

*Did your mother see it, or did your father?*

ور ندیاست کس چه ساں دانی کم خرام اے دنی بہ عریانی  
*If no one saw it, how could you have any knowledge of it?*

*O ignoble one! Do not strut pompously while being nude.*

تو کہ داری ز انبیاء انکار ایں ہمہ کوری است و استکبار  
*Your disbelief in Prophets*

*Is your utter ignorance and self-conceit!*

یک نظر کن بہ فطرت انساں کہ ندارند جوہرے یکساں  
*Take a look at the nature of man:*

*Not everyone is equal in capability.*

مختلف اوفقادی ہر بشرے کس بخیرے فرود کس بشرے  
*Everyone is different from the other;*

*One excels in virtue, another in vice.*

پس چو یک بیش و دیگر است کمی ہم چنین در قبول فیض ہی  
*As some have more and others less,*

*Similarly there are different grades of accepting His grace.*

خود نگہ کن کنوں ز صدق و صفا کہ چه ثابت ہمیں شود زیں جا  
*Think for yourself with sincerity of heart and fairness*

*About what this proves.*

شب تاراست و خوف بیش از بیش از سر خود روی مدہ سر خویش  
*Dark is the night! Fear is ever more!*

*Do not ruin yourself by being so self-conceited.*

پس دیوار چوں نے دانی چوں بدانی غیب ربانی  
*When you do not know what is behind a wall,  
 How then could you know the secrets of God?*

در شگفتتم کہ باچہیں نقصان ازچہ بر عقل مے شوی نازاں  
*When it is so defective,  
 I wonder how you can take pride in intellect.*

ایں چہ عقل است ولہں چہ معرفت است اینچہ قہر خدا دو چشمت بست  
*What reason! What knowledge you have!  
 What wrath of God has shut both of your eyes!*

ایں جہانت چو عید خوش افتاد وال وعید خدا نداری یاد  
*You delight in this world as you delight in Eid,  
 Yet you do not remember divine punishment.*

بشنو از وحی حق چہ گوید راز از جناب وحید و بے انباز  
*Listen to the revelation of God; what secrets it tells  
 From the One and Only, the Peerless God,*

کاں خردہا کہ در دل عقلاست ہمہ یک ذرہ ز آتش ماست  
*'All types of wisdom bestowed upon the wise  
 Are just a spark of My fire.'*

آں کلام خدا نہ بر فلک است تا بگوئی کہ ہست دور از دست  
*The Word of God is not in the heavens,  
 So that you may say, 'It is beyond my reach.'*

یا بگوئی کہ کار ہست مجال بر فلک رفتتم کدام مجال  
*Or that you may say, 'It is an impossible task;  
 What power do I have to reach the heavens?'*

نے بزیر زمیں کلام خدا تا بگوئی کہ چوں خزم آنجا  
*Nor is the Word of God beneath the earth,*

*So that you may say, 'How can I thrust myself into the earth?'*

چوں ز قعر زمیں بروں آرم خود چہیں طاقتے نمی دارم  
*How can I dig it out from the depths of the earth?*

*Indeed, I do not have such strength.'*

قطع عذر تو کردہ داور پاک نورِ عرش آمدست بر سر خاک  
*That Holy Being has done away with your excuses—*

*The light of God's throne has come down upon the earth.*

گر ترا رحم آں یگاں بکشد دولتت سوئے او عنان بکشد  
*If the mercy of the One and Only God pulls you,*

*Your good fortune shall carry you to that light.*

اللہ اللہ چه ریخت از انوار هست رخِ دگر در آں گفتار  
*Good God! What light has it spread;*

*This Word is absolutely unique in its grace.*

بہل گردد ز دیدنش یکسو رو دہد صد کشائے زال رو  
*The shackles of ignorance are removed once and for all by observing it;*

*Visiting it resolves hundreds of troubles.*

نور بار آورد تلاوت او عالمے زیر بار منت او  
*Its recitation yields the fruit of light;*

*A whole world is overwhelmed by its beneficence.*

چشم بد دور ایں چه هست جمال هست یک چشمہ ز آب زلال  
*May God preserve it from the evil eye! What beauty it is!*

*It is, as it were, the fountain of pure and clean water.*

تا جہاں رسم دلبری بہاد کس چو او دلبری ندارد یاد  
*Ever since the custom of falling in love came into existence,  
 No one could even imagine a beloved like this.*

آں شعاعے کزو شد است عیاں کس ندیدہ ز مہر و مہ بجہاں  
*The light it has manifested  
 Has never been seen in the sun or the moon by anyone in the world.*

چند بر عقل غام ناز کنی چه کنم تا تو دیدہ باز کنی  
*How long will you take pride in faulty reason?  
 What can I do that you might open your eyes?*

نقص خود بنگر و کمال خدا ذلت خویشتن جلال خدا  
*Look at your flaws and defects, and at the perfection of God;  
 Reflect upon your indignity, and upon the glory of God.*

از رہ عقل راہ رب مجید کس ندید است و کس نخواہد دید  
*No one has seen the path of the Glorious God through reason,  
 Nor will they ever see it [through reason].*

اندر آنجا کہ سوختن باید چوں رہے از قیاس بکشاید  
*The place where one needs to burn oneself;  
 How can the path towards it be opened through conjecture alone?*

تا نشد وحی حق مدد فرما تا نیاورد بو نسیم صبا  
*Until divine revelation came down to help, and  
 The morning breeze brought forth the fragrance of spring,*

عقل را زان چمن نہ بود خبر طائر فکر بود سوختہ پد  
*Reason had no knowledge of that garden,  
 And the wings of the bird of conjecture were burnt out.*

آں صبا گہتے زیار آورد تا خرد نیز رو بکار آورد  
*That spring breeze brought the fragrance of the Beloved*  
*To the extent that reason also began to function.*

باربا آب خود نگار آورد تا نخیل قیاس بار آورد  
*The Beloved Himself repeatedly watered*  
*The tree of reason until it began to yield fruit.*

وقت عیش است و موسم شادی تو چه در سوگ و ماتم افتادی  
*It is time for enjoyment and the season for celebration,*  
*So why are you steeped in mourning and lamentation?*

تند بادے بخواہ از دادار تا خس و خار تو برد یک بار  
*Pray to God for such a strong hurricane*  
*That should sweep away all of your rubbish.*

در خور و مہ شکے نگیرد راه تو ز دلدار خویش دیدہ بخواہ  
*There is no doubt about the sun and the moon;*  
*Pray to your Beloved to bestow upon you the eyes to see.*

گم رہی تا دے کہ سرتابی چون بجوئی ز صدق دل یابی  
*You will remain misguided so long as you are rebellious;*  
*When you seek with sincerity of heart, you will find Him.*

نیستی طالب حقیقت راز بس ہمیں مشکل است اے ناماز  
*But you do not want to seek the truth of the secret,*  
*That is the problem. O you, devoid of sense!*

بروجودش ز صنعت استدلال لیں مجاز است نے چو اصل وصال  
*To argue the existence of God on the basis of His work*  
*Is only a metaphor—not the real union with God.*

وصلش از آله مجازی نیست باز کن دیدہ جائے بازی نیست  
*One cannot attain communion with God through metaphoric  
 machinations;*

*Open your eyes, it is not a game!*

گر بر آتش دو صد جگ سوزی نیستت از قیاس پیروزی  
*Even if you burn your heart two hundred times,  
 Even then you cannot succeed through reason.*

خبرے نیستت ز جانا نہ مے زنی ہرزہ گام کورانہ  
*You have no knowledge of the Beloved;  
 You just fumble about, blindfolded, searching for Him in vain.*

آں یقینے کہ بخشدت دادار چوں قیاس خودت نہد بکنار  
*The certainty that is granted by God  
 Cannot be given by your own intellect.*

آں یکے از دہان دلدارے نکلتہ ہائے شنید و اسرارے  
*One hears subtle truths and [divine] secrets  
 From the mouth of the Beloved Himself;*

و آں دگر از خیال خود بگماں پس کجا باشد ایں دو کس یکماں  
*The other is a prisoner of intellect's uncertainty—  
 How can they both be equal?*

اے کہ مغرور راہ مظنونی تو نہ عاقل کہ سخت مجنونی  
*O you who pride yourself on the path of conjecture!  
 You are not wise; rather, you are utterly insane.*



آں خدا را کزوست منت با بشمیری زیر منت عقلاء  
*Do you believe that God, the Fountainhead of all grace,  
 Has been granted favours by wise men?*

ایں خدائی عجیب در دل تست که چتین است زار و مانده و سست  
*The strange god that has found a place in your heart  
 Is so weak, helpless, and lazy,*

تانه از عاقلان مدد با یافت نتوانست سوسے خلق شافت  
*That he could not approach creation  
 Until he was helped by the wise.*

کے پند و خرد کہ آں اکبر شہرتے یافت از طفیل بشر  
*How can reason accept that God, the Greatest,  
 Gained all of His renown through the efforts of man?*

شب تارست و دشت و بیم دواں چوں سخوابی بغفلت اے ناداں  
*Dark is the night, frightening are the woodlands and the wide  
 wilderness!  
 O ignorant ones! Why do you sleep in oblivion?*

خمیز و برحال خود نگاہ بکن خطر راہ بہ بین و آہ بکن  
*Wake up and reflect upon your condition!  
 See the dangers of the way, and heave sighs.*

خمیز و از نفس خود پیرس نشاں کہ چه خواهد مراتب عرفاں  
*Rise and ask your own self,  
 What ranks of cognition it craves for.*

مے تپد از برائے رفع حجاب یا قیاسش بس است در ہر باب  
*Does it long for the veils to be removed?*

*Or does it regard conjectures to be sufficient in every situation?*

افلا تبصرون گفت خدا خمیز و در نفس چو تعطش ہا  
 ☆ وَفِي أَنْفُسِكُمْ أَفَلَا تُبْصِرُونَ

*'Will you not then see' are the words of God,*

*Rise and discover the reality of what your soul thirsts for.*

تو اسیری بصد ہزار خطا ہر خطائے تر ز اثر ہا  
*You are incarcerated in hundreds of thousands of errors,*  
*Each one more dangerous than a dragon.*

عجب ایس کوری است و بے بصری کہ ازیں کار خام بے خبری  
*Strange is your blindness and lack of insight!*

*That you are yet unaware of this simple truth.*

سخن راست است نے ز خطاست تو نہ فہمی سخن خطا اینجاست  
*The statement is true and not wrong;*

*What is wrong is that you do not understand it.*

بہر سربستہ و ورائے وراء کہ کشاید بدون وحی خدا  
*What can reveal the hidden, the ever more abstruse secrets,*

*Except the Revelation of God?*

راز ذات نہاں کہ گوید باز : خداے کہ ہست محرم راز  
*Who can reveal reality except God?*

*Who has the knowledge of divine mysteries?*

☆ And also in your own selves. Will you not then see? (Sūrah al-Dhāriyāt, 51:22)  
 [Publisher]

مشت خاکے فقادہ است براہ تند بادے بجوید از درگاہ  
*You are simply the dust of the road,*  
*Asking God to send a dust storm.*

تو نہ فہمی ہنوز ایں سختم در دلت چوں فرو شوم چہ کنم  
*You do not yet understand what I say.*  
*How can I reach the recesses of your heart?*

اے دریغاً کہ دل ز درد گداخت درد مارا مخاطبے نشاخت  
*What a pity! My heart melts with grief,*  
*Yet my listener does not understand the pangs that I suffer.*

اے خورِ روئے یار زود برآ کہ دل آزد از شب یلدا  
*O Sun of the Beloved's Countenance! Come out quickly!*  
*My heart grieves from the long and dark night.*

یک نگاہے بس است در دیں ہا کاش دیدے کسے ز خوف خدا  
*One look is sufficient in matters of faith,*  
*Would that someone look upon it with the fear of God!*

آشکار است کفر و ایمال ہم گفتمت آشکار و پنہاں ہم  
*Disbelief is evident; so is belief.*  
*I have explained it to you both, publicly and privately.*

ترک خوف خدا و بد عملی ایں دو چیز اند تخم تیرہ دلی  
*Discarding the fear of God and adoption of immorality*  
*Are two causes of the perversion of the heart;*

ورنہ روئے نگار نیست نہاں ہر حجابے ز تہ اے بیجاں  
*Otherwise, the face of the Beloved is not hidden.*  
*O the dead of heart! Whatever veil exists, it is from yourself.*

از رگ جاں قریب تر یارست ہرزہ از تو درازی کار است  
*The Beloved is nearer than the jugular vein;*

*It is your absurdity that prolongs the matter.*

ہر کہ برخواست از خودی یکبار خود نشیند بکار او دادار  
*Whoever distances himself from his ego completely,*

*God Himself takes over the management of his affairs.*

حی و قیوم و قادر ست نگار تو مپندار مردہ اے مردار  
*The Beloved is Self-Subsisting and All-Sustaining and All-Powerful,*

*O despicable one! Regard Him not as dead.*

میل رفتن گریست جانب یار جانب صدق را عزیز بدار  
*If at all you desire nearness to the Beloved,*

*Stick to the path of truth and sincerity.*

در شکے ہمت خمیز و تجربہ کن تا شکوکت بر آورم از بن  
*If you are in any doubt, arise and experience it for yourself,*

*So that, I may uproot all of your doubts.*

گر خرد پاک از خطا بودے ہر خرد مند باخدا بودے  
*Had reason been immune to error,*

*Every wise one would have been a man of God.*

کس زست از ذہول و سہو و خطا جز خداوند عالم الاشیاء  
*No one is immune to forgetfulness and error*

*Except God, who has the knowledge of everything.*

نظرے کن زروئے استقرا گر کسے رستہ است بازما  
*Ponder over it to make a diligent search;*

*Tell me, if there is anyone immune to it.*

ورنه باز آ ز شورش و انکار جیفه کذب را مخور زنهار  
*Otherwise, desist from mischief and denial;*

*Never gorge upon the stinking carcass of a lie.*

آخرت باخدا فتنه سروکار خود نگه کن بترس زال دادار  
*At last you will have to answer to God;*

*Think about it yourself. Fear God, the Just!*

در خرابات اوقناد دله خود بخود چوں بروں شود زنگه  
*The heart that lies fallen in a tavern;*

*How can it come out of the mire on its own?*

رو به باطل نهاده باز آ دل به بد روئے داده باز آ  
*All of your attention focuses on the wrong. Repent!*

*You have fallen in love with the ugly. Repent!*

در مزابل فقاد باز آ ایس کجا ایستاده باز آ  
*You have fallen into dunghills. Repent!*

*Where are you standing! Repent!*

آخر اے لاف زن ز عقل و خرد هوش کن پامنیه بروں از حد  
*O you who boast of reason and wisdom!*

*Be mindful! Do not trespass beyond your boundaries.*

دم زدن در خیالهای محال هست شوریده مشربی و ضلال  
*To boast that you can do the impossible*

*Is proof of your insanity and error.*

هر که رخت افکنده بویرانه می نماید بتر ز دیوانه  
*He who makes a wasteland his home*

*Is worse than the insane.*

چوں چنیں سرزنی ز راه صواب چه نه دانی که آخر است حساب  
*Why do you turn away from the right path?*

*Are you unaware that you will ultimately be called to account?*

پائے تو لنگ منزل تو دراز تر سمت چوں رسی ازین تگ و تاز  
*Your foot is lame and your destination far off;*

*I wonder how you can reach it in this condition?*

خود چنیں است فطرت انساں که چو بیند که مشکل است گراں  
*It is in the nature of man that*

*When he runs into severe trouble,*

اول از زور و تاب و طاقت خویش می کند سعی و جهد بیش از بیش  
*He first musters all his power, strength, and vigour,*

*And exerts his efforts to the utmost.*

تا مگر کار بسته بکشاید زیر بار سپاس کس ناید  
*Perchance he might succeed in restarting the endeavour,*

*And is not obliged to seek others' favours.*

چوں به بیند که کار رفت از دست رسن اختیار رفت از دست  
*When he finds the task to be beyond his power,*

*And he can no longer control the situation,*

رو نهبد سوئے کوچه یارداں مددے جوید از مددگاراں  
*He turns towards the alley of his friends,*

*And seeks the aid of allies.*

زور دست برادران جوید نزد هر کارداں همی پوید  
*He calls out to his powerful brothers,*

*And runs forth to every wise one.*

چوں بماند زهر طرف ناچار نالد آخر بدرگه دادار  
*When he is completely hopeless,*

*At last he cries in the Presence of God—*

نعره ها میزند بحضرت پاک و از تضرع جبین نهد بر خاک  
*Cries before the Holy Threshold of God,*

*And places his forehead on dust [in prostration] with humility.*

در خود بندد و بگرید زار کای کشاینده ره دشوار  
*He closes his door and cries in supplication,*

*'O Dispenser of difficulties!*

گنه من به بخش و پرده به پوش تانہ دشمن زند بشادی جوش  
*Forgive me my sins and cover my shortcomings,*

*Lest the enemy rejoice in abundance.'*

چوں چنین فطرت بشر افتاد زان سه گونه صفت که کردم یاد  
*For, such is human nature*

*That the three qualities I mentioned are all ingrained within it.*

آن حکیمش ز لطف بے پایاں حب فطرت بداد ہم ساماں  
*Allah the Wise, too, out of His infinite grace,*

*Grants man the means in accordance with his nature;*

از پئے جهد خویش عقلش داد راه فکر و قیاس و خوض کشاد  
*Grants him the intellect to steer his efforts,*

*And opens for him the way of reflection, reasoning, and deliberation.*

و از پئے کار با ہمیں امداد رحم در قلب یک دگر بنهاد  
*And for mutual support,*

*He creates within their hearts compassion for one another,*

از شعوب و قبائل و اقوام کرد کار نظام و ربط تمام  
*And cements their relationships*

*By establishing communities, tribes, and nations;*

و از پئے حاجت فیوض خدا کرد الہام را ز رحم عطا  
*And for the need of divine grace,*

*Out of His mercy He bestows revelation,*

تا رَسد کار آدمی بکمال تا میسر شود ہمہ آمال  
*So that the affairs of man culminate in perfection,*

*And so that all of his desires be fulfilled;*

تا بحدّ یقین رسد تعلیم زان دوگونہ شود رہ تقسیم  
*So that the teaching reaches the stage of certainty,*

*And so that the way of understanding is made twofold.*

زان دوگونہ مناہج تلقین می کشاید رہ حصول یقین  
*The path to attain certainty is opened,*

*By these twofold ways of admonition.*

ہر طبیعت بحسب فہم و خیال می براید بداں زچاہ ضلال  
*With their help, every nature [of man] comes out of the pit of*  
*misguidance,*

*According to its level of understanding and conception.*

غرض آں میل فطرتی کہ خدا کرد در فطرت بشر پیدا  
*In short, the natural inclination,*

*With which God has invested human nature,*

آں ہی خواست وحی ربانی نظرے کن بغور تا دانی  
*Has always been seeking divine revelation.*

*Reflect over it carefully so that you may understand.*



فطرتت چوں فناده است چنانا چوں کشتی سر ز فطرت اے نادان  
*Your nature has been moulded in the same fashion.*

*O ignorant one! Why then do you turn away from nature?*

اقتضائے طبیعتِ انساں کہ نهاد ست ایزد منان  
*The demand of human nature,*

*Which has been granted by the Benevolent God,*

کہ بشر را کشد بسوئے قیاس تا نہد کار را بعقل اساس  
*Sometimes draws man towards thinking,*

*So that his affairs are based on reason.*

گاہ دیگر کشد بمنقولات تا بیار آمد از بیان ثقات  
*At other times, it draws man to the narratives of others,*

*In order to gain contentment from the statements of the trustworthy,*

زینکہ آرام قلب و اطمینان جز باخبار صادقان نتوان  
*Because satisfaction and peace of mind are not possible*

*Without the accounts of the truthful.*

نیز چوں واجب است در تعلیم کہ بقدر خرد بود تفہیم  
*Moreover, it is necessary for teaching*

*To be at the level of intelligence [of the addressee];*

لا جرم راہ کشادہ اند دو تا تا رسد ہر طبیعتی بخدا  
*Therefore, two paths are open,*

*So that men of every nature may reach God,*

تا ذکی و غبی و اشرف و دون رہ ببند سوئے آل بیچون  
*And so that men of high and low intelligence,*

*And both the eminent and the ordinary may walk towards that  
 Incomparable One.*

دیگر ایس است نیز ہم برہان بر ضرورات وحی آل رحمان  
*There is another proof for the need*

*Of revelation from the Gracious One;*

کہ چتیں شہرت خدائے یگان ہرگز از جہد عقلمنا توں  
*Nameely, the Unique God could not be so well known*

*Only through intellectual effort.*

گر نہ گفتے خدا انا المؤمنون چون قنادے جہاں برش بسجود  
*Had God not said, انا المؤمنون [I am present],*

*The world would not have prostrated with humility.*

ایں ہمہ شور ہستی آل یار کہ ازو عالم ست عاشق زار  
*The clamour with which the existence of that Beloved is announced*

*Proclaims that the entire world has turned into His ardent lover.*

خود بینداخت آل خدائے جہاں نہ بشر کرد بر سرش احساں  
*The God of the universe Himself has caused it;*

*Man has not done any favour to God.*

اے دریغ ایس چه آدمی زادند کز خدا در خودی بینتادند  
*What a pity! I wonder what sort of men they are,*

*Who have turned away from God and are in thrall to their ego.*

عقل چوں شد چو فیض وحی نہ بود دیدہ را ز آفتاب ہست وجود  
*How could there be reason if the grace of revelation had not been granted?*

*The existence of the eye is because of the sun.*

او اگر نور خود نہ بخشیدے چشم ما خود بخود چہاں دیدے  
*Had the sun not given its light,*

*How could our eye see on its own?*

ببیل از فیض گل سخن آموخت منکر ازوے ہماں کہ چشم بدوخت  
*The nightingale has learnt to sing through the favour of the rose;*  
*He alone can deny this, who has shut his eyes.*

ہمہ عالم گواہ آلائش اَبَلَّہ منکر ز وحی و القائش  
*The entire world is a witness to the bounties of God;*  
*Only a fool denies His revelation and inspiration.*

مہر پاکاں بجان خود بنشائ تا شوی جان من ہم از پاکاں  
*Cherish in your heart the love of the pious ones,*  
*So that you too, my dear, may join the pious ones.*

ایں خرد جملہ خلق میدارند ناز کم کن کہ چون تو بسیار اند  
*All creatures are gifted with this intellect,*  
*So do not pride yourself in it, for there are many like you.*

چارہ ما بغیر یاد کجا ما کجائیم و عقل زار کجا  
*How can we cope without the Beloved!*  
*What is our being! And what is the feeble reason!*

زہر فرقت چستی و ناکامی باز منکر ز وحی و الہامی  
*You drink the poison of separation and disappointment,*  
*Yet you deny inspiration and revelation.*

جان تو یرلب از نخوردن آب باز از آب زندگی رو تاب  
*You are on the verge of death for lack of water,*  
*Yet you turn away from the water of life.*

کور ہستی و کیں بدیدہ وراں وہ چه داری شقاوت و خسران  
*You yourself are blind, yet you harbour enmity towards those with eyes.*  
*What a pity! What misfortune and loss you enjoy!*

داروئے دردِ دل نہ فطنتِ ماست آں بدارِ الشفائے وحیِ خداست  
*The remedy for the heart's pain is not the sharpness of our intellect;*  
*That remedy is in the hospital of divine revelation.*

نشود عینِ زر تصورِ زرِ زرهمانتِ کوفتہ بہ نظر  
*Imagining gold does not constitute gold,*  
*Gold is that which can be seen [to be gold].*

ہست بر عقلِ منتِ الہام کہ ازو پختِ ہر تصورِ نام  
*Revelation has bestowed this favour upon reason,*  
*That it corrects all its defective conceptions.*

آں گماں برد و این نمودِ فراز آں نہاںِ گفت و این کشود آں راز  
*That [i.e. intellect] only conjectures, this [i.e. revelation] openly manifests;*  
*That [i.e. intellect] secretly whispers, this [i.e. revelation] unravels the*  
*mystery.*

آں فرو بختِ این بکتِ بسپرد آں طمعِ داد و این بجا آورد  
*That [i.e. intellect] scatters apart, this [revelation] gathers together;*  
*That [i.e. intellect] arouses desire, this [i.e. revelation] fulfils desire.*

آنکہ بشکستِ ہر بتِ دلِ ما ہست وحیِ خدائے بے ہمتا  
*That which smashes each and every idol of our hearts*  
*Is indeed the revelation of the Peerless God.*

آنکہ مارا رخِ نگارِ نمودِ ہست الہامِ آں خدائے دود  
*That which reveals the countenance of the Beloved to us*  
*Is nothing but the revelation of the Most Loving God.*

آنکہ داد از یقینِ دلِ جامے ہست گفتارِ آں دلارامے  
*That which grants us the goblet of certainty*  
*Is nothing but the revelation from God, the Comforter.*

وصل دلدار و مستی از جامش ہمہ حاصل شدہ ز الہامش  
*Bonding with the Beloved and intoxication from His goblet*  
*Are possible only through the revelation of God.*

وصل آل یار اصل ہر کامیت وانکہ زمیں اصل غافل آل خامیت  
*Bonding with God is the ultimate cause of all objectives;*  
*Whoever forgets this cause remains unfulfilled.*

بے عطیات ما ہمہ بے زاد بے عنایات ما ہمہ برباد  
*We are totally indigent without His bounties;*  
*We are absolutely ruined without His favours.*

Here, I consider it appropriate to note that Pundit Shiv Narayan Agnihotri, who is a senior member of the Brahmū Samāj of Lahore, has expressed some opposing views, which, in his opinion, go against my explanation for the need of divine revelation given above, in the hopes that he may somehow prevent the truth of this matter from having an effect upon his sect. He has struggled a great deal in this regard, and has even written a review with the utmost effort. However, as the well-known [Urdu] proverb goes, *Sānch ko ānch nahīn* [‘Truth has nothing to fear’], and since no one can hide the sun of truth, the result of whatever effort the Pundit has exerted is only that it has become manifestly clear to the wise how averse he is to accepting the truth.

The Pundit’s composition in no way merits any effort towards its rebuttal, albeit a careful study of my preceding discourse is more than sufficient to refute it. However, I deem it appropriate that, insincere as the writing of the Pundit may be, the reality [of its worthlessness] should be disclosed to the just, lest the Pundit feel aggrieved [for being ignored], or some of his friends, out of their wishful thinking, misperceive my silence as any sort of inability. Hence, it should be clear that in response to the evidence [of the Holy Quran’s incomparability] given by me, the Pundit has asserted in his review that the manner in

which the divine scriptures are believed to be revealed is impossible and impractical according to the dictates of reason, and since it goes against the laws of nature, it is absolutely invalid. According to the august view of the esteemed Pundit, the existence of such revelation is absolutely impossible, which is known as the Divine Word and is revealed solely by the All-Wise God who is the Knower of the unseen, and like His Holy Being, is absolutely free from all kinds of doubts, errors, and omissions, and is characterized by all of the perfect qualities that should be found in divine revelation. In other words, as God is the Knower of the unseen, that revelation also comprises knowledge of the unseen. As God is the All-Wise and All-Knowing, that Word also comprises wisdom and knowledge. As God is entirely unblemished of mistakes, falsehood, errors, and omissions, that Word is also free from all these defects, and human thoughts have no part in it whatsoever. Man does not have the ability to bring about revelation upon himself by acquiring any type of piety and purity, or by any other means or plan, nor to know of the light of the unseen, hidden matters, and heavenly mysteries whenever he so desires, for had that been possible, man would have attained—just like God—knowledge of every particle and nothing would have remained concealed from him. He would himself gain the knowledge, on account of his own piety and purity, that enhances his good fortune and removes his troubles. As a result, he would never encounter any trouble nor suffer any grief.

However, it is strange that although the Pundit denies divine revelation so vehemently and persistently, he is unable to refute my proofs and arguments which certainly and unequivocally prove the need for divine revelation; in fact, he has not even paid any attention to them. Obviously, since I had documented irrefutable arguments supporting the need and actual existence of divine revelation, and even presented a sample of various revelations, the only option left for the Pundit, had he argued as a seeker after truth and a truthful person, was to refute my arguments with comparable arguments of his own, to demolish and

invalidate whatever proof I had given in my book supporting the need for divine revelation and its existence.

But the Pundit is well aware that I sent him two registered letters, one after the other, with the intent that if he entertains any reservations regarding the practice of Allah—that He actually does speak and converse with some of His servants and informs them of such facts and such knowledge through His special Word, whose lofty eminence transcends the reach of thoughts that originate in the limited human imagination—then he should stay with my humble self for a few days with sincerity and patience to witness for himself the phenomenon which he regards impossible, impractical, and contrary to the laws of nature, and then, like the truthful, adopt the path that is an essential requirement of a truthful man's truth and a sign of his inner purity.

It is a pity that although the Pundit has adopted the life of *sanyās* [asceticism], he shows complete disregard for the very first sign of true *sanyās* by not accepting this proposal like a true seeker. Rather, in his response, he made some comments about the Holy Quran which could never flow forth from the pen of one who truly fears God. It appears that the Pundit not only rejects divine truth, but also harbours enmity towards it. Otherwise, when strong arguments based on reason and factual evidence have been given for the reality of the existence of the revelations from God, and all kinds of doubts have been rooted out, and when my humble self stands ready to satisfy and reassure in every way, what could be the reason that stops the Pundit from accepting the truth, other than malice and personal enmity?

Now let us see what objections the Pundit puts forward against my own research. First of all, he says that the Brahmū people do believe in revelation, but only to the extent of its real meanings and the natural way [of its coming about]. Then he gives an explanation of 'the natural way' and says that it does not consist of any fixed and definite set of words which descend upon one's heart in a miraculous way and comprise such matters as are above and beyond human powers. Rather, they are ordinary thoughts from God that pass through everyone's mind in

accordance with their status, because the Spirit of God—by virtue of its being perfect, ever-present, ever-seeing, and being the Cause of all causes—operates in every particle and every human spirit. Therefore, the extent to which a man hungers and thirsts for spiritual bounties and nearness to God, and to the extent he maintains the sanctity of his spiritual life, and to the extent he surrenders himself to God, and to the extent he purifies his understanding and faith—it is to that same extent that he benefits from this natural grace. This grace had begun to work from the day man was created. This is the inner revelation which is inherent within the soul of man. Hence, the human soul is a living book of God’s revelation. After this, he states that since conceit is also a part of human nature, the thoughts that come to the minds of human beings—which the Brahmū people call ‘revelation’ or ‘inspiration’—are not worthy of complete reliance. Rather, the Brahmūs regard moral strength to be the touchstone for verifying these ideas, which carry the possibility of being either true or false; and they call the faculty through which they make this decision ‘reason’.

This is the essence of the Pundit’s discourse. Obviously, the intent of all of the Pundit’s discourses is that what he and his brothers in faith call ‘revelation’ are only ordinary thoughts that routinely cross the mind of common people and which, according to the admission of the Pundit, are not immune to the possibility of errors and faults.

However, the revelation that the books of God refer to as the Word of God, divine revelation, and converse of the One and Only God is a completely distinct light. It is far higher and superior than human thoughts and faculties. With regard to this heavenly light, which is a voice from the unseen with no intervention at all from any man’s thoughts or nature, the Pundit holds the view that it is impossible and impractical because it is contrary to nature and is a supernormal phenomenon. He further believes that it is absolutely impossible that God reveals His Word upon any human; rather, revelation is the name given only to those thoughts which occur in the minds of people in the usual and intrinsic manner—sometimes they are true, and sometimes false;



sometimes they are valid, and other times invalid; sometimes they are pure, and at other times impure. They do not have any characteristic which is beyond human abilities; rather, they arise from within human faculties, and human nature is their fountainhead.

However, it is a pity that the Pundit needlessly wasted his time in penning those few lines. Prior to writing his discourse, had the Pundit read pages 212 to 215<sup>1</sup> of Part III of this book with some attention, it would have been clear to him that such thoughts are not called ‘the Word of God’. These thoughts are the creation of Allah which are an integral part of human nature, and the Word of God that is revealed by God is the command of Allah, which is something granted by the grace of God and from Himself alone. It is a necessary condition for the Word of God that just as God’s Being is free from omission, error, lies, vanity, and every single defect and instance of deficiency, so should His Word be free and pure from every omission, error, lie, vanity and all manner of defect and deficiency. For, the Word that issues forth from the Pure and Perfect Fountainhead can never contain any type of impurity or defect whatsoever. It is necessary that the Word should possess all of the excellences which should be present in the Word of the Almighty God, the Perfect, the Holy, and the Knower of the unseen. However, the Pundit himself confesses that what he calls ‘revelation’ is never free from doubt, uncertainty, omission, error, defect, and deficiency. Rather, the gist of his discourse is that his ‘revelation’ has constantly been pushing people towards heresy and disbelief. Accordingly, it sometimes spoke to the people of an earlier era, saying that their god is a tree, while at other times it gave the status of god to mountains—and at still other times to storm, water, fire, stars, the moon, and the sun. In short, in this very manner their ‘revelation’ kept giving them various gods to turn to, and reason continued to confirm that ‘revelation’ until, at long last and only recently, reason and revelation have come to know the real God.

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1. In the first English translation of *Barāhīn-e-Aḥmadiyya*, Part III, published in 2014, this referenced text appears on pages 115–117. [Publisher]

Nevertheless, I reiterate that inasmuch as the Pundit's forefathers before him were deceived thousands of times in various ways by their imaginary 'revelation' as well as by their reason, and have always been stumbling in different direction in the recognition of God, by what means can the Pundit now rest assured that his own imaginary revelation and baseless conjectures are safeguarded from error and oversight? Is it not possible that this, too, should have some element of delusion? When the imaginary revelation of the Pundit has been, from the very beginning, steeped in mistakes and errors, how can it be trusted? In short, the reality of what he believes to be revelation is fully exposed and, from his own admission, it stands proven that he considers mere baseless thoughts to be revelation. Obviously, how can something which is predominantly false be the instrument of recognizing truth? How can one's own thoughts, which the Pundit calls 'revelation', safeguard one from errors? And, indeed, how can those dark thoughts rescue one from all kinds of darkness and take one to the light of perfect certainty?

According to the Pundit these same bewildered thoughts, which he calls 'revelation', despite their confusion, led those people—who, by the admission of the Pundit, were graced to be the first and chief recipients of revelation, exceeded all others in their hunger and thirst for the cognition of God, desired to establish a god for themselves with full sincerity, and maintained a life of the utmost inner sanctity—into worshipping stones and considering the moon and sun to be divine at the beginning of time, which was the age of purity. Sin had not yet spread throughout the world, for it was the age of *Sat Jug*<sup>1</sup> and these people desired to devote themselves to God. Therefore, it suddenly occurred to them that they should appoint a god for themselves and not remain godless. They had faith and clear perception and that is why such a

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1. *Sat Jug* literally means 'Age of Truth', and according to Hindu belief, *Sat Jug* refers to the golden period of the human race, which was a time of purity and virtue. [Publisher]

subtle thought occurred to them and they intuitively started searching for God on a whim. Thus, given that, according to the Pundit, the revelation and intellect of such pure people—who were the prototype of God’s intelligent creation and were untainted by the various kinds of bigotry and impurity of the modern age, were engaged in their quest for the Creator of the world with purity and fervour of heart, and were personally acquainted with their own recent creation and the Creator’s recent acts—deteriorated to the point that they started to worship stones and mountains, the moon, sun, fire, and air as their Creator; then, how could such revelation and intellect of the Pundit, which perpetrated this sort of highway robbery at the very first instance, now guide the nature of those born in ages of ignorance and a time of hundreds of evils to the right path? These men have no awareness of their original creation which started their species; and, being overpowered by the love of the world and diverse types of corruption, they fail to live a life of purity, and do not hunger and thirst for the nearness of God; rather, they crave nearness of worldly government. Considering that the effect of the Pundit’s self-conceived revelation during the age of piety misled people into believing creatures to be God, then in this dark age its effect should be that people deny God altogether.

In short, when the Pundit calls such thoughts ‘revelation,’ which admittedly have been erroneous from their start, this idea of the Pundit, or should I say his ‘imaginary revelation,’ is absolutely wrong and false. Whereas God is the Ultimate Cause of human thoughts and He alone inspires thoughts within human minds, and shows the path to reason, revelation—which is, in fact, the Holy Word, His voice, and His inspiration—is far more superior and exalted in comparison to the thoughts that emanate from human nature. It descends from Almighty God and, by His will, upon the hearts of the perfect ones, and being the Word of God, it contains the blessings of God, it contains the powers of God, and it contains the holy truths of God. It has the intrinsic quality of *لَا رَيْبَ فِيهِ* [there is no doubt in it], and just as fragrance is the evidence of perfume, so is this intrinsic quality the unequivocal and certain

evidence of the existence of God's Being and attributes. Man's own thoughts cannot attain this status; for, as man is weak by virtue of being a creature, so are his thoughts overwhelmed by weakness. Whatever springs from the fountain of the All-Powerful is one thing, and what is born of human nature is quite another. It is advisable that the Pundit take another look at pages 212 to 215<sup>1</sup> of Part III so that he may know the difference between the Word of God and human thoughts.

The way the Pundit harps upon his pride in reason is also totally unwarranted. In Part III, I have argued in detail that the existence of created beings cannot categorically prove the existence of the Creator; it proves only the need of His existence and that, too, by way of conjecture. However, the Word of God unequivocally and certainly proves His actual existence, not just the need of His existence. Likewise, observing created things does not furnish any proof that God is eternal and everlasting, because created things have neither existed eternally, nor are they everlasting. Therefore, how can they possibly prove something that is eternal? *Ḥādīth* [a nascent creation]—i.e. that which is newly born and created—can prove the need of the existence of the Almighty God only up to the extent of its own limit, meaning the limit marking the point of its coming into being and creation. Beyond that, it cannot be proven on the basis of a *ḥādīth* whether or not Almighty God had existed forever and eternally prior to the existence of the universe.

Thus, the knowledge about the existence of God the Maker, that is acquired through the existence of newly created objects is extremely narrow, confined, and defective. It certainly does not pull man out of the whirlpool of doubt and misgivings, nor does it deliver him from the darkness of ignorance. Rather, it casts him into various kinds of perplexity. That is why those whose spiritual cognizance was founded exclusively upon rational knowledge did not come to a good end, and

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1. In the first English translation of *Barāhīn-e-Aḥmadiyya*, Part III, published in 2014, this referenced text appears on pages 143–147. [Publisher]

passed away, carrying with them an abundance of darkness in their beliefs. If a man completely sets aside his prejudice and stubbornness and becomes a sincere seeker after truth, and if he genuinely hungers and thirsts for the cognizance of God, and then personally reflects:

What stores of divine cognizance do I need in order to be absolutely certain about God's existence, His omnipotence and all of His perfect attributes; and to attain conclusive and indispensable knowledge of the Hereafter and the issue of reward and punishment therein; and can I have the everlasting good fortune through just that degree of knowledge alone that is acquired conjecturally through reason, or whether the Benevolent and Merciful God has opened for me any other way? Has He not appointed another way for the perfection of my cognizance; has He left me at the mercy of my own thoughts? Has He withheld from me even the favour of taking me Himself, through His Divine power, to where my weak feet cannot take me, and that He may cause me to see, through His profound sight, the minute and subtle things that I cannot see with my weak eyes. Is it possible that, after making my heart thirsty for a river, He should limit me to drink an insignificant drop filled with the stench of deficient cognition? Is this what is required from His generosity, favour, mercy, and power? Is this the extent of His omnipotence that He lets the cognizance of a humble servant end on a delusion which he has harboured about the existence of God with his own struggle and not take him on a journey, through His special divine powers, to the world of true recognition?

When a seeker after truth asks himself these questions, he will undoubtedly receive the unequivocal reply from his heart that the innumerable favours of God demand that He should Himself help His humble servant, and should Himself guide the one who has lost his way and should

Himself support the weak. Is it possible that God, being All-Powerful, Mighty, Merciful, Benevolent, Self-Subsisting, and All-Sustaining, remains perpetually silent on His part while the servant, being ignorant and blind, continues to wander aimlessly in search of Him?

ناتواناں را کجا تاب و توان تانثاں یابند خود زان بے نشان

*How can the weak have the strength and ability*

*To find, on their own, a trace of the Transcendent One's existence?*

عقل کوراں رہنما جویند براہ رہبری از دانش کوراں خواه

*The intellect of the blind itself seeks a guide to find the way,*

*Do not seek guidance from the intellect of the blind.*

عقل ما از بہر زاری و بکاست دفع آزار جہالت از خداست

*Our intellect is only for wailing and weeping [before God].*

*Relief from the afflictions of ignorance is from God.*

عقل طفل است ایس کہ گرید زار زار شیر جزو مادر نیاید زینہار

*A child only has the sense to cry bitterly,*

*But by no means will he have milk except from the mother.*

So, O readers! Ponder over this discourse honestly. Reflect over it with close attention, delving deep into it. Be on your guard and do not let any deceiver deceive you. Ask your hearts yourselves how much they desire the attainment of certainty. Can your own gloomy thoughts fully satisfy your hearts? Do your souls not desire that you attain the level of perfect certainty in this very world, and that you be delivered from blindness? Tell me honestly, do you not wish to remove your darkness and confusion, and to clear the doubts concealed within your bosoms, which you cannot even disclose? So, if you possess any zeal for divine cognizance, then know for certain that the divine law of nature governing this world is only this: He has appointed one instrument or another for acquiring or searching for everything. The only function of reason

is that it proves the need of this instrument, but it cannot serve itself as that instrument. For instance, reason proves the need for a millstone for grinding grain into flour, but it is not the case that reason itself becomes the millstone and starts grinding grain into flour. Likewise the intellect has led to establish the need for hundreds of instruments. However, only that work is accomplished that is done with the help of an instrument, and where the instrument is not available, the reason remains confounded.

Look at the entire enterprise of the world and you will realize that the utmost that intellect can do is to suggest some instrument to the human mind for performing a task. For instance, when reason thought of an instrument needed to cross the river, the idea of a boat came to mind; then a suitable material that does not sink into water, but floats on it, became available for building the boat. And thus the boat was built with this material. By the same measure, there are thousands of instruments that are required for running the affairs of the world. In all cases the function of the intellect is only to prove the need of an instrument and suggest the kind of instrument needed, but it cannot do the work of the required instrument.

Thus it should be understood that sane reason determines it as being plainly evident that to have unequivocal knowledge of the events of the Hereafter, the existence of the Creator of the worlds, His pleasure and displeasure, the quality and quantity of reward and punishment, and attaining definite information about the soul's immortality and eternal existence, is such a fine and subtle matter that it cannot be truly and certainly known without a heavenly instrument. As reason has proven the need for thousands of instruments to properly manage worldly affairs, so has sane reason proven the need for a heavenly instrument to know the unseen world with certainty, so that the Omnipotent's Being—whom hundreds of thousands of the wise have erred in recognizing—may be known with conviction and certainty; and the realm of reward and punishment may also be known with certainty so that a seeker after truth should advance beyond conjecture and, in this very world, see

God, the Exalted, the Maker, and also His perfect attributes, as well as the Hereafter, with the eye of certainty. And the instrument that leads to this highest stage of certainty is the Word of God, through which man comes to know with absolute certainty about the existence of God and His perfect attributes as well as the world of reward and punishment. By bestowing this stage of perfect cognizance upon hundreds of thousands of people, God Almighty has proven that this instrument for recognizing God does, in fact, exist in the world. Anyone who does not obtain light from this heavenly instrument is like a blind person who treads a path with ditches everywhere and huge pits all around, and he does not know where the path to safety is, nor does he know which side is safe for him. Nor is he aware of the consequence of taking a step. Neither can he himself see, nor does he hold on to a guide. He does not know where he will end up, nor has he any surety that he will achieve the objective for which he is going forth. Rather, his eyes are blind, and so is his heart.

Another doubt which assails the mind of the Pundit is that a revealed book cannot be the basis of anyone's faith. Why can it not be the basis? In support of this argument, he writes:

Prior to accepting a revealed book, it is necessary that one should have a firm belief in God; and every Prophet or Rishi upon whom the word of God descended had first believed in the Speaker of the word and then believed in the word itself, because it is necessary that before one believes in the word, he should believe in the Speaker of the word. Thus, [he concludes that] it is evident that the Prophets did not believe in the existence of the One who sends down the word through the same word. Rather, before it was revealed, they already had that certainty of belief on the basis of the testimony of their own inner nature.

It seems that the Pundit has employed every last bit of his intellect in



offering the argument that the Word of God is not necessary. However, it will be evident to every wise person upon due reflection that this is a mere delusion that has arisen in the mind of the Pundit from his misunderstanding a truth, which is that he regards the following two matters as a combination of two contradictions—namely, that the word of God should be revealed to a person who is ignorant of the existence of God and of His attributes, and on the other hand, the All-Powerful God should Himself convey the information of His existence through His Holy Word. These two matters, in the view of the Pundit, are opposites of each other and cannot coexist. As a matter of fact, their being true at the same time, according to the wise, does not constitute a coexistence of opposites. Given that a man can inform another man of his existence through his word, why then should it be impossible for God Almighty to do the same? Does the Pundit believe that God does not have the power to inform of His existence through His perfect and powerful word that comprises divine manifestations? If the Pundit harbours the doubt that all Prophets who appeared undoubtedly believed in God before the divine word was revealed—and this proves that they attained this belief from their own nature and reason—it should be clear that this doubt arises merely from the lack of reflection, because it is absolutely impossible that such belief can be attained by either reason or nature alone. The Prophets were not born in isolation in a jungle to justify the conclusion that they had not heard the name of God before receiving revelation, even through the chain of verbal reports—the foundation of which had been laid down by divine revelation—and therefore, they believed in the existence of God only on the basis of their own nature and reason. On the contrary, it stands clearly proven that the existence of God was well-publicized in the world through the divine word that was revealed in the beginning to Ḥaḍrat Ādam [Adam]. Then, all of the Prophets who were raised from time to time for the reformation of the world after Ḥaḍrat Ādam were made aware of the existence of God, prior to receiving revelation, by the same well-publicized verbal reports founded by the scripture

of Ḥaḍrat Ādam. It was the widely publicized verbal reports which the ready, worthy, and eager natures of the Prophets readily accepted; then, God elevated them to higher stages of certainty and cognizance through His special word, and thus He made up for the loss and defect which was inherent in merely following verbal reports.

I have already written that the existence of God Almighty has been continuously publicized by verbal reports, and the foundation of this chain of verbal reports is the revelation that was sent down by God Almighty in the beginning to Ḥaḍrat Ādam, the father of mankind. Sufficient proof of this is that it is obvious that the Omnipotent God's existence came to be known in the beginning through something which has the everlasting power to make it known even today. That everlasting power exists only in the word of God, because this power is present and witnessed in the word of God even now. It can give accurate and true knowledge of secret matters as it should, can disclose news of the past, and can also bestow veritable indications of the Maker's Unseen Being. It can also bestow complete certainty about Him in its miraculous ways and can also give detailed knowledge of the realities and the circumstances of the Hereafter, as is being attested in the present age by the authentic experiences of recipients of revelation.

This essential quality is not present in intellect. Accordingly, it has been proven that if a newborn infant, being totally deprived of the knowledge of verbal reports, is left only to his intellectual abilities for the recognition of God, he remains completely unaware of the existence of God, His perfect attributes, and the world of reward and punishment. Hence, the ability to teach true cognizance [of God] is proven only in the word of God, and not in reason; therefore, every wise person will have to admit that the word of God is the basis of belief and faith and that by no means can the ideas of reason be their basis. Although rational capacity is inherent in human nature, this capacity is useless without the guidance of the divine word—as is the case with visual capacity, which is inherent in the eyes, but is meaningless without the sun. And just as the light of the sun proves its own

existence as well as guides towards the existence of the sun, so does the Word of God prove itself to be from God by virtue of its intrinsic light, truthfulness, and matchlessness, and at the same time guides, certainly and conclusively, towards the existence of God Almighty.

Again, in the January 1883 issue of *Dharam Jiwan*, the Pundit has claimed that a wise man can write a book equalling the excellences of the Holy Quran or even better. Now, since the Pundit is himself a wise man, and indeed, claims to be a reformer and champion of his people, the onus of proof is on him that he should come forward to write such a book. As the Holy Quran, despite its perfect brevity, is comprehensive of all truths and subtleties, and as the Holy Quran, despite its adherence to truth, wisdom, and verities, is most eloquent and fluent, and as it is replete with prophecies of a high stature and matters of the unseen, and as the Holy Quran enlightens sincere seekers after truth with heavenly light, and grants them special blessings, which are not found in other faiths, by purifying their hearts through its holy effects—all of which I have proven with conclusive proofs in my book—the Pundit should come forward with another book possessing the same qualities and excellences.

ندارد کسے باتو ناگفتہ کار و لیکن چو گنتی دیش بیار

*Had you not spoken, nobody would have had any contention with you,*

*But now that you have spoken, you must come forward with your proof.*

Nevertheless, I would like to make it clear to the Pundit that it is absolutely impossible for any man to embellish his discourse with the above-mentioned qualities, as they are beyond human capabilities. As for the Word of God, however, it is not only permissible but also necessary that all of these qualities should be found in it, in their totality, because as God is Inimitable and Incomparable, likewise whatever proceeds from Him should be inimitable and incomparable, whose likeness man cannot have the ability to create. Hence, the claim that the

Holy Quran has made about its inimitability is not out of place. It is an issue of the same law of nature, adherence to which constitutes the intelligence of man, and deviation from which is the sign of stupidity. Reflect over it with fairness and tell me whether or not according to the law of nature the Word of God must necessarily be matchless. If according to you it is not necessary, and others' partnership in God's work is also permissible, then why do you not openly state that you have reservations even about the Oneness of God and His being without associates? Can you not understand the obvious truth that the Oneness of God can remain intact only as long as all of His attributes are free from being shared by others? If man can produce the like of God's Word, it means everything pertaining to God has been fully comprehended and the entire mystery of Godhood has been disclosed.<sup>1</sup>

Now, at this point, in the interest of the public at large, I would like to explain, as a general rule, the literary standard at which a discourse becomes eligible for being called 'incomparable' and from God. I shall also select a *sūrah* from the Holy Quran as an illustration and prove that it fully and perfectly possesses all of the qualities of incomparability which have been set out in the general rule. If someone still refuses to accept these qualities of incomparability, the burden lies upon him to produce some other discourse which possesses all these qualities of incomparability.

It should be clear that if a discourse fully resembles something from among the things that have proceeded from God and are the handiwork of His power of creation—that is to say, it combines in it the external and internal wonders in the same way that they exist in something that has been created by God—it can then be said that such a discourse

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1. Please see **Sub-Footnote Number Three** on pages 273–424. In the original Urdu edition of *Barāhīn-e-Aḥmadiyya*, the Promised Messiah<sup>as</sup> presented this sub-footnote along with **Footnote Number Eleven**. For the ease of English readers, Ḥaḍrat Khalīfatul-Masīḥ V<sup>aba</sup> decided that it should be presented as its own section after **Footnote Number Eleven**. [Publisher]

possesses the rank that is beyond the human capabilities to produce its like. For, if it is admitted and approved by all and sundry—without any disagreement or controversy—that something is incomparable and has proceeded from God, then anything that is proven to fully share its criteria of incomparability would also be considered incomparable. For instance, if one object conforms in all aspects to another object which measures ten yards, then it would be established, with absolute certainty and beyond any doubt, that it also measures ten yards.

Now, out of the things created by Allah, I shall, for purpose of comparison, select one lovely creation—namely, the rose—and describe the external and internal wonders which make it admittedly of such excellent quality that human capacities fall utterly short of reproducing its like. I shall then prove that the wonders and excellences of *Sūrah al-Fātiḥah* are in all respects of the same measure—and indeed, far superior—as the wonders and excellences of the rose.

The reason for selecting this illustration is that on one occasion, in a state of vision, my humble self saw that I was holding in my hand *Sūrah al-Fātiḥah* inscribed on a leaf and it was so beautiful and attractive that it appeared as if the paper on which *Sūrah al-Fātiḥah* was written was laden with soft red rose petals to the extent that it was beyond count. As my humble self recited any verse of this *sūrah* many of these roses flew upwards, producing a sweet sound. The flowers were very delicate, large, beautiful, fresh, and full of fragrance. As they ascended, my heart and mind were perfumed with their fragrance and they created such a state of intoxication that, due to the attraction of their incomparable pleasure, they created a strong aversion from the world and all that is in it.

This vision indicates that the rose has a spiritual affinity with *Sūrah al-Fātiḥah*. Due to this affinity, I chose it for the purpose of illustration. Therefore, it seems pertinent to delineate first, for illustration, the external and internal wonders found in the rose and then set out the external and internal wonders of *Sūrah al-Fātiḥah*, so that the honest readers should know that the external and internal beauties of the rose,

which put reproduction of its like beyond human reach, are present in *Sūrah al-Fātiḥah* in the same way—indeed, with much greater beauty. And also [I chose it] so that, through this illustration, what was signified in the vision is carried out.

Therefore, bear in mind that every sensible person would readily consider it to be a proven fact beyond any doubt that a rose, like other creations of God, has such excellent beauties within it, the like of which man is unable to reproduce. These beauties are of two types. First, those that are found in its external form, namely, its colour is beautiful and lovely, its fragrance is delightful and pleasing, and in its visible form, it is characterized by extreme delicacy, freshness, softness, tenderness, and purity. Second, there are beauties that the All-Wise God has granted it internally; namely, the qualities which are hidden within its essence, and these are that it is refreshing, strengthens the heart, alleviates the bile, and invigorates all faculties and spirits. It is a laxative for yellow bile and watery phlegm. Similarly, it strengthens the stomach, liver, kidneys, intestines, womb, and lungs. Moreover, it is very beneficial for severe palpitation, fainting, and weakness of the heart. Similarly, it is beneficial for a variety of other ailments of the body. On account of these two types of qualities, it is believed that it is at such a level of perfection that it is utterly impossible for any human being to produce such a flower by himself which is attractive in colour, lovely in fragrance, and fresh, soft, delicate, and clear like the rose in its texture, and, in addition, possesses internally all of those qualities that are possessed by the rose.

If it is asked why it is believed about the rose that human powers are unable to create its match and why it is impermissible for any man to be able to produce its like and create, in an artificial flower, all of the external and internal qualities that are found in the rose, then the answer to this question is: The possibility of producing such a flower has been refuted in practice, and until today no physician or philosopher has been able to discover through the use of any device, any kinds

of medicines, which, by their mixing or compounding, result in producing, externally and internally, the like of the rose in appearance and essence.

It must be realized that the same aspects of incomparability are not only found in *Sūrah al-Fātiḥah*, but also in every brief passage of the Noble Quran, even one comprising less than four verses. First, observe its external form to see the perfect manifestation of elegance of diction, beautiful exposition, excellent choice of words, perfectly smooth style, softness and fluidity, glamour, loveliness, and other qualities that are essential for a good composition—a manifestation that cannot possibly be exceeded and which is entirely secure and free from every kind of crude expression and complicated composition. Every phrase is the utmost in lucidity and eloquence, every form of expression is employed at its proper place, and everything that is necessary to enhance the beauty and bring out the loveliness of its composition is found in it. The highest grade of eloquence and beauty of articulation that can be imagined is found and seen in perfection and all of the beauty of expression that is needed to make its meaning clear and pleasing is available and present therein. With all of the qualities of clarity of expression and conformity with the perfect beauty of diction, it is filled with the fragrance of truth and rectitude. In it there is no exaggeration having the slightest adulteration of falsehood, nor is there any figurative expression which, like that of the poets, is aided by the filth of falsehood, vain talk, or idle boasts. Whereas the composition of poets is laden with the stench of falsehood, idle boasts, and vain verbiage, this composition is full of the delicate fragrance of truth and rectitude. Furthermore, this fragrance is accompanied by a beauty of exposition, propriety of diction, figurativeness, and clarity of expression; and, as in the rose, its fragrance is accompanied by the beauty of its colour and purity. These are its external qualities.

As for internal properties, it—that is, *Sūrah al-Fātiḥah*—has the following qualities. It encompasses remedies for grave spiritual ailments and it contains a vast provision for the perfection of the faculties

for theoretical and practical activities. It sets straight many serious disorders. It sets forth vistas of wisdom, deep subtleties, and fine points which remained hidden from the eyes of sages and philosophers. Its perusal fortifies the power of conviction in the heart of a spiritual pilgrim, and heals the ailment of doubts, misgivings, and misguidance. Its blessed text is replete with countless supreme truths and very subtle verities which are essential for the perfect development of the human being. Obviously, these excellences are such that—like the perfect qualities of the rose—it is impossible for them to be combined in the composition of any human being. This impossibility is not mere speculation, but an established fact, because God Almighty has expounded the subtleties and splendid points of wisdom in His eloquent and lucid Word precisely in the hour of their true need, displaying perfection in both external and internal qualities, and, thus achieved perfection with profound fine details in both external and internal aspects.

In other words, it first lays down the essential, lofty divine insights, the traces of which had been lost and obliterated from earlier teachings, and no sage or philosopher had so much as hinted at them. Moreover, these divine insights have not been expounded in an unnecessary and redundant manner, but have been set forth at a time and in an age when such remedial measures were direly needed for the reformation of that time. Had they not been stated, the ruin and destruction of the age was inevitable. Again, these lofty divine insights have not been stated in a deficient and incomplete manner; rather, they are situated at the point of perfection, both quantitatively as well as qualitatively. The intellect of no wise man can alight upon a religious verity that has been left out of them, nor is there any doubt of a follower of falsehood that has not been dispelled in this Word.

To expound all of these truths and sublime verities, which nevertheless fully conform with the true needs, and to do so with such unsurpassable excellence of eloquence and elegance, is indeed a grand task—evidently beyond the reach of human capacity. But man is so inept that if he wants to describe even the insignificant and trivial affairs—that



have nothing to do with sublime truths—in an elegant and eloquent composition, with strict regard to truthfulness and veracity, it would not be possible for him. This is very obvious to any wise person. For example, take the case of a storekeeper who possesses great mastery of language both in poetry and prose and wishes to maintain in his converse—which he has to make with all types of customers and clients—the highest standards of eloquence and figurative language, adapting his conversation with due regard to each occasion and situation, being brief when brevity is appropriate, and speaking in detail when argumentation is required; and if a dispute arises between him and a customer, adopting a way of speech that directs the argument towards his own benefit. Take next the case of a judge whose duty is to write most accurately the statements of both parties and witnesses and then to duly analyse and criticize each statement—limiting himself to what is really needed—with reference to the point at issue, as required for the examination of the case and appropriate for the investigation of the matters under dispute. It is expected that he should raise appropriate questions and duly record the answers and state the relevant facts. He should, as needed, cite applicable legal provision in accordance with the intent of the law. He should systematically expound the events, where needed, in their proper sequence and accuracy and then give his verdict along with supporting arguments with the utmost precision. With all this, his writings should be at such a high degree of lucidity and elegance that they are unsurpassable by any other man. Obviously, such elegance is not achievable in the above cases.

This is the state of human eloquence; they cannot even take the first step without all sorts of vain, unnecessary, and trivial words and cannot even say a word without restoring to lies and useless talk. Even when they say something, it is incomplete; if the nose is present, as it were, the ears are not and if the ears are there the eyes are gone. Strict adherence to facts impairs the elegance of expression, and concern for elegance of expression may result in piles of falsehood and irrelevance—like an onion, layer after layer of shell, but nothing inside.

In short, when sane reason clearly dictates the impossibility of stating even insignificant and unimportant matters and simple events in an elegant and eloquent composition with strict adherence to a valid need and truthfulness, then how much easier is it to understand that stating lofty points of wisdom, pertinent to [addressing] true needs, couched in exceedingly expressive and eloquent composition, which no one can even imagine surpassing in elegance and chasteness, is altogether supernatural and beyond the range of human capacity?

Just as experience demonstrates that it is outside the realm of possibility to manufacture a flower similar to the rose externally and internally, so is this impossible too. For, when authentic experience stands as a witness in even minor and trivial matters, and sane nature confirms that if a man wants to have an essential and straightforward conversation—whether it relates to some matter of buying and selling or judicial investigations—with the utmost accuracy in an appropriate manner, it becomes impossible for him to turn his discourse—needlessly and on all occasions—into an appropriate, balanced, lucid, and eloquent expression, and much less, to take it to the highest level of lucidity and eloquence. Then, how can the discourse of any man combine all these features to achieve the lucidity and unsurpassable eloquence in a composition that, in addition to truthfulness and rectitude, is filled with profound points of wisdom and lofty truths, descends to meet a true need, encompasses all divine verities, does not neglect anything in fulfilling its obligation for the reformation of the prevailing situation, perfectly completes the arguments, fully confutes the deniers, keeps in view all aspects of argumentation and debate, and includes all essential arguments, proofs, teachings, and questions and their answers—despite these intricate difficulties which far exceed the former case—in a manner that is not only incomparably eloquent, but also expresses the subject in a style that cannot possibly be more fluent?

These are the properties possessed by *Sūrah al-Fātiḥah* and the Holy Quran, in a manner that has complete resemblance with the incomparable properties of the rose. In addition, *Sūrah al-Fātiḥah*

and the Holy Quran have a magnificent attribute that is unique to this Holy Word, which is that studying it with attention and sincerity purifies the heart, dispels layers of darkness, and expands the mind, and, drawing a seeker after truth towards the Holy One, invests him with such light and manifest signs that are characteristic of those who have attained nearness to the Holy One, and which cannot be acquired by man through any other device or plan. I have also furnished evidence of this spiritual effect in this book and, if there is a sincere seeker after truth, I can satisfy him in person and I am ever prepared to furnish fresh and new evidence.

Moreover, it needs to be well remembered that the incomparable and unparalleled excellence of the language of the Holy Quran is not confined to rational arguments alone. Rather, valid experience spanning over a lengthy period of time also confirms and substantiates it. For 1,300 years the Holy Quran has been presenting its excellences by beating the drum of *هل من معارض* ['Is there a challenger?'] and proclaiming loudly to the whole world that it is incomparable and unparalleled in its external form and internal qualities, and that no man, small or great, has the ability to compete with it or counter it, yet no one has even dared to take up its challenge. Indeed, no one has been able to compete with even one *sūrah*, for example *Sūrah al-Fātiḥah*, in its external and internal qualities. Look! What could be a more self-evident and manifest miracle than this: Not only does intellect prove that this Holy Word transcends human capabilities, but experience extending over a lengthy period of time also bears witness to its status as a miracle?

Should anyone reject this twofold testimony, proven by intellect and experience extending over a lengthy period of time, and take pride in his knowledge and skill, or have faith in someone's writing ability to produce the like of the Holy Quran, I am setting out below, as promised, some of the verities and subtleties comprised in *Sūrah al-Fātiḥah* by way of illustration, so that such a one may put forward his own composition in an attempt to match the external and internal qualities of *Sūrah al-Fātiḥah*.

However, before I expound in detail the lofty verities of *Sūrah al-Fātiḥah*, I would—setting aside any fear of prolonging this preliminary discussion—like to reiterate that anyone who disagrees with me should bear well in mind that, as I have just written, *Sūrah al-Fātiḥah*, like the entire Holy Quran, comprises two types of excellences that are incomparable and unparalleled—namely a beauty of external form and an internal beauty [of content].

As I have repeatedly mentioned, its external quality is that its text is so colourful, brilliant, elegant, delicate, tender, eloquent, sweet, and fluent, and its statements and sequence are so beautiful that it is impossible to express its meaning in a composition of equal or greater eloquence. Should the writers and poets of the entire world unite, seeking to expound this very subject matter on their own in any other eloquent text which is equal to or better than the composition of *Sūrah al-Fātiḥah*, it would be—just as the Holy Quran has put forward its claim of incomparability before the whole world over a period of 1,300 years—impossible and unachievable to write such a composition. Had it been possible, some of the opponents would have certainly taken up its challenge, because their utter failure to do so establishes the ignominy and humiliation of all its adversaries and proves the glory and honour of the Holy Quran. None of the opponents have produced anything comparable to any text of the Quran over the past 1,300 years. The fact that all opponents have remained incapable of producing anything comparable, and have borne the ignominy, shame, and curses that are the due share of disconcerted liars, is clear proof that their literary skills have been truly frustrated in the face of this challenge. It is incumbent upon anyone who is not prepared to accept this to produce the like of the text of the Holy Quran himself or with the assistance of some helpers. For example, he may take up the subject matter of *Sūrah al-Fātiḥah* and prepare an eloquent piece equal to its perfection in eloquence and lucidity. So long as he does not do so, the proof furnished to the truthful from the opponents' silence and dumbness spanning over 1,300 years cannot be refuted from any perspective. In fact, this

silence and dumbness of the opponents, extending over hundreds of years, has given the testimony such perfection that it transcends the proof of incomparability enjoyed by the rose etc. because the wise men and craftsmen of the world have not been given any similar incentive to produce the like of anything else, nor have they been warned of diverse kinds of troubles and tribulations that would befall them if they failed to do so. It is obvious, therefore, that the clarity, lustre, and brilliance that characterize the proof of the Holy Quran's superiority in fluency and eloquence over human capabilities is established in a manner that is certainly not enjoyed by the incomparability of the rose in its delicacy, colourfulness, etc. To sum up, these are the external excellences of *Sūrah al-Fātiḥah* and the entire Holy Quran in which its uniqueness and its superiority over human capabilities has been well established by the utter frustration of its opponents.

Now, I repeat its internal beauties so that they may be well comprehended by those who reflect. Bear in mind that just as the Omniscient God has endowed the rose with various benefits for the human body—for instance, it invigorates the heart, strengthens the faculties and spirits, and is helpful in several other diseases—likewise, the Benevolent God has invested the cure for spiritual ills within *Sūrah al-Fātiḥah*, as He has in the entire Holy Quran. It possesses such a cure for spiritual diseases that cannot be found anywhere else, because it is replete with the perfect verities that had disappeared from the face of the earth and not a trace of them had been left in the world. Hence, that Holy Word did not descend upon the world without purpose and benefit—nay, that Heavenly Light manifested itself when the world needed it most—and it brought teachings whose dissemination throughout the world was direly needed for its reformation.

In short, the holy teachings which were urgently needed, and the divine insights and verities whose dissemination was direly needed, those same essential, inevitable, and divine truths were mentioned at the appropriate time and in the hour of need, with incomparable fluency and eloquence. With all that, absolutely nothing was omitted

of that which was needed for the guidance of the misguided and for the reformation of the prevailing circumstances, and nothing was included in any of its sentences that was unnecessary, frivolous, or undesirable.

In short, that light and those holy verities, in addition to their exalted nature which they possess on account of being lofty verities, carry another magnificence and blessing of an exceedingly high order in that they were not revealed pointlessly or without purpose. Rather, to counter all types of darkness which had spread throughout the world and the diverse ways of ignorance and corruption that had overpowered the popular beliefs, practices, and doctrinal matters, these verities were revealed to the world like a timely rain of mercy to dispel, all such darkneses and spread light with full vigour. In truth, it was the rain of mercy that came down from heaven to save the lives of those who were extremely thirsty. The spiritual life of people depended upon the descent of that life-giving water and every single drop of it was a cure for some illness prevailing at that time. The prevailing circumstances of the world through its perpetual wrongdoing for hundreds of years had proven that it could not itself devise a remedy for its ailments without the descent of this light, nor could it dissipate its own darkness. Rather, it was dependent upon the heavenly light to illumine the world through its rays of truth, and to enable those to see who have never seen, to impart understanding upon those who have never understood. This Heavenly Light not only disclosed vital divine truths of which not a trace had been left on the face of the earth, but also, through the strength of its spiritual quality, it filled many hearts with treasures of truth and wisdom and drew many hearts towards its winsome countenance, and led many to the highest stage of knowledge and conduct with its powerful impact.

In conclusion, these two types of excellences that are found in *Sūrah al-Fātiḥah* and the entire Holy Quran are such brilliant arguments to prove the incomparability of the Word of Allah, as are the excellences found in the rose, which are acknowledged by all to be above and beyond the capabilities of man. The truth indeed is that

these excellences are so manifestly superb and beyond the reach of human capabilities that such magnificent excellences cannot be found in the rose at all. The grandeur, glory, and incomparability of these excellences come into display when man views them collectively and observes the overall picture with deep reflection and consideration.

For example, consider first the point that a text should be so excellent in fluency, eloquence, softness, sweetness, simplicity, elegance, and colourfulness that if a man were to plan to reproduce its like, comprehending completely and fully all the meaning carried by this eloquent Word, it would be absolutely impossible that the human text should match its eloquence and colourfulness. Second, one should consider that its subject matter should include such verities and subtleties as constitute verities of a truly excellent order, and there should not be a sentence, word, or letter in them that does not state a profound wisdom. Third, one should consider, at the same time, that these truths should be such as are direly needed by the conditions prevailing at the time. Fourth, one should consider, at the same time, that those verities should be so unique and matchless that no sage or philosopher is known to have discovered them through his observation and reflection. Fifth, one should consider, at the same time, that when these truths were revealed they should have been manifested like a fresh bounty, and that the people of that age were utterly unaware of them before they appeared. Sixth, consider that the Holy Word should be characterized by proven heavenly blessing, so that its obedience should lead the seeker after truth to a true attachment to, and love for, the Benevolent God, so that he should radiate with the light that should shine forth from the men of God.

All of these combine to create an overall picture which compels sane reason to affirm without delay or hesitation that for a human composition to comprise all these perfect features is utterly impossible, daunting, and beyond human capability. It is beyond doubt that an overall view of all these external and internal excellences strikes awe in the mind, which convinces a sensible person that the performance of such a comprehensive feat by human capabilities cannot be considered



or imagined, and that such an awe-striking phenomenon is not at all found in the case of the rose. For, the Holy Quran has the added characteristic that the above qualities that are the basis of its uniqueness are patently self-evident. That is why, when critics find that it does not have a single letter deviating from wisdom and appropriateness, and there is not a single sentence that does not meet an urgent need for the reformation of the time, and, in addition, it is so perfect in eloquence that it admits not of the replacement of a single line with a differently worded one, the hearts of critics are struck with magnificent awe at the contemplation of these astounding excellences.

Of course, an ignorant person who has never considered these matters may, out of his ignorance, ask: ‘What is the proof that all these excellences are proven and established in *Sūrah al-Fātiḥah* and the entire Holy Quran?’ So, let it be clear that the proof is that those who pondered over the unparalleled excellences of the Holy Quran, found its text possessing such a high degree of fluency and eloquence that they failed to produce its like, and found its fine points and verities to be so sublime that they could not find their match in the whole world. Moreover, they witnessed its wondrous effects, which can never be found in human words. They also observed another holy attribute: it was not revealed uselessly or frivolously; rather, it was revealed exactly at the time of true need. Upon witnessing all of these perfections, they acknowledged its incomparable magnificence without any hesitation. As for those among them who remained bereft of the gift of faith because of their eternal misfortune, their hearts were so confounded by the awe and majesty of this matchless Word that—being dumbstruck and disconcerted—all they could utter was, ‘This is manifest sorcery.’

Moreover, a just person finds strong evidence and brilliant proof for the uniqueness and matchlessness of the Holy Quran in that, despite the challenge of the Holy Quran extending over 1,300 years—strongly rousing the sense of honour of its adversaries, and addressing those who persist in opposition and denial, in spite of their failure to respond, as wicked, foul, cursed, and hell-bound—and yet its adversaries have



borne the reproaches heaped upon them with shamelessness and impudence like cowardly and unmanly people. They have lived with titles such as liar, despicable, impudent, wicked, foul, vicious, faithless, and hell-bound but have not been able to produce the like of a short *sūrah*, nor to find any fault with the excellences, attributes, greatnesses, and verities expounded by the Word of Allah. Indeed, it was, and still is, incumbent upon our adversaries because of their disbelief that if they are not prepared to abandon their disbelief and dishonesty, they should produce something similar to any chapter of the Holy Quran and should come forward with such a discourse for comparison. It should contain all of the external and internal excellences that are present in all chapters of the Holy Quran—even the smallest—meaning that, its text should be of the highest degree of elegance along with comprising truth, righteousness, and meeting a true need, in such a way that it should be totally impossible for a man to reproduce the same meaning with comparable eloquence in another composition.

Its subject matter should comprise verities of the highest level; and the verities should be such as are not written without any purpose. Rather, an utmost need should necessitate their exposition. Moreover, these verities should be such as are totally unknown to the world prior to their manifestation and their manifestation should be like a new bounty. Along with all of these excellences, there should be another spiritual speciality that, like the Holy Quran, they should have the evident effectiveness, the proof of which I have furnished in this book, and I am always prepared to provide ever-fresh proof for any seeker after truth. Until an opponent presents such a parallel, his own inability shall prove the incomparability of the Holy Quran.

The reasons for the incomparability of the Holy Quran that I have stated here are by way of brevity and ease. Were I to lay down all of the excellences found in the Holy Quran as the mandatory criterion for demanding its parallel—for example, if I say to my opponents that as the Holy Quran embodies and encompasses all religious truths and verities, omits not a single religious truth, and comprises hundreds

of prophecies and matters of the unseen; and the prophecies, too, so powerful that they portend in them their own honour and their opponents' dishonour, their own good fortune and their opponents' misfortune, and their own victory and their opponents' defeat—and were I to add all of these excellences to the requirements for the composition offered in competition, this condition would be tantamount to heaping further ruin upon their ruin, and, as it were, killing them after they have already died. But since the excellences of the Holy Quran already described are sufficient to render the spiritually blind opponents totally confuted, confounded, and frustrated—and through them alone our opponents' condition will be worse than the physically dead—it is, therefore, unnecessary to ask for a parallel of all of the Holy Quran's excellences. Besides, if all excellences are set out, it would greatly increase the volume of this book. I therefore confine myself to offering these [limited excellences] as a sufficient instrument for annihilating the wicked opponent.

Even though, in addition to all of these concessions, the demand for a comparable production has been reduced to a very brief chapter of the Holy Quran, it is manifest to every knowledgeable person that the opponents—notwithstanding their ardent desire, extreme rancour, bitter hostility, and enmity—have for all times been, and still remain, too helpless to confront and compete. Not one of them has dared to come forward. Even though their failure to answer the challenge disgraces them, condemns them to Hell, earns them the titles of 'infidels' and 'faithless', and dubs them 'impudent' and 'shameless', yet like the dead, not a sound comes out of their mouth. Thus, the fact that they have conceded every humiliation upon themselves on account of their being silenced—thus admitting the application of all despicable titles to themselves and carrying upon their heads the rubbish of all types of immodesty and shamelessness—is a vivid proof that these despicable bats are totally helpless before this Sun of Truth.

Given that such brilliant rays of the Sun of Truth are issuing forth from all directions, and that our bat-like opponents are being blinded

in their presence, it would be sheer haughtiness and utter ignorance to rate the excellences of the rose—which, in comparison to Quranic excellences are weak, poor, and ill-supported—so incomparable as to be beyond human capabilities to reproduce their like, and to hold that these grand excellences [of the Holy Quran]—which are far more excellent and superior than the external and internal excellences of the rose and enjoy powerful proof—are within man’s capability to imitate.

Given that man lacks the ability to produce the like of the rose, which only looks fresh, lively, and alluring for a moment but at the next moment it wilts, droops, and becomes ugly and its delicate colour fades, and its petals fall apart, then how can anyone produce the like of the True Flower, for which the Eternal Lord has ordained a perpetual spring, with permanent safeguards against the gusts of autumn and whose freshness, softness, beauty, and delicacy never change, and whose blessed being suffers no decay or decline? On the contrary, as it ages, its freshness and moisture manifest more and more, its marvels unfold more and more, and its verities and subtleties are appreciated by people in ever greater measure. Is it not utter spiritual blindness to deny the supreme graces and ranks of such a True Flower?

Nevertheless, if someone is so blind that he fails to appreciate the great eminence of these excellences on account of his spiritual blindness, then it is up to that ignorant one to produce a parallel to all of the Holy Quran’s excellences in terms of: The testimony furnished by me about the unique character of the Word of Allah; the different reasons enumerated by me to show that the like of that Holy Word is far above the reach of human capacity; and to bring forth any human composition in which the external and internal perfections are comparable to those that I have proven to be inherent in the Word of Allah.

Now I shall set forth some subtleties and verities of *Sūrah al-Fātiḥah* to bring my argument to its completion. I shall first write *Sūrah al-Fātiḥah* and then start writing about its profound verities. *Sūrah al-Fātiḥah* runs as follows:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ - الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ - الرَّحْمَنِ الرَّحِيمِ - مَلِكِ يَوْمِ الدِّينِ - إِيَّاكَ  
 نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ - اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ - صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَ  
 لَا الضَّالِّينَ<sup>1</sup>

A commentary of this *sūrah*, describing a few points of wisdom and verities contained in this *sūrah*, is written below by way of a brief illustration. بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ : This is the first of the verses of this blessed *sūrah*. It has also been written at the beginning of other *sūrahs* of the Holy Quran and also occurs at one other place in the Holy Quran. Such repetition is not found for any other verse as the frequency with which this verse is repeated in the Holy Quran. Since it has become an established practice in Islam to recite this verse, by way of benediction and seeking divine help, at the beginning of every single activity in which welfare and blessings are sought, this verse has become widely known among friend and foe, and high and low, to the point that if any man is totally ignorant of all Quranic verses, even then there is a strong likelihood that he would certainly not be unacquainted with this verse.

Now, attention should be directed to the perfect verities comprised in this verse, one of which is that the real purpose of this verse's revelation is that humble and ignorant people may be taught the point of wisdom that Allah is the Supreme Name of the Being of Permanent Existence, which, according to divine terminology used in the Holy Quran, is applicable to the Being who comprises all perfect attributes, is free from every defect, is truly worthy of worship, is One without any associate, and is the Fountainhead of all grace. Two attributes out of several attributes of this Supreme Name are mentioned in بِسْمِ اللَّهِ<sup>2</sup>

1. In the name of Allah, the Gracious, the Merciful. All praise belongs to Allah, Lord of all the worlds, the Gracious, the Merciful, Master of the Day of Judgment. You alone do we worship and You alone do we implore for help. Guide us in the straight path—the path of those on whom You have bestowed *Your* blessings, those who have not incurred displeasure, and those who have not gone astray (*Sūrah al-Fātiḥah*, 1:1–7). [Publisher]
2. The verse بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ is often referred to as بِسْمِ اللَّهِ. [Publisher]

[*bismillāh*—‘In the name of Allah’], namely, the attributes of *rahmāniyyat* [graciousness] and *rahīmiyyat* [mercy], and it is by virtue of the requirements of both of these attributes that the Divine Word has been revealed and its light and blessings have issued forth. To elaborate, the descent of God’s Holy Word into the world, to be conveyed to mankind, is the consequence of the attribute of *rahmāniyyat* because the nature of the attribute of *rahmāniyyat* (as will be explained in detail later, too) is that it is manifested without being preceded by the action of any person, solely by the upsurge of the generosity and bounty of God, just as, for example, God has created the sun and the moon, and water and air, etc. for the welfare of His creatures. All this generosity and beneficence is by virtue of the attribute of *rahmāniyyat*. No one can claim that these things have been created as a reward for any of his actions. In the same way, the Word of God as well, which descended for the reformation and guidance of mankind, has also descended by virtue of this attribute. There is no animate being who can claim that the Holy Word of God that comprehends His Shariah has been revealed in consequence of any action or effort of his, or as a reward for his inner piety. This is the reason that—although there have been thousands of people who claimed to be pious and virtuous, or have been dedicating their lives in devotion and worship—the holy and perfect Word of God, which brought forth His commands and injunctions to the world and informed Allah’s creatures of His design, was revealed only at those special times when its revelation was needed.

It is, however, necessary that the Holy Word of God be revealed to only those who occupy the lofty rank of holiness and inner piety, inasmuch as purity has no affinity or relationship with impurity. But it is certainly not necessary that, under all circumstances, holiness and inner piety would cause the descent of the Word of Allah; rather, the revelation of God Almighty’s true shariah and teachings is linked with the existence of true needs. So, whenever true need arose, and it was considered necessary for the reformation of the age that the Word of Allah should descend, God Almighty, the All-Wise, sent down His

Word in that very age. God's Perfect Word, comprising God's true shariah, however, is never sent down at any other time even though there be hundreds of thousands of people who are God-fearing and pious, and possess a high degree of holiness and virtue. It is true that some of the virtuous people are honoured with divine communion and discourse; this, however, occurs at the time that Allah's wisdom determines that a true need has arisen for such communion and discourse.

The difference between these two types of needs is that the revelation of God's true shariah is needed at a time when the people of the world, because of misguidance and error, have turned away from the right path and a new shariah is needed to guide them to the right path, which can effectively remove the prevailing afflictions, completely dispel their darkness and obscurity through the light of its perfect and decisive exposition, and provide whatever remedy is needed to cure the evil state of the age with its powerful message. But the converse and discourse with *auliyā'ullāh* [friends of Allah] is mostly not in response to such grave need and may, on some occasions, be aimed only at bestowing upon the *walī* [friend of Allah] the robe of patience and steadfastness in an hour of tribulation and travail, or to convey some piece of good news to him at a time when he is overcome by grief and sorrow. But the Perfect and Holy Word of God Almighty, which descends upon Messengers and Prophets as I have just explained, descends at the time of its true need, when creatures of Allah urgently need its revelation.

In short, true need is the real reason for the descent of the Word of Allah. As you see when darkness envelops the night entirely, and light completely fades out, you perceive at once that the beginning of the new month is nigh; in the same way, when utter darkness of misguidance takes a firm hold of the world, sane reason perceives that the appearance of the spiritual moon is near. Similarly, when drought plays havoc with the lives of people, the wise feel that the descent of the rain of mercy is very close. In his physical law also, God has assigned certain seasons for rain—that is, the months in which Allah's creatures are in need of rain. From the rain that descends during those seasons, it

cannot be concluded that people particularly excel in doing good deeds during those months and remain engrossed in vice and immorality during the other months. Instead, it must be understood that those are the months when cultivators are in need of rain, and the rain therein promotes growth of vegetation during the whole year. Similarly, the descent of Allah's Word is not due to anyone's purity and piety. In other words, the effective cause of that Word's descent cannot be someone's extreme holiness or spiritual purity, nor one's thirst or hunger for righteousness. As I have stated repeatedly, the real cause of the descent of heavenly scriptures is the genuine need for it; namely, the darkness and gloom that envelop the world call for a heavenly light, so that, by descending, it may dissipate the darkness. There is an elegant reference to the same, as Allah the Almighty says in His Holy Word:

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ<sup>1</sup>

Although this *Lailatul-Qadr* [Night of Destiny] is commonly interpreted as a blessed night, there are references in the Holy Quran which also indicate that the gloomy condition of the world is like a *Lailatul-Qadr* on account of its hidden qualities, and truthfulness, steadfastness, devotion, and worship during this period of darkness have tremendous value in the estimation of God. And it was that very dark condition that—having reached its ultimate point during the advent of the Holy Prophet, may peace and blessings of Allah be on him, demanded the descent of the Glorious Light. In view of the dark condition of the time, and as a mercy for those afflicted with darkness, there was an upsurge of the attribute of *rahmāniyyat* and heavenly blessings addressed themselves to the earth. Thus, this dark condition became a blessing for the world, and because of it, the world received a magnificent mercy in that the perfect man, *Sayyidur-Rusul* [the Chief

1. Surely, We sent it (i.e. the Quran) down on the Night of Destiny (*Sūrah al-Qadr*, 97:2). [Publisher]

of the Messengers]—the like of whom has never been born, nor ever will be—came for the guidance of the world and brought the Radiant Book, the like of which no eye has ever seen. Thus, it was a grand manifestation of God’s perfect *rahmāniyyat* that He sent down, at the time of gloom and darkness, the Magnificent Light that is called the *Furqān* [Discrimination, i.e. Holy Quran], which distinguishes between truth and falsehood and which demonstrably established truth and uprooted falsehood. It descended upon the earth when the earth had died a spiritual death and great corruption had spread over land and sea. Thus, through its descent, it accomplished that which Almighty Allah has Himself indicated in the words:

اعْلَمُوا أَنَّ اللَّهَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا<sup>1</sup>

Meaning that, the earth had died; God is quickening it anew.

Here, it must be fully borne in mind that this descent of the Holy Quran, which took place for the spiritual revival of the world, was through the upsurge of the attribute of *rahmāniyyat*. This is the same attribute that, at times, is roused to take care of the physical needs of the famine-stricken and pours down the rain of mercy upon parched land; and the same attribute is roused spiritually, at other times, as compassion for the starved and thirsty, who are in the deadly grip of error and misguidance and have run short of the nourishment of truth and righteousness, which is the source of spiritual life. Just as the Most Gracious God provides food for the body at the time of its need, so does He, by virtue of His perfect mercy, provide spiritual nourishment at the time of its true need. It is true, though, that the Word of God descends on only those exalted personages with whom God is well-pleased and He honours only such people with His converse and discourse, of whom He approves. But it is certainly not correct to say that a heavenly book would descend on whomsoever God is pleased

1. *Sūrah al-Ḥadid*, 57:18 [Publisher]



with, irrespective of whether it is really needed; or that God Almighty should, without true need, necessarily and constantly converse with the one who has found favour with Him on account of his inner piety. Rather, the Book of God is sent down only when there has arisen a true need for its descent. In brief, the underlying cause of the descent of divine revelation is the *rahmāniyyat* of God Almighty and not the conduct of anyone. This is a magnificent truth, of which our opponents like the Brahmūs and others are unaware.

After that, it must be understood that it is through the operation of the attribute of *rahīmiyyat* that a person is enabled to truly benefit from the blessings of the Divine Word, to reach his goal by means of its blessings and light, and to reap the harvest of his efforts and hard work. This is why Allah the Exalted has mentioned the attribute of *rahīmiyyat* after mentioning the attribute of *rahmāniyyat*, so that it may be known that the effectiveness of the Word of Allah upon human souls is brought about by the attribute of *rahīmiyyat*. The more a person purifies himself of inner and outer disinclination, the more his heart is imbued with sincerity and righteousness, and the more eagerly he adopts obedience, the greater is the impact of Allah's Word upon his heart; and in like proportion does he benefit from its light and cultivate in himself the distinct characteristics of the elect of God.

Another verity comprised in <sup>1</sup> بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ is that this verse has been revealed for the commencement of the Holy Quran and the object of its recitation is to seek help from the Being who comprehends in Himself all perfect attributes. One of these is that He is رحمن [*Rahmān*—Gracious] and He provides for the seeker after truth the means for goodness, blessings, and guidance through His sheer grace and munificence; and the other attribute is that He is رحیم [*Rahīm*—Merciful], meaning that He does not let the efforts of those

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1. In the name of Allah, the Gracious, the Merciful (*Sūrah al-Fātiḥah*, 1:1).  
[Publisher]

who undertake efforts and endeavours go to waste. Rather, He blesses their efforts with good results and bestows upon them the fruit of their labour.

These two attributes, namely, *rahmāniyyat* and *rahīmiyyat*, are such that no task, temporal or spiritual, can be carried to completion without them. Careful reflection would show that both these attributes are in operation, at all times and moments, for the consummation of all enterprises within the world. God's *rahmāniyyat* has been manifesting itself since well before the creation of man. Hence, it is this *rahmāniyyat* that provides man with such resources as are beyond his capabilities and which he cannot acquire through any design or plan. And these means are not granted as a result of any action; rather, they are bestowed by way of grace and munificence. For instance, the advent of Prophets, revelation of Books, falling of rain, and carrying out of the allotted functions by the sun, moon, air, and clouds, and man's own being born in this world, equipped with appropriate faculties and capabilities and being endowed with good health, security, leisure, and longevity—all of these matters are manifested by virtue of the attribute of *rahmāniyyat*.

Likewise, the *rahīmiyyat* of God manifests itself when man, having been endowed with all resources, puts into motion all of his God-given faculties for the completion of a certain objective and expends all his effort, vigour, and strength to that end. Then it is the practice of Allah that He does not let his efforts go to waste, but rather, crowns these efforts with beneficial results. Thus, it is indeed His sheer *rahīmiyyat* that infuses life into the lifeless efforts of man.

It should be borne in mind that the purpose of teaching us the above-mentioned verse is to seek help and blessings when beginning [the recitation of] the Holy Quran through the *rahmāniyyat* and *rahīmiyyat* of Allah the Almighty—the Being who comprehends all perfect attributes. The purpose of seeking blessings through the attribute of *rahmāniyyat* is that the Perfect Being, out of His *rahmāniyyat*, may provide, as a grace and munificence, all those means that are

needed before an effort is put forth in following the Word of Allah—for instance, the continuity of life, being granted leisure and freedom from care, finding the time to concentrate fully, the stability of faculties and capabilities, the prevention of anything that might disturb comfort and peace, and being safeguarded from anything that might prevent the heart from paying attention—in short, being bestowed the needed capacity in every way. All these matters are attained through the attribute of *rahmāniyyat*. The purpose of seeking blessings through the attribute of *rahīmiyyat* is that the Perfect Being may, by virtue of His *rahīmiyyat*, bless man's effort with good results, may safeguard his hard work from being wasted, and may bless his enterprises after his toil and hard work.

Thus, seeking blessings and help through both attributes of God Almighty, *rahmāniyyat* and *rahīmiyyat*, in the beginning of the Word of Allah, and indeed at the beginning of every magnificent effort, is such an infinitely high verity from which man learns the reality of *Tauhīd* [Oneness of God] and, becoming certain of his own foolishness and unawareness, ignorance and misguidance, and helplessness and contemptibility, his mind finally rests upon the greatness and glory of the Source of Grace; and considering himself wholly poor, indigent, insignificant, and amounting to nothing, man seeks the blessings of *rahmāniyyat* and *rahīmiyyat* from the All-Powerful God.

Although these attributes of Allah the Almighty are in operation continually on their own, the Omniscient God has ordained this law of nature for man from the beginning that his prayer and supplication play a great role in the achievement of success. Divine grace certainly resolves the difficulties of those who supplicate in their endeavours with heartfelt earnestness, and their prayer reaches the utmost degree of sincerity. Everyone who sees his own weaknesses, and observes his own faults, does not embark upon any affair with liberty and self-conceit; rather, the appreciation of his true servitude [to Allah] makes him realize that he should seek the help of Allah the Exalted, who is the Absolute Controller. The zeal for true servitude [to Allah] is found in

every heart that has retained its innate simplicity and is aware of its own weakness.

Therefore, a truthful man—in whose soul no kind of arrogance and self-conceit has taken root, and who is well aware of the weakness, insignificance, and ineffectiveness of his own being, and finds himself incapable of carrying any task to its completion, and sees no power or strength in his own person—finds his feeble spirit begging, without any artificiality, for strength from the heavens before he embarks on any endeavour. He beholds the Omnipotent Being of God in all His perfection and glory all the time, and His *rahmāniyyat* and *rahīmiyyat* appear to him as the pivot for the successful conclusion of all his affairs. Therefore, before he ventures upon exercising his own imperfect and ineffective energies, he spontaneously seeks help from Allah through the prayer, <sup>1</sup> بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ . Therefore, because of this humility and lowliness, he becomes worthy of receiving power from the power of God, strength from His strength, and knowledge from His knowledge, so that he may achieve success in his objectives.

The proof of this matter does not require complicated arguments of logic or philosophical reasoning; rather, the soul of every human being possesses the capacity to understand it, and the personal experiences of every truly enlightened one furnish recurring testimony in support of its validity. Man's seeking help from God is not a matter which is useless or fictional, nor is it based on baseless speculations, without any rational consequences. In fact, it is an eternal truth that has ever been the way of the Benevolent God who is truly the Sustainer of the universe and with whose support, in reality, the ark of this universe is constantly moving, that He lends His support to those who seek His help—considering themselves to be unworthy and humble—and He grants them His support when they begin their endeavours with His

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1. In the name of Allah, the Gracious, the Merciful (*Sūrah al-Fātiḥah*, 1:1).  
[Publisher]

name. When they turn to God in genuine humility and servitude, His support joins in their affairs.

In short, beginning every magnificent enterprise with a prayer seeking help with the name of that Source of every grace, who is *رحمن* [*Rahmān*] and *رحيم* [*Rahīm*], is a way of extreme reverence, servitude, self-negation, and indigence. It is such a vital way that the first step of *Tauhīd* in one's actions begins with it. By strict adherence to it, a person acquires a childlike humility and is purified of the arrogance with which the hearts of the haughty wiseacres of the world are filled; and, by being convinced of his own weakness and the effectiveness of divine help, he partakes of that cognition, which is granted especially to the men of God. Certainly, the more a person adopts this way and the more he considers it his duty to act upon it, and the more he realizes that departing from it spells his ruin, the clearer becomes his belief in *Tauhīd* and the more he is cleansed of the grime of pride and self-conceit. Accordingly, the soot of artificiality and affectation is washed off his face and it begins to radiate in the light of innocence and simplicity. Thus, this is the verity that leads a person gradually to the stage of *fanā fillāh* [self-annihilation into Allah] until he finds that he has nothing of his own and he receives everything from God. Whenever someone adopts this path, at the very first step he begins to perceive the perfume of *Tauhīd* and his heart and mind begin to be suffused with it, provided his [spiritual] faculty of smell is not damaged in any way.

In short, a sincere seeker must, in the pursuit of this verity, confess his own utter insignificance and worthlessness, and testify that Allah the Glorious is the Absolute Controller and Source of all grace. Both of these matters are the objectives of seekers of the Truth [i.e. God] and an essential condition to attain the state of *fanā*.<sup>1</sup> A simple simile should suffice to convey the concept of this necessary condition: Even when there is widespread rain, it falls only on the one who takes his stand at the place where rain is falling. In the same way, only those

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1. See footnote for *fanā* on page 112. [Publisher]

who ask are granted, and only those who seek, find. Those who embark upon any enterprise, relying on their own skill, intellect, or strength instead of relying on God Almighty, do not give any reverence to the Omnipotent Being who encompasses the entire universe with His all-sustaining power. Their faith is like a dry branch that is no longer connected to its verdant and blooming tree and which has become so dry that it cannot draw anything from the freshness, blossoms, or fruits of its tree. It has only an outward physical connection, which can snap at the slightest stir of the wind or by someone's shaking it. Such is the faith of the sophists who do not rely on the support of the Sustainer of the universe and do not acknowledge their dependence upon the Source of all grace, whose name is Allah, for all situations and circumstances. Consequently, such people are as distanced from true *Tauḥīd* as darkness is from light. They have absolutely no understanding that placing oneself under the mighty power of the All-Powerful God, truly believing oneself to be insignificant and worthless, is the ultimate point of servitude and the highest stage of [believing in] *Tauḥīd*, from which the spring of total annihilation gushes forth, and one is delivered entirely from one's self and volition, and affirms with a sincere heart that God is the Ultimate Controller.

No weight need be given here to the argument of the sophists who say, 'What is the need for seeking God's assistance before starting anything, since God has already endowed our natures with [the appropriate] capabilities, and in the presence of these capabilities, it is a superfluous act to beg Him for the same capabilities again.' My response is that no doubt it is true that God Almighty has equipped us with some limited capabilities to perform certain tasks, but we are not thereby freed from the governance of the Sustainer of the universe. He has not separated Himself from us, nor has He desired to exclude us from His support, nor has He willed that we should be deprived of His limitless beneficence. Whatever He has bestowed upon us is a limited matter and that which is begged of Him is without limit. Moreover,

we have not been granted the power to attain that which is beyond our capabilities.

If you were to reflect carefully and utilize all logical analyses, it would be clear that we do not even possess a single capability in its perfection. For example, our physical capabilities depend on our health, and our health depends on many factors, some of which are heavenly and some of which are earthly, yet all of them are completely beyond our capacities. I have made this simple observation in accord with the aptitude of an average person. However, in truth, the extent to which the Sustainer of the universe, on account of His being the Cause of all causes, encompasses all of the capabilities of our exterior and our interior, our beginning and our end, above us and below us, on our right and on our left, in our hearts, our mind, and our souls, is such a deep insight that its essence is beyond the comprehension of human intellect. It is not necessary to delve further into the matter, for what I have stated above is sufficient to refute our opponents and make them understand.

In short, the only way of obtaining the grace of the Sustainer of the universe is to seek His protection with all ability, force, and strength. This is not a new way; rather, it is the same way that has been inherent within human nature since the beginning. A person who desires to tread along the path of servitude adopts this very path, and the person who seeks the grace of God treads this same path, and the person who seeks mercy [of God] obeys these same eternal laws. These are not new ordinances. They are not concocted like the god of Christians. Rather, it is an established law of God which has been in operation since time immemorial, and is the perpetually recurring practice of Allah, the truth of which is manifest to every sincere seeker through multiple experiences. And why should it not be manifest, given that every sensible person can realize what a helpless and weak condition we are in, and how useless and ineffective we are without the help of God. If a Being possessing absolute control were not to take care of us every moment, and if His *rahmāniyyat* and *rahīmiyyat* were not to sustain

us, all our efforts would go in vain; indeed, we ourselves would perish altogether. Therefore, embarking on any of our enterprises, particularly starting the Heavenly Book, which is the finest and most delicate of all momentous affairs, the invocation of the name of the Omnipotent God who is رحمن [*Rahmān*] and رحيم [*Rahīm*] with the intention of seeking His blessings and help, is such a self-evident verity that we are perforce drawn towards it.

In fact, every single blessing comes about in this very manner; namely, the Being who is the Absolute Controller, the Cause of all causes, the Source of all graces, who is called ‘Allah’ in the terminology of the Holy Quran, may be pleased to manifest His attribute of *rahmāniyyat* first, and bring into existence whatever is needed before one’s own effort through His pure grace and munificence without the intervention of any action. And when the attribute of *rahmāniyyat* has accomplished its function fully and perfectly, and man, equipped by His grace with appropriate capabilities, has put forth his effort and toil with due diligence, then Allah the Exalted may manifest His attribute of *rahīmiyyat* and bestow good results upon whatever toil and effort man has made, and grant him his desired objective by saving his efforts from being lost. With respect to this second attribute [*rahīmiyyat*], it is said that he who seeks, finds; he who asks, is granted; and he who knocks, for him it is opened. In other words, God Almighty, through the grace of His attribute of *rahīmiyyat*, does not let the labour and effort of anyone go in vain and, ultimately, one who seeks, finds.

In short, these verities are so self-evident that everyone can recognize their truth through personal experience. There is no person from whom these manifest verities can remain hidden, provided that he possesses some intelligence. However, this fact is not intelligible to those whose vision, on account of hard-heartedness and ignorance, is limited to material means and who have no knowledge of the subtle determining factors of the Being who is the Controller of all means, nor are they broad-minded enough to consider that thousands—indeed countless—heavenly and mundane factors that are needed for the



healthy functioning of every part of the human body, and their attainment is certainly not within man's control and power. There is only One Being, who has perfect attributes, who creates all of the means from above the heavens to the nethermost regions of the earth and has full control and authority over them. Those who are wise understand it without any hesitation and, indeed, as an evident reality; and as for those who are higher than them in rank and are more experienced, they have reached the stage of perfect certainty in this matter.

However, the doubt as to why sometimes this seeking of help proves useless and of no avail, and why the *rahmāniyyat* and *rahīmiyyat* of God do not display their brilliant light on every occasion of seeking help, is caused only by misunderstanding a verity, because God Almighty certainly hears the supplications which are offered in sincerity, and also, as appropriate, helps the supplicants. However, it sometimes happens that a person's supplication for help and his prayer lack sincerity, or he does not beg help from Allah with heartfelt humility, or his spiritual condition is not up to the standard; rather, while his lips utter the prayer, his heart is heedless or ostentatious. Or, sometimes it so happens that God listens to his prayer and grants him in the most appropriate and beneficial manner in accordance with His perfect wisdom, but the ignorant person fails to recognize those hidden beneficences of God, and, owing to his ignorance and lack of awareness, starts complaining. Such a one does not understand the message of the verse:

عَسَىٰ أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ وَعَسَىٰ أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَّكُمْ وَاللَّهُ يَعْلَمُ  
وَأَنْتُمْ لَا تَعْلَمُونَ<sup>1</sup>

Meaning that, it is possible that you may dislike a thing while it is, in reality, good for you; and it is possible that you may like something while it is, in reality, harmful for you. God knows the true reality of things and you know not.

1. *Sūrah al-Baqarah*, 2:217 [Publisher]

It is clear from my entire exposition how lofty a verity is proclaimed in بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ<sup>1</sup>. It comprises such an excellent means of making progress in true *Tauḥīd*, in servitude, and in sincerity, whose match is not to be found in any other scripture; and if anyone makes such a claim, let him set forth that verity along with all of the other verities that I shall mention below.

An objection has been advanced against the eloquence of بِسْمِ اللّٰهِ [bis-millāh] by some short-sighted and ignorant opponents. One of these objectors is a padre named Imad-ud-din, who has set out the following objection in his book *Hidāyatul-Muslimīn*. Another is Bāwā Narain Singh, a lawyer in Amritsar, who, deeming the objection of the padre to be valid because of the rancour of his heart, has repeated the same absurd objection in his journal *Vidya Parkāshak*. I deem it appropriate to set forth this objection together with its answer, so that unbiased people may realize how the overwhelming prejudice has pushed our opponents to the extremes of dark-heartedness and spiritual blindness so that they are perceiving intensely bright light as darkness, and the finest perfume as foul stench.

So let it be known that the objection raised by the above-mentioned people against the eloquence of بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ is that *ar-Raḥmā-nur-Raḥīm*, which appears in بِسْمِ اللّٰهِ [bismillāh], has not been used in accord with the norms of fluency. The fluent style and proper sequence should have been [ar-]Raḥīmur-Raḥmān inasmuch as the name *Raḥmān* for God is on account of that mercy which is abundant and general. The word رحيم [Raḥīm] in juxtaposition to رحمن [Raḥmān] signifies the mercy that is limited and special, and eloquence calls for proceeding from limited towards the abundant and not from abundant to limited.

This is the objection that these two gentlemen have raised with closed eyes against that discourse, the eloquence of which was admitted

1. In the name of Allah, Most Gracious, the Ever Merciful (*Sūrah al-Fātiḥah*, 1:1). [Publisher]

by all native speakers of Arabia including great poets, in spite of their bitter hostility [of Islam]. Rather, great enemies were astonished by the magnificent quality of this discourse. Many of them, who were well-versed in judging the merits of literary fluency and eloquence and were men of integrity, being convinced that the Holy Quran's style was above and beyond human capacity, admitted it to be a great miracle and believed in it. Their testimonies are cited in numerous places throughout the Holy Quran. Those who were inwardly blind to the extreme did not believe in it, but even they were so confounded and amazed that they had to say that it was a great magic that could not be matched; their testimonies are also recorded in several places throughout the Glorious Quran.

The criticism against this very Word of miraculous composition is advanced by such people, one of whom lacks the competence to write even two correct and eloquent lines in Arabic, and who, if he happens to hold a dialogue with a native speaker would not be able to utter more than a few broken, ungrammatical, and faulty phrases. Should anyone doubt this, he is welcome to carry out a test. The other [objec-tor] is totally ignorant of the Arabic language and is not well versed even in Persian. And it is a pity that the first-mentioned Christian does not seem to be aware that Western scholars, who are his elders and leaders, have themselves admitted to the splendid degree of eloquence of the Holy Quran as has been recorded by Westerners such as Mr. Davenport. Apart from this, an intelligent person should consider that this is a book revealed to a person in his own language and hailed by all linguists, including the poets of the *Sab'ah Mu'allaqah*,<sup>1</sup> for its supreme eloquence. Can a word bearing such an established proof be subjected to valid criticism if denied by an ignorant non-Arab who is inarticulate and totally devoid of the art of composition and who has

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1. The Suspended Odes, or *Mu'allaqah*, are reportedly seven famous masterpieces of Arabic poetry that were hung in the Ka'bah during pre-Islamic times. [Publisher]

never acquired proficiency in the knowledge pertaining to the Arabic language; on the contrary, he cannot even hold a conversation with an ordinary Arab? In making their comments, such people overreach themselves and merely expose their own ignorance. They fail to realize that criticizing something against the testimony of native speakers and renowned poets is, in fact, tantamount to proving one's own ignorance and obstinacy.

Let Padre Imad-ud-din hold a dialogue with an Arab for one or even half an hour on any religious or secular topic so that the public may know whether he is capable of communicating his thoughts in simple and idiomatic conversation in the manner of a native Arab. I am certain that he cannot do it, and I know with full certainty that if I were to confront him with an Arab to converse with him, he would not be able to relate even one tiny tale in the style and taste of the Arabs, and would remain bogged down in the mud of ignorance. Should there be any doubt, then I put him under oath to give it a try. I, myself, undertake the responsibility that, if Padre Imad-ud-din asks me, I will provide an Arab and arrange for a meeting on an agreed date which will be attended by some qualified Hindus, and also some Muslim divines. It would be incumbent upon Imad-ud-din to bring some Christian brothers with him. Then, in the presence of all attendees, he will first narrate, in Arabic, a story which will be provided to him at that time. Following that, the Arab gentleman, who will also be present, will narrate the same in his own language. If the judges rule that Imad-ud-din's narration was of high quality, elegant, and in accordance with the literary style of the Arabs, I shall concede that his linguistic criticism is not objectionable and will further award him a cash prize of fifty rupees immediately. On the other hand, if Imad-ud-din makes a reeking display of dishevelled and erroneous composition instead of making a fluent and eloquent presentation, or, fearing his humiliation and exposure of his incapability, does not even publicly announce his willingness to go through such a test, then what can I say except, *لَعْنَةُ اللَّهِ عَلَى الْكٰذِبِيْنَ* [‘The curse of Allah be upon the liars’].

It should also be remembered that even if Imad-ud-din were to be born again, he would still be incapable of competing with a native speaker. Given that he is incapable of even conversing with Arabs and is ever-ready to become speechless, then a thousand woes and two thousand curses be upon the understanding of those Christians and Āryas who, solely on the basis of the composition of such an ignorant man, object to the eloquence of the Peerless Book that was revealed to the noblest among the Arabs, and whose grand status was admitted by all eloquent scholars of the Arabic language, so much so that, on its being revealed, the *Sab'ah Mu'allaqah* were removed from the door [of the Ka'bah] in Makkah, and the only poet of those odes living at that time believed in this Book without any hesitation.

Again, it is a pity that this ignorant Christian still does not know that true eloquence does not call for the small to precede the large without any rhyme or reason, and that the real rule of eloquence is that one's discourse should reflect the situation and sequence like a mirror. Here, by making رحمن [*Rahmān*] take precedence over رحيم [*Rahīm*], the composition has been made a mirror of the actual situation and sequence. A detailed account of this natural sequence will be set forth in the course of the discussion of *Sūrah al-Fātiḥah's* other verses.

I will now elaborate upon the other verses of the blessed *sūrah* as follows: الحمد لله [*alḥamdulillāh*]<sup>1</sup>—All praises are proven for that Being, truly worthy of worship, who combines in Himself all perfect attributes, whose name is Allah. I have already stated that in the idiom of the Holy Quran, Allah is the name of that Perfect Being, who is truly worthy of worship, who combines in Himself all perfect attributes, is free from all defects, is the One without any associate, and who is the Source of all grace. God Almighty has, in His Holy Word, the Holy Quran, described His name 'Allah' to be the noun qualified by all other names and attributes, and has nowhere accorded this status to any other name; therefore, the name 'Allah', on account of its being the comprehensive noun denoting all of the attributes which qualify it, refers to all

attributes of Allah. And since it is qualified by all names and attributes, it would mean that it comprehends all perfect attributes.

In conclusion, the gist of the meanings of الحمد لله [*alḥamdulillāh*] is that all types of praise, both external and internal, and whether relating to personal excellences or to wonders of omnipotence, belong exclusively to Allah, and no one is His associate in this. Moreover, all true praises and utmost excellences that any wise one's intellect can imagine or any thinker's reflection can conceive of are present in Almighty Allah. There is no excellence, the possibility of which is confirmed by intellect, of which God Almighty is bereft like an unfortunate human being. Indeed, no wise person's intellect can even suggest an excellence which is not found in God. The utmost of the excellences that a person can think of are all found in Him. He is perfect from every point of view in His Being, His attributes, and in His praiseworthy qualities, and He is absolutely free from all ignoble qualities.

Now see for yourself that this is the kind of verity which distinguishes a true religion from a false one! For, reflection upon all religions would reveal that there is no religion in the world, other than Islam, which believes God Almighty to be free from all ignoble qualities and to be the possessor of all perfect praiseworthy qualities. The Hindu masses believe their deities to be partners in the realm of Divinity and regard them as constant intermediaries in God's works. Indeed, they believe them to be able to modify Allah's designs and to overturn His decrees. Moreover, concerning human beings and other animals—even about some unclean and filth-consuming animals, such as swine—the Hindus believe that their Parmeshwar has, at certain times, incarnated himself in their form, has been involved in all the filth and vileness that pertain to them, and has been afflicted like them with hunger, thirst, pain, torture, fear, grief, disease, death, ignominy, disgrace, helplessness, and weakness. It is obvious that all such beliefs besmirch the excellences of God Almighty, and undermine His eternal and everlasting glory and majesty. And the Āryah Samājists, who have emerged as their cultural brethren and imagine that they follow the

teaching of the Vedas strictly, altogether deny God Almighty's attribute of being the Creator, and regard all souls to be, like His Perfect Being, uncreated, necessarily self-existent, and living with true existence; sane reason, however, considers it a palpable defect in respect of God Almighty that, despite being called the Lord of the world, He should not be the Master and Creator of anything, and that the life of the world should not depend upon Him, because it is of necessary existence on its own.

If these questions were submitted to sane intellect—i.e. is it more appropriate and more in accord with the perfect excellences 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 entire system of the universe should ultimately depend upon His providence, and that the attribute and power of creation should be inherent in His Perfect Being, and that He should be free from the blemishes of being subject to birth or death; or, are the following things more in accord with His status, that all creatures under His control are not created by Him, do not owe their existence to His support, are not dependent upon Him for their existence and survival, and that He is not their Creator and Lord and does not possess the attribute and power of creation and that He is not free from the blemish of birth and death—the intellect would never give the verdict that He who is the Lord of the world is not the Creator of the world and that the thousands of wonderful, wisdom-laden qualities that are found in souls and bodies are self-existent and have no creator, and that God, who is called the Lord of all these things, has only been assumed to be their Lord. Nor does it give the verdict that God should be considered devoid of the power to create, or helpless and defective, or that involvement in the unworthy and despicable habits of impurity and consuming filth should be attributed to Him, or that He should be considered to be subject to death, pain, suffering, lack of knowledge, and ignorance. Rather, it gives clear testimony that God Almighty must be free from all such ignoble and defective traits, and must possess perfect

excellence. And perfect excellence is conditional upon perfection of power. Should it be [falsely] deemed that God Almighty lacks perfection of power and was unable to create anything else, and should He be [falsely] deemed unable to guard Himself against every kind of loss and defect, then He would lack perfection in excellence; and lacking perfection of excellence, He would become unworthy of perfect praise.

Such is the case of the Hindus and Āryas. As for the glory of God Almighty that the Christians proclaim, it is a matter that can be easily understood by an intelligent person through asking a single question. In other words, if an intelligent one is asked, ‘Is it permissible to hold about the Perfect, Eternal, Self-Sufficient, and Independent Being, who required no assistance at any time for the fulfilment of the magnificent tasks that He has been carrying out Himself since eternity—in other words, creating the universe without the aid of a father or a son, bestowing all needed powers and faculties upon souls and bodies, remaining the sole Protector, Sustainer, and Determining Lord of the entire universe, indeed, bringing into existence whatever was required for the sustenance of His creatures before they came into existence through the pure grace of His *rahmāniyyat*, and creating for mankind the sun, moon and innumerable stars, and the earth and thousands of bounties that abound in the world, through His pure grace and munificence only, without waiting for any action to have proceeded from any executor and without having to call in the aid a son in all this grand process—that this same Perfect God should, in a later period, undergo a total loss of His glory and control and should become dependent upon a son for providing the means of forgiveness and salvation? And that son, too, who was so deficient that he had nothing in common with the Father. Unlike the Father, he did not create even a single portion of the heavens nor any part of the earth which might be offered to prove his ‘Divinity’. On the contrary, Mark, chapter 8, verse 12, describes his helplessness as follows: He heaved a deep sigh and said, ‘Why do the people of this generation seek after a sign? Verily, I say unto you, there shall no sign be given unto this generation.’ Even when he was crucified,



the Jews said that if he would come back to life in their presence they would believe in him. But he did not come back to life before their eyes, and did not furnish the slightest evidence in support of his [supposed] divinity and omnipotence. If he did perform some miracles, the same had been shown by other Prophets before him on a much larger scale and even the water of a pond possessed properties that manifested similar wonders (*see* chapter 5 of the Gospel of St. John).

In short, he was not able to show any sign of his divinity as his confession is recorded in the verse cited above. Being born of a weak and helpless woman, he (according to the Christians) underwent such humiliation, ignominy, weakness, and lifelong misery as is the portion of the men who are called unfortunate and deprived. Moreover, he was a prisoner for a long while in the dark cell of the womb and was born through the filthy passage polluted by urine. Thus, he sullied himself with all types of foul conditions, and there is no stain of human foulness and defects which this son, who has tarnished the reputation of the Father, was not subjected to. Moreover, in his own book, he confessed his ignorance, lack of knowledge, powerlessness, and also that he was not good. This humble servant, who was without any reason considered to be the son of God, was even inferior to some of the lofty Prophets in intellectual attainments and actions; even his teaching was imperfect, being only a branch of the Law of Moses. How then is it permissible to attribute such a calumny to the All-Powerful God, who is Eternal and Everlasting, that having been eternally Perfect in His Being, Self-Sufficient, and All-Powerful, He, in the end, became dependent upon such a defective son and lost His Glory and Greatness altogether? I most certainly do not believe that any wise person would permit such ignominies to be imagined concerning the Perfect Being who combines in Himself all perfect attributes.

It is clear that if the events [in the life] of Ibn-e-Maryam [the Son of Mary] are shorn of absurd and futile praises, the gist of the real facts of his life according to the Gospel is that he was, like other human beings, a humble, weak, and imperfect man and was one of the

follower-Prophets of Ḥaḍrat Mūsā [Moses]. He was a subordinate and follower of that great and eminent Messenger, but he certainly did not attain that greatness himself. In other words, his teaching was a branch of the lofty teaching and did not constitute a permanent teaching. He himself admits in the Gospel that he was not good, nor the knower of the unseen, nor omnipotent, but was, rather, a humble man.

The account given in the Gospel clearly shows that before his arrest, he prayed repeatedly for deliverance during the night. He desired the acceptance of his prayer, but his prayer was not granted. Moreover, as humble men are put to trials, he was tempted by Satan. This shows that he was altogether humble. Having been born through the well-known channel of birth, which is polluted with filth and excretion, he endured hunger, thirst, pain, and illness over a long period. It is related that once, suffering from the pangs of hunger, he approached a fig tree, but since the fig tree had no fruit, he remained deprived and was unable to create a few figs for himself to eat. In short, having spent quite some time in such impurities and having endured such afflictions, he died, according to the Christians, and was raised from this world.

Now, my question is whether the Omnipotent God should possess such defective qualities—is He called Holy and Glorious because He is filled with such faults and deficiencies? Moreover, is it possible that of the five children born to the same mother—that is, Maryam [Mary]—one became the son of God, and even God Himself, while the remaining four poor ones were not bestowed any part of the Godhead? The dictate of reason is that if God can be born of a created being—unlike a human being born of a human and a donkey being born of a donkey—then whenever a god is created out of a woman's womb, no created being should be born from the same womb; rather, all the children born from it should be gods so that that holy womb should remain unblemished from the association of creatures and should be a mine exclusively for the birth of gods. According to above-mentioned speculation it was necessary that the brothers and sisters of Ḥaḍrat Masīḥ [the Messiah] should have partaken somewhat of the Godhead, and the mother of

the five should have been honoured as nothing but the ‘God of Gods’, because all these five personalities were graced with their spiritual and physical faculties from her.

The Christians have invented all kinds of undue praise for Ibn-e-Maryam and yet they could not conceal his imperfections. They themselves confessed that he was tainted with impurities, and yet they pronounced him to be the son of God without any reason. Although the Christians and Jews, according to their astonishing scriptures, are all ‘sons of God’—indeed, according to one verse, they are themselves ‘gods’—I should point out that the Buddhists have fared better than them in their lies and inventions. Because, having acclaimed Buddha as God, they did not ascribe his birth through the filthy and impure channel or his nourishment to any kind of filth. On the contrary, they believe Buddha was born by way of the mouth. Alas for the Christians! They forged many lies, but it did not occur to them to similarly ascribe the birth of Masīḥ through the mouth so that they could have safeguarded their ‘God’ from being mixed with urine and other impurities. Nor did it occur to them to safeguard him against death, which is the utter negation of the truth about Divinity. Nor did they think of excising from the Gospel all references to the confession of the son of Mary that he was not good, nor completely wise, nor had he come of his own will, nor was he the knower of the unseen, nor did he possess absolute power, nor did he have the power to accept prayers; and that he was a humble servant [of God] and a submissive human being who had been sent by the Master and Lord of the universe.

In brief, the grand verity contained in the subject of الحمد لله [alḥam-dulillāh] is not at all found in any religion other than the pure and holy religion of Islam. Should, however, the Brahmūs claim that they believe in the above-mentioned verity, let it be known, that they too would be false in making this claim. As I have pointed out earlier in this very discourse, the Brahmūs regard God Almighty to be dumb, mute, destitute of the power of speech, and incapable of granting the inspiration and revelation of His knowledge, and they consider Him to be deprived

of all perfect attributes that must be inherent in the True and Perfect Guide. Rather, they do not even have enough faith to believe that God Almighty has revealed His Existence and His Divinity to the world of His own will and volition. On the contrary, they say that God Almighty was hidden like a dead body or a piece of rock in some obscure corner and the wise, on their own, worked diligently to discover Him, and made His Divinity well known in the world. It is thus obvious that, like their other brothers, they too deny the perfect excellences of the One True God. On the contrary, they ascribe to themselves all the attributes worthy of the glorification of God.

رب الغلمين الرحمن الرحيم ملك يوم الدين

Here in *Sūrah al-Fātiḥah*, God Almighty has set forth four of His attributes—namely رب الغلمين [*Rabbul-‘ālamīn*—Lord of all the worlds] رحمن [*Raḥmān*—Gracious], رحيم [*Raḥīm*—Merciful], ملك يوم الدين [*Māliku-Yaumid-Dīn*—Master of the Day of Judgment]. Of these four attributes, He has first mentioned رب الغلمين [*Rabbul-‘ālamīn*] and thereafter mentioned the attribute of رحمن [*Raḥmān*] and then stated the attribute of رحيم [*Raḥīm*]. Then He has set forth ملك يوم الدين [*Māliku-Yaumid-Dīn*] after all of them.

It needs to be understood why God Almighty adopted that order. The wisdom behind this lies in the natural order of these four attributes. In their actual operation, these attributes are manifested in the same sequence. The detail is that divine grace manifests itself throughout the world in four ways which can be understood by every intelligent person who ponders over the matter. The first grace is the **most universal grace**. This is the absolute grace which perpetually operates upon everything from the heavens to the earth without distinction of animate or inanimate. The coming into being of everything from non-existence and then its development to its fullest potential is through this very grace. Nothing is outside of it—whether it be animate or inanimate. Through this alone, the being of all souls and bodies

were brought into existence, and continue to be so, and everything was nourished by it and continues to be so. This grace is the very life of the entire universe. Were it cut off for even one moment, the entire universe would perish. If it had not been there, nothing of the creation would have existed. It has been named *rubūbiyyat* [providence] in the Holy Quran and it is on its account that God has been named رب العالمين [*Rabbul-‘ālamīn*] as He has also mentioned in another place:

1 *Part Number 8*— وَهُوَ رَبُّ كُلِّ شَيْءٍ

Meaning that, God is the *Rabb* [Lord] of everything and nothing that exists in the universe is outside the sphere of His *rubūbiyyat*. Therefore, in *Sūrah al-Fātiḥah*, God first mentioned the attribute رب العالمين [*Rabbul-‘ālamīn*] out of all the attributes of grace, and said, الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ<sup>2</sup>. The reason for saying this is that *rubūbiyyat* has a natural priority over all attributes of grace. In other words, it is the first grace to appear in terms of manifestation, and it is also the most universal grace covering everything animate and inanimate.

The second category of grace which is next in sequence is **the general grace**. The difference between this and the most universal grace is that the most universal grace is a universal providence by means of which the entire universe came into being and continues to be sustained, and the grace that is called the general grace is a special eternal favour which is applicable to the condition of the animates. In other words, the special attention of God the Maker upon all animates is called the general grace. The characteristic of this grace is that it extends to all animates according to their needs, without reference to any right or merit, and is not in recompense of any action on their part. It is because of the blessings of this very grace that every living being is seen

1. *Sūrah al-An‘ām*, 6:165 [Publisher]

2. All praise belongs to Allah, Lord of all the worlds (*Sūrah al-Fātiḥah*, 1:2). [Publisher]

to be alive and well, eats and drinks, is secure against afflictions, and is well-provided with all that it needs. All necessities of life are provided for the survival of every living being and the survival of its species. This very grace results in the provision of everything that living beings need for their physical development. Similarly, for living beings that need spiritual development in addition to physical development—that is, which have the capacity for making spiritual progress—the Word of Allah has been revealed since the beginning, whenever the need arose.

In short, through this very grace [of *rahmāniyyat*] man enjoys the satisfaction of millions of his needs—the surface of the earth for habitation, the moon and the sun for light, air for breathing, water for drinking, a variety of provisions for eating, hundreds of thousands of types of medicines for treating ailments, different kinds of apparel for wearing, and divine scriptures for guidance—but no one can claim that these were attained due to his actions or that he had been engaged in some virtuous deeds in a previous incarnation in recompense of which God has bestowed all these innumerable bounties upon mankind. It is thus established that this grace, which manifests itself in thousands of ways for promoting the comfort of all animates, is an *ex gratia* bounty which is not due to the result of any action on the part of anyone. It is only the upsurge of mercy of the Provident God so that every animate may attain its natural goal and may satisfy the urges inherent in its nature. In short, the function of eternal favour through this grace is to provide for the needs of mankind and all animals and to attend to what they require and what they do not require lest they should perish or their capabilities remain in the realm of dormancy. The presence of this grace in the Being of the Almighty God is clearly established by the observation of the law of nature, because no wise person would deny that the moon, the sun, the earth and the elements, and all other essentials which are found in the universe upon which the life of all animates depends are manifested through this grace. And every individual takes advantage of the above-mentioned bounties, according to his needs, without distinction of man or beast, believer or non-believer, good or

bad. No living being is deprived of it. And the name of this grace is *rahmāniyyat* [graciousness] in the Holy Quran and by virtue of it God has been called *رحمن* [*Rahmān*] in *Sūrah al-Fātiḥah* after the attribute of *رب العالمين* [*Rabbul-‘ālamīn*], as is said: <sup>1</sup> *الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ الرَّحْمَنِ*.

This attribute is mentioned at several other places in the Holy Quran also. One of them is the following:

وَإِذَا قِيلَ لَهُمْ اسْجُدُوا لِلرَّحْمَنِ قَالُوا وَمَا الرَّحْمَنُ أَنَسْجُدُ لِمَا تَأْمُرُنَا وَزَادَهُمْ نُفُورًا تَبَارَكَ الَّذِي جَعَلَ فِي السَّمَاءِ بُرُوجًا وَجَعَلَ فِيهَا سِرَاجًا وَقَمَرًا مُنِيرًا وَهُوَ الَّذِي جَعَلَ اللَّيْلَ وَالنَّهَارَ خِلْفَةً لِمَن أَرَادَ أَنْ يَذَّكَّرَ أَوْ أَرَادَ شُكُورًا وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا<sup>2</sup>

Meaning that, when the disbelievers, the faithless, and the atheists are asked to prostrate before *رحمن* [*Rahmān*], they declare their aversion to the attribute *رحمن* [*Rahmān*] and they retort by way of denial, ‘Who is this *Rahmān*?’ (Allah responds to them by saying) *رحمن* [*Rahmān*] is that Being, the Source of abundant blessings and the Fountainhead of perpetual good, who has made mansions in the heaven and has placed in those mansions the sun and the moon which shed light for all creatures without discriminating between believer and disbeliever; the same *رحمن* [*Rahmān*] made for you—that is, for the whole of mankind—day and night that alternate one after the other so that a seeker of true understanding may benefit from these points of wisdom and be freed from the veil of ignorance and heedlessness, and he who is ready to be grateful may render thanks. The true worshippers of *رحمن* [*Rahmān*] are those who walk on the earth in meekness and when the ignorant address them in a harsh language they answer back in words of peace and mercy. That is, they respond to harshness with gentleness and offer blessing in return of abuse; thus, they reflect the qualities of

1. All praise belongs to Allah, Lord of all the worlds, the Gracious... (*Sūrah al-Fātiḥah*, 1:2–3). [Publisher]

2. *Sūrah al-Furqān*, 25:61–64 [Publisher]

the Gracious God, as *رحمن* [*Raḥmān*] also pours forth His grace on all His creatures without discrimination of good and bad through the sun, the moon, the earth, and other innumerable bounties.

In short, in these verses God Almighty has clearly expounded that the word *رحمن* [*Raḥmān*] is used for God in the sense that His wide-spread mercy is made available to all good and bad alike. The same general mercy has been referred to at another place:

<sup>1</sup>[Part Number 9]—عَدَا إِنِّي أَصِيبُ بِهِ مَنْ أَشَاءُ وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ

Meaning that, I inflict My chastisement on whomsoever I deem to be deserving it, and My mercy encompasses everything.

Then at another place He says:

<sup>2</sup>[Part Number 17]—قُلْ مَنْ يَكْفُرْكُمْ بِأَيْمِيلِ وَالتَّهَارِ مِنَ الرَّحْمَنِ

Meaning that, say to these disbelieving and disobedient people, ‘If God did not have the attribute of *رحمن* [*Raḥmān*], it would not have been possible for you to remain secure from His chastisement.’ That is to say, it is only because of His *rahmāniyyat* that He gives respite to the disbelievers and the faithless, and does not seize them very quickly. At another place the same *rahmāniyyat* is referred to as:

<sup>3</sup>Part Number 29—أَوْ لَمْ يَرَوْا إِلَى الظَّيْرِ فَوْقَهُمْ صَفًى وَيَقْبِضْنَ مَا يُبْسِكُهُنَّ إِلَّا الرَّحْمَنُ

Meaning that, have these people not seen the birds flying above them, that sometimes their wings are spread out and sometimes they fold them. It is *رحمن* [*Raḥmān*] who keeps them from falling down. This means that the grace of *rahmāniyyat* encompasses all animates in such

1. *Sūrah al-Aʿrāf*, 7:157 [Publisher]

2. *Sūrah al-Anbiyāʾ*, 21:43 [Publisher]

3. *Sūrah al-Mulk*, 67:20 [Publisher]



a way that even the birds, of which two or three may be purchased for a penny, fly happily and joyously in the vast expanse of this grace. Since the occurrence of this grace takes place after *rubūbiyyat*, Almighty Allah has mentioned His attribute of رحمن [Raḥmān] after mentioning the attribute of رب العالمين [Rabbul-‘ālamīn] in *Sūrah al-Fātiḥah* to correspond with their natural sequence.

The third category of grace is **special grace**. The difference between this and general grace is that there is no obligation upon the recipient of general grace to conform to virtue in his conduct in order to benefit from that grace, and to pull his ego out of the veils of darkness or to exert himself or strive in any way. On the contrary, as I have just mentioned above, God Almighty grants to every animate everything it needs according to its nature without asking and without any effort on its part. But special grace is conditional upon exertion, effort, purification of heart, prayer and supplication, earnest direction of the mind towards Allah, and all other kinds of striving as are appropriate for the circumstances. Only those attain to this grace who seek it. It is bestowed only upon those who strive to attain it. The existence of this grace is also established by observing the law of nature, because it is obvious that those who strive in God’s path cannot be like those who are heedless. Without a doubt, a special mercy accompanies those people who strive in the cause of God with sincerity of heart and withdraw from every darkness and disorder. By virtue of this grace, God Almighty is called رحيم [Raḥīm] in the Holy Quran. As the attribute of *raḥīmiyyat* [mercy] is exclusive and is contingent upon certain conditions, it ranks after the attribute of *raḥmāniyyat* [graciousness]. The attribute of *raḥmāniyyat* manifested first by God Almighty, and attribute of *raḥīmiyyat* followed it. On account of this natural order, the attribute of *raḥīmiyyat* has been mentioned after the attribute of *raḥmāniyyat* in *Sūrah al-Fātiḥah* as He has said: <sup>1</sup> الرَّحْمَنُ الرَّحِيمُ. This is

1. The Gracious, the Merciful (*Sūrah al-Fātiḥah*, 1:3). [Publisher]

mentioned at several places in the Holy Quran while explaining the attribute of *rahīmiyyat*, as He has said in one place:

وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا<sup>1</sup>

This means that God's *rahīmiyyat* is confined only to the believers and that the infidels, meaning, the disbelievers and the rebellious ones, have no share in it.

It should be noted here how God has restricted the attribute of *rahīmiyyat* to the believers, but He has not restricted *rahmāniyyat* to the believers in any place, and has nowhere stated *كان بالمؤمنين رحمنا* meaning that, He is *رحمن* [*Rahmān*] for the believers. Rather, the attribute of mercy that is especially reserved for the believers has been mentioned with the attribute of *rahīmiyyat* every time. At another place He has said:

إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ<sup>2</sup>

Meaning that, the *rahīmiyyat* of Allah is close to only those who do good. Then, at another place, He has stated:

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ أُولَٰئِكَ يَرْجُونَ رَحْمَتَ اللَّهِ وَاللَّهُ غَفُورٌ رَّحِيمٌ<sup>3</sup>

Meaning that, those who believed and sacrificed their homes or personal desires for the sake of Allah, and strove in the cause of Allah, are hopeful of Allah's *rahīmiyyat* and Allah is Most Forgiving, Merciful. Meaning that, His grace of *rahīmiyyat* is certainly bestowed upon those who deserve it. There is no one who sought it and did not find it.

1. *Sūrah al-Aḥzāb*, 33:44 [Publisher]

2. *Sūrah al-A'rāf*, 7:57 [Publisher]

3. *Sūrah al-Baqarah*, 2:219 [Publisher]

عاشق که شد که یار بحالش نظر نه کرد      اے خواہہ درد نیست و گرنہ طیب ہست  
*What kind of lover is he towards whom the Beloved does not incline*  
*[with compassion]?*

*It is the pain [of yearning] that is lacking, my master, not the Physician!*

The fourth category of grace is **the most special grace**. This grace cannot be acquired merely in response to effort and exertion. Rather, the first condition of its manifestation and reflection is that this realm of means, which is a narrow and dark space, should be totally demolished and annihilated and that the complete power of the One True God should be unveiled in its perfect brilliance without any mingling of the usual [material] means. For, in regard to this final grace, which is the ultimate point of all grace, the only addition and perfection—above and beyond the graces mentioned earlier—that the human mind can conceive of is that it should be manifested with the utmost vividness and clarity, and there should not remain any doubt, concealment, or imperfection. That is, there should be no doubt left with regard to the determined grace of the Gracious Bestower, nor should there be any question that the bestowed grace is the real bounty and pure and perfect mercy. Rather, the munificence and recompense of the Eternal Master should become manifest like the bright day. And the recipient of this grace should feel and realize with true certainty that it is indeed the Sovereign of the Kingdom who is bestowing a lofty favour and a great delight upon him, by His will, command, and special power; and that, in truth, he is the recipient of a perfect and lasting reward for his good deeds, which is extremely pure, superb, most desirable and lovely, and is not any kind of test or trial.

To be the recipient of such perfect, superb and enduring, high, and splendid grace is contingent on the migration of the servant [of Allah] from this imperfect, opaque, dense, confined, depressed, ephemeral, and doubtful realm to another realm. For, this grace is the

manifestation of the supreme splendours, which call for the witnessing of the True Benefactor's beauty as unveiled and at the stage of certainty by experience. Thus, no degree of *shuhūd* [observation], *zuhūr* [manifestation], and *yaqīn* [certainty] should be left out; there should be no intervention of any usual [material] means; and every subtlety of perfect cognizance should move from a potential faculty into actual realisation. Moreover, the manifestation of the grace should be such a clear and unequivocal reality that God Himself should have conveyed that it is free from the blemish of every test and trial. Furthermore, this grace should carry with it such high and perfect delights whose condition of purity and perfection takes such a complete and everlasting possession of one's heart and soul, outside and inside, body and life, and every spiritual and physical faculty, the exceeding of which cannot possibly be conceived by reason, imagination, or fancy.

This world—which is defective in its essence, clouded in its appearance, mortal in its being, doubtful in its condition, and limited in its capacity—cannot bear these grand manifestations, pure light, and eternal bounties, nor can it comprehend those full, perfect, and enduring auroras. Rather, for this manifestation, another world is needed, which is pure and completely free from the darkness of intervening means and is a manifestation of the complete and perfect power of the One Supreme Being. However, a foretaste of this most special grace is granted in this very life to those perfect persons who tread wholeheartedly upon the path of righteousness; and, discarding all personal desires and inclinations, lean wholly towards God. They annihilate themselves before their death, and though they appear to be in this world, in reality they live in another world. Thus, as they wean their minds away from all worldly means and, by abolishing human ways and values and turning their faces away from everything other than Allah, adopt an extraordinary way of life, the Benevolent God also treats them in like fashion and manifests His special light to them in an extraordinary manner, which cannot be manifested to others except after death.

In short, for the reasons described above, they experience, to

some degree, the light of the most special grace in this very world. This grace is the most special of all graces and is the culmination of all graces. Its recipient arrives at the greatest bliss and achieves everlasting prosperity, which is the fountainhead of all happiness, and he who remains deprived of this [grace] would live in everlasting hell. By virtue of this grace, Allah the Almighty has mentioned His name as ملك يوم الدين [*Māliku-Yaumid-Dīn*—‘Master of the Day of Judgment’] in the Holy Quran. By placing ال [*al*—i.e. ‘the’] before the word دين [*Dīn*—i.e. ‘Day’], the purpose is to convey the meaning that the recompense referred to here is the perfect recompense, the details of which are given in the Glorious *Furqān* [Quran]. That perfect recompense cannot take place without the manifestation of complete divine mastery, which is contingent upon the demolition of the foundation of [material] means. Accordingly, the same is also referred to at another place where it is said:

لَيَسَّ الْمُلْكُ الْيَوْمَ لِلَّهِ الْوَاحِدِ الْقَهَّارِ<sup>1</sup>

This means that, on that day, God’s *rubūbiyyat* will manifest itself without the intervention of the usual [material] means and it will be observed and felt that everything is non-existent except the supreme power and perfect omnipotence of the Exalted Maker. Then all comfort and joy, and all reward and punishment will appear clearly as coming directly from God alone, and there will be no covering and veil in between and there will be no room left for any doubt. At that time, those who had cut themselves asunder from others for His sake will find themselves in a state of perfect bliss which will envelop their bodies and souls, their outside and inside, and there will remain no part of their beings which will remain deprived of this great good fortune.

Moreover, the phrase ملك يوم الدين [*Māliku-Yaumid-Dīn*] also indicates here that whatever comfort or suffering and pleasure or pain is

1. *Sūrah al-Mu’min*, 40:17 [Publisher]

experienced by human beings on that Day will proceed directly from God Almighty, and He alone will be, in truth, the sole Master of all symbolic manifestations. In other words, meeting with Him or separating from Him will be the cause of eternal bliss or eternal misfortune. Thus, those who had believed in His Being, adhered to *Tauḥīd* [Oneness of God] and had dyed their hearts in His pure love, will have the light of the Perfect Being's mercy descend upon them clearly and openly; and those who had not attained the faith and love of God will be deprived of this delight and comfort and will be cast into painful torment.

These are the four types of divine grace that I have described in detail. It is now obvious that to place the attribute رحمن [*Raḥmān*] before the attribute رحيم [*Raḥīm*] is absolutely necessary and demanded by the rule of perfect eloquence. For, when the book of nature is studied, first of all, the universal *rubūbiyyat* of God Almighty is noticed, then His *raḥmāniyyat*, and thereafter His *raḥīmiyyat*, and finally His being ملك يوم الدين [*Māliku-Yaumid-Dīn*], and perfect eloquence demands that the order followed in the book of nature should also be kept in view in the Revealed Book. For, reversing the natural arrangement in composition is tantamount to reversing the law of nature and reversing the natural order. For an eloquent composition, it is absolutely necessary that the order of the composition should mirror the order of nature as if to reflect it accurately, and whatever has natural and factual priorities should have precedence in description also. So, this verse under consideration possesses the highest eloquence that, despite conforming to the norms of perfect fluency and rhetoric, it fully depicts the natural order [of these attributes] and follows the order which everyone possessing insight would observe in the order of the universe. Is this not the most straightforward way that the order in which the bounties of Allah appear in the book of nature should be followed also in the Revealed Book? To raise an objection against such an excellent and wise order is, in fact, the characteristic of the blind ones who have simultaneously lost both their sight and insight.

چشم بد اندیش که برکنده باد عیب نماید هنرش در نظر

*The eye of the ill-wisher, wherever it lands,*

*Is prone to see evil even where there is good.*

Now I reiterate the subject and proceed to expound what Allah the Exalted has set out in this blessed *sūrah* from the attribute of رب العالمين [Rabbul-‘ālamīn] to ملك يوم الدين [Māliku-Yaumid-Dīn]. As expounded in the Holy Quran, they comprise four grand verities. I deem it appropriate to describe them in detail here.

The first verity is that God Almighty is رب العالمين [Rabbul-‘ālamīn]. This means that God is the Lord and Owner of whatever is present in the universe and that whatever has appeared in the universe, is seen or felt, or is comprehended by the intellect, is nothing but His creation and nothing else possesses true existence except the Exalted Maker Himself.

In short, the universe, together with all of its components, is created and is a creation of God. There is nothing among the components of the universe that is not the creation of God. Through His perfect *rubūbiyyat*, God Almighty controls and rules over every particle of the universe, and His *rubūbiyyat* is in operation at every moment. It is not that God Almighty created the universe and then abdicated its administration, consigning it to the laws of nature in such a manner that He no longer intervenes in anything; and therefore, just as a machine becomes entirely unconnected from its maker after it has been manufactured, the created objects are [God-forbid] no longer connected with the True Maker. On the contrary, رب العالمين [Rabbul-‘ālamīn] is constantly showering His perfect *rubūbiyyat* over the entire universe and the rain of His *rubūbiyyat* is falling perpetually upon the whole universe. At no time is the universe deprived of the bestowal of His grace. Even after the creation of the universe, that Source of Grace is truly 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 and taking shape, it is equally dependent on it for its continuation and sustenance. It is He who sustains the world at every moment, and every particle of the universe is kept vibrant and flourishing because of Him, and He exercises His *rubūbiyyat* with respect to everything by His will and intent. It is not as if His *rubūbiyyat* is exercised with respect to anything without His will.

In short, according to the verses of the Quran, the summary of which I am giving here, the intent of this verity is that everything existing in the universe is created and is dependent upon the *rubūbiyyat* of God Almighty in regard to all of its excellences, conditions, and circumstances. There is no spiritual or physical excellence which any created thing can acquire on its own without the determination of the Absolute Controller. Moreover, according to the detailed accounts given in the Holy Word itself, it is latent in this and other verities that the attributes, such as رب العالمين [*Rabbul-‘ālamīn*] and others which are found in God Almighty, are exclusive to Him alone, who is One without any associate, and none else is associated with Him, as has been stated in the opening phrase of this *sūrah*; that is, الحمد لله [*alḥamdulillāh*], meaning that all kinds of praise belong to Allah alone.

The second verity is الرحمن [*Raḥmān*], which has been stated after رب العالمين [*Rabbul-‘ālamīn*]. The meaning of الرحمن [*Raḥmān*], as I have explained before, is that all animates—whether gifted with reason or not, good or bad—have been furnished, and continue to be furnished, with all the necessary means for their stability, preservation of life, continuation of their species, and perfection, out of the common mercy of God Almighty. This is an absolute gift that does not depend upon anyone’s actions.

The third verity is رحيم [*Raḥīm*], which has been mentioned after الرحمن [*Raḥmān*]. It means that, as demanded by His special mercy, God Almighty brings about good results as a consequence of the efforts of those who strive. He forgives the sins of those who repent, bestows upon those who ask, and opens for those who knock.

The fourth verity mentioned in *Sūrah al-Fātiḥah* is ملك يوم الدين



[*Māliku-Yaumid-Dīn*]. It refers to the excellent and perfect recompense which is free from all tests and trials, intervention of means, negligence, and lies; and is cleansed of all impurity, foulness, uncertainty, doubt, and defect, and is a display of the highest manifestations—it's Master, too, is the same Allah, the Omnipotent, and He certainly does not lack the power to make manifest His perfect recompense, which is as bright as the day. The purpose of the One True God in manifesting this grand verity is to make the following matters clear to everyone as a certainty by experience.

The first is that the recompense is real and certain; it is imposed on His creatures by their True Lord and by His special will. However, its full manifestation is not possible in this present life because it is unclear to common people within the world why they are undergoing good and evil, comfort and pain, and by whose will and authority. No one hears a voice telling him that he is being accorded his due, nor does anyone observe or feel that whatever he is passing through is the recompense of his actions.

Secondly, from this verity, it is intended to bring about a realization that material means amount to nothing and the True Operator [of the universe] is God and He is the only Grand Being who is the Source of all graces and Master of all recompense.

Thirdly, it is desired to expound in this verity what the greatest bliss is, as well as the greatest misfortune. Meaning that, the greatest bliss is the condition of supreme triumph in which light, joy, pleasure, and comfort encompass the inside and outside, and the body and soul of a person, and no limb or faculty is deprived of it. And the great misfortune is the painful torment which—in consequence of disobedience, impurity, alienation, and separation [from God]—is set ablaze within hearts and envelops the bodies, and the whole being feels as if it is on fire and in hell. These grand manifestations cannot be demonstrated in this world because this narrow, constricted, and opaque world—which, being wrapped in the mantle of physical means—is in a defective condition and cannot bear their manifestation. Rather, this world

is beset with tests and trials, and its comfort and pain are both temporary and defective. Moreover, whatever a person experiences in this world is under the veil of physical means, from which the countenance of Master of recompense is veiled and concealed. Thus, it cannot be the Judgment Day in the true, perfect, and unconcealed sense; rather, the true, perfect and unconcealed Day of Judgment, meaning, the Day of Recompense, will be the world which will follow after the end of this world, and that will be the venue of the great manifestation of divine glory and grace. Since this worldly life is not designed to be the venue of recompense, but rather a venue of trials, all hardship or ease, comfort or pain, and sorrow or joy that is experienced by people in this world is not a conclusive indication of God Almighty's pleasure or wrath.

For instance, someone's wealth is not a conclusive indication that God Almighty is pleased with him, nor is someone's poverty or privation an indication that God Almighty is displeased with him. Rather, both of these are trials 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 are the four verities which are set out in detail in the Holy Quran.

The study of the Holy Quran will show that the Quranic verses flow like a river in the exposition of these verities. Had I dealt with these verses here at length, many a *juzw'*<sup>1</sup> of this book would have been expended by it. Considering that I shall, God-willing, soon set out all of these verses in detail at the time of presenting the arguments for [the excellences of] the Holy Quran, I have contented myself in these preliminary discussions with just the concise yet comprehensive words of *Sūrah al-Fātiḥah*.

I would now like to point out that these four verities, which are manifestly proven and self-evident, are incomparable and sublime because it is proven with conclusive arguments that, at the time of the advent of Ḥaḍrat *Khātām-ul-Anbiyā'* [the Seal of the Prophets], may peace and blessings of Allah be upon him, belief in these four verities

1. A *juzw'* comprises sixteen pages. [Publisher]

had totally disappeared from the world and there was no nation on the face of the earth that adhered to these verities in their purity without interpolation or omission. Then, when the Holy Quran was revealed, the Holy Word brought to light these lost verities out of obscurity, apprised those in error about the divine wisdom contained in them, propagated them throughout the world, and illumined the entire universe with their light.

As proof of the fact that all people were totally unaware and uninformed of these verities, suffice it to say that even today no religion, except the true faith of Islam, adheres fully and properly to these verities. Should anyone claim that such a religion exists, the onus of proof is on him. Besides this, the Quranic testimony which, having been widely spread among friend and foe, has clinched the argument against every adversary, is sufficient proof in itself. And these testimonies are found in abundance throughout the Glorious *Furqān*. Besides, no historian or other knowledgeable persons can be unaware that at the time of the advent of the Holy Prophet, may peace and blessings of Allah be upon him, the misguidance and ignorance of all people had reached its nadir; and they did not adhere to any truth in a perfect manner.

If we first take the condition of the Jews, it would be evident that they had started harbouring doubts and misgivings about the perfect *rubūbiyyat* of God Almighty and, being dissatisfied with the One Lord of all the worlds, they had invented for themselves hundreds of different lords. In other words, the worship of creatures and deities ran rampant among them, as Almighty Allah has Himself described this condition in the Holy Quran and has said:

اتَّخَذُوا أَحْبَابَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِّن دُونِ اللَّهِ<sup>1</sup>

Meaning that, the Jews have taken their priests and monks, who are created beings and not God, as their lords and the providers for their

1. *Sūrah at-Taubah*, 9:31 [Publisher]

needs. Moreover, a majority of the Jews had come to believe, like some naturalists, that the system of the world functioned by a set of regulated and fixed laws in which God Almighty did not have sovereign power and strength to intervene. In other words, both of His hands were tied and He could neither invent nor annihilate anything in contradiction with the operating law; and since the time that He had freed Himself from the creation of this universe, this mechanism was running by the inherent capacity of its components, and the Lord of all the worlds did not have control over, or involvement in, its operation. Rather, He did not have any power to manifest His *rubūbiyyat* on the basis of His pleasure or displeasure in respect of the different needs of the recipients, or to make any change or alteration by His special determination. In fact, the Jews believe that God Almighty is a corporeal being with a physical body and, as such, just like the physical world and a part of it. Their defective perception is permeated with the view that many of the things that apply to creation are equally applicable to God. Further, they do not believe that He is Holy in all respects, and their Torah, which has been interpolated and altered, contains references with diverse forms of impertinence about God Almighty. For instance, it is written in chapter 32 of Genesis that God Almighty wrestled with Ya'qūb [Jacob] through the entire night until morning, and could not overcome him. Similarly, in contravention of the truth that God Almighty is the Lord of all that exists in the universe, they have made some men into 'sons of God' and in some places women are called 'daughters of God', and at another place in the Bible it has been said, 'you all are gods'.

The fact of the matter is that the Christians had also learnt the lesson of creature-worship from these very teachings, because when the Christians found that the Bible made many men and women sons and daughters of God, and even gods, they said, 'Come, let us include our son of Mary among them so that he may not remain lower in status than the other sons.' It is from this perspective that God Almighty has stated in the Holy Quran that by describing the son of Mary as

*ibnullāb* [the son of Allah], the Christians did not do anything new; rather, they only followed in the footsteps of the earlier disbelievers and polytheists.

In short, at the time of Ḥaḍrat *Khātamul-Anbiyā'* [the Seal of the Prophets], may peace and blessings of Allah be upon him, the Jews were steeped in creature-worship and had deviated far from true beliefs, so much so that some of them shared with Hindus the belief in transmigration and some were in total denial of the Judgment [Day], and some believed that requital of good or evil was limited to this life only and did not believe in the resurrection; and there were yet others who followed the footsteps of the Greeks in holding matter and souls as eternal and self-existing, while some, like atheists, considered the soul mortal. Some believed, like the philosophers, that God Almighty is neither رب العالمين [*Rabbul-ālamīn*] nor is He the Regulator by virtue of His will.

In short, all of their thinking had become diseased like the body of a leper and they had ceased to believe in God Almighty's perfect attributes of *rubūbiyyat* [providence], *raḥmāniyyat* [graciousness], *raḥīmiyyat* [mercy], and being *Māliku-Yaumid-Dīn* [Master of the Day of Judgment]—they neither believed that these were His exclusive attributes nor that they were found in God Almighty in perfection. Rather, their beliefs were vitiated with a variety of suspicions, disbeliefs, and impurities and, having totally disfigured the teaching of the Torah, they started spreading the stench of idolatry and vice. Thus, they are the foremost of the polytheists and are their forerunners in holding God Almighty as a corporeal being with a material body and in believing His *rubūbiyyat*, *raḥmāniyyat*, *raḥīmiyyat*, and other attributes to be in abeyance, and shared by other beings.

Such was the condition of the Jews, but it is unfortunate that the Christians, in a very short period of time, made their own situation far worse. They did not uphold any of the above-mentioned verities and ascribed all of God's perfect attributes to the son of Mary. The essence of their faith is that God Almighty is not the Lord of all that

is comprised in the universe and that the Messiah is outside the scope of His *rubūbiyyat* and that the Messiah himself is the *Rabb*. According to their fallacious thinking, whatever came into existence in the universe is not, in principle, a creation and a new existence; rather, the son of Mary, in spite of coming into the world as *ḥudūth* [i.e. a nascent existence] and thus being a creation, was [according to them] not a creation, but he was equal to God; nay rather, God Himself! His bizarre being has this oddity about him that although he is *ḥādith* [a nascent creation], yet he is eternal; and in spite of his own confession that he is subordinate to the Being of Necessary Existence and is His subject, he himself is of necessary self-existence, is absolutely independent, and not subject to anyone else. By his own admission, he is humble and powerless, yet according to the baseless assertion of the Christians, he is the Omnipotent and is not powerless. Again, according to his admission, he has no knowledge whatsoever of matters relating to the unseen, so much so that he does not even know when the Day of Judgment will come, and yet according to the fanciful belief of the Christians, he has full knowledge of the unseen. Though according to his own admission, and the testimony of the scriptures of the Prophets, he is a humble servant [of God], yet he is God in the eyes of the Christians, and in spite of his own confession that he is not good and sinless, according to the Christians, he is good and sinless.

In short, the Christians are a strange people indeed. They adhere to two contradictory beliefs and consider such contradiction permissible. Even though their doctrine exposes the Messiah to the charge of being a liar, they do not abandon their belief. They set up a lowly, humble, and unassuming servant as رب الغلمين [*Rabbul-‘ālamīn*], yet permit [their conceived] رب الغلمين [*Rabbul-‘ālamīn*] to undergo every type of humiliation and death, pain and suffering, incarnation and transmigration, change and alteration, and nascent creation and birth. These ignorant ones have made even God a plaything.

The Christians, however, are not alone in that respect. Many a humble person was deified before their time. Some say Ram Chandra

is God, while another says, 'No, Krishna's divinity is more powerful than that of his [Ram].' In the same way, some have installed Buddha as God while others have installed yet others as God. In like manner these simpletons of the Latter Days, following in the footsteps of the earlier polytheists, proclaimed the son of Mary to be God and the son of God. In short, the Christians do not believe the True God to be رب العالمين [*Rabbul-'ālamīn*], رحمن [*Raḥmān*], or رحيم [*Raḥīm*], nor do they believe that recompense [on the Day of Judgment] is in His hands. In fact, according to them the heavens and earth are devoid of the presence of the True God and that the son of Mary is all in all. He alone is the *Rabb*, he alone is رحمن [*Raḥmān*], he alone is رحيم [*Raḥīm*], and he alone is ملك يوم الدين [*Māliku-Yaumid-Dīn*].

Similarly, common Hindus and Āryas have also deviated from the truths expounded above. As for the Āryas, they do not accept God Almighty as the Creator and do not believe Him to be the *Rabb* of their souls, and those from among them who are idol-worshippers do not believe that the attribute of *rubūbiyyat* [providence] belongs exclusively to رب العالمين [*Rabbul-'ālamīn*] and they believe their 330 million deities are partners of God Almighty in the enterprises of His *rubūbiyyat* and they beg favours from them.

Both of these sects also deny the *raḥmāniyyat* of God Almighty and, in accordance with their Vedas, maintain that the attribute of *raḥmāniyyat* is not at all found in God Almighty, and that whatever God has made for the people of this world had to be made by Him in consequence of the good deeds of the people; otherwise, Parmeshwar of his own volition can do nothing good for anyone, nor did He ever.

Likewise, they do not consider that God Almighty is رحيم [*Raḥīm*] in the perfect sense, because they believe that regardless of how sincerely a sinner repents and whatever long years he spends in humble and earnest supplication and righteous action, God will not forgive the sins he has committed until he has atoned for them by going through hundreds of thousand of births. Once a person commits a sin, he cannot avail himself of the benefit of repentance, worship, fear of God,



love of God, or of any virtuous acts. In other words, he is as good as dead, though yet alive, and is utterly deprived of God's *rahīmiyyat*.

In the same way, these people do not truly believe in the Day of Recompense, by virtue of which God Almighty is called ملك يوم الدين [Māliku-Yaumid-Dīn]. They deny the attainment of perfect good fortune and the utmost misfortune, which are determined by the above-mentioned ways, following which man achieves his greatest bliss or [not following which] he suffers the greatest misfortune they consider final salvation as imaginary or delusory and, in fact, they do not even believe in eternal salvation. They allege that man can never have peace, neither here nor there. Moreover, in their false notion, this world is a place of absolute recompense just like the Hereafter; one who is given great wealth in this world is so rewarded for the good deeds he had done in a preceding life and is entitled to spend this wealth in seeking satisfaction of the desires of his *naḥs-e-ammārah* [the self that incites to evil] in this very world.

It is obvious that the granting of wealth by God Almighty, in this very world, to someone who would truly consider it to be a reward for his deeds in a previous life, which he is entitled to spend as he pleases on eating, drinking, and in pursuing every kind of pleasure, is so inappropriate that it is blasphemy to attribute it to God Almighty. For, it would imply that the Parmeshwar of the Hindus deliberately incites people to immorality and vice and, before their souls are cleansed, opens the wide doors of self-indulgence and rewards them for the good deeds done by them in their previous lives with means of enjoyment in their later life so that in total obedience to their *naḥs-e-ammārah*, they may once more go down to the nether regions.

It is obvious that anyone labouring under the impression that all of the wealth, property, prestige, and authority that he enjoys represent the rewards of his earlier deeds, would incline towards following his evil-inciting self to the extreme. However, if he were to realize that this world is *Dārul-Ibtālā'* [the Abode of Trial] and not *Dārul-Jazā'* [the Abode of Recompense], and that whatever he has been granted is by



way of test and trial so that it may be proven how he uses it, and that there is nothing that is his property or his right, he would, as a result of this realization, seek his salvation through investing it in virtuous undertakings and would, at the same time, be extremely grateful. For, only he can be grateful with sincerity of heart and love who realizes that whatever he has is pure bounty without any merit on his part. In short, according to the Āryas, God Almighty is neither رب العالمين [*Rabbul-‘ālamīn*—Lord of all the worlds], nor رحمن [*Rahmān*—Gracious], nor رحيم [*Rahīm*—Merciful], nor has He the power to grant eternal, everlasting, and complete recompense.

Now I propose to examine the views of the Brahmū Samājists about the above-mentioned points of divine wisdom—namely, whether or not they fully subscribe to the above-mentioned four verities. So, let it be clear that the Brahmū Samājists do not base themselves firmly on them; indeed, they are not at all aware of the full significance of these four lofty points of wisdom. First, the concept of God’s being رب العالمين [*Rabbul-‘ālamīn*], which denotes perfect *rubūbiyyat* [providence], is still obscure to the understanding and intelligence of the Brahmū Samājists. They believe that divine *rubūbiyyat* does not extend beyond God’s creation of this entire universe with all of its forces and capacities at a particular time, but since then all of those forces and capacities have been independently performing their functions and God Almighty has no power to intervene or to bring about changes and alterations therein.

In their false notion, the firm and permanent basis of the laws of nature has rendered the All-Powerful redundant and idle, with no way left for Him to intervene. He no longer remembers any way of restraining, for example, the heating properties of a hot object or the coldness of a frigid object, or to stop the manifestation of the burning quality of fire; and even if He remembers any such strategy, His knowledge in this regard is confined to the limits of human knowledge and nothing more. In other words, that which man has discovered, in a limited and restricted manner, about the properties and nature of the universe and

which has come within the purview of human experience defines the limits of God's powers, and His absolute might and universal providence cannot accomplish anything beyond those limits. That is to say, God's powers and wisdom are only those that have been discovered so far by man. It is obvious that such a belief is a total negation of the concept of His universal providence and omnipotence. For, perfect *rubūbiyyat* and perfect omnipotence are as unlimited as His own Being and cannot be confined within the limits of any human law or regulation.

نہیں محصور ہرگز راستہ قدرت نمائی کا      خدا کی قدرتوں کا حصہ دعویٰ ہے خدائی کا

*The path of the manifestation of the divine power is not limited;*

*To restrain God's powers is tantamount to a claim to Divinity itself!*

It should be known that a phenomenon which is unlimited and unrestrained cannot possibly fall within the scope of any law, because an object which is confined from beginning to end within a system of known and understandable laws, and not a single aspect of it is beyond their sphere, and which is neither unknown nor unfathomable, is a limited object. If, therefore, the perfect omnipotence and universal *rubūbiyyat* of God Almighty were conceived to be within the scope of limited and restricted laws, then that which has been accepted as being unlimited, would necessarily be deemed limited. It is a grave error of the Brahmū Samājists that they want to squeeze the unlimited powers and *rubūbiyyat* of God Almighty into the compass of their narrow and limited experiences, and do not understand that matters which fall within the purview of an established and fixed law, must necessarily be limited in their scope, while the wisdom and powers possessed by the Limitless Being must, by their very nature, be unlimited.

Can any sensible person claim that the Being of Absolute Power knows only one particular method of creation and has no idea beyond that? Are His infinite powers to be measured by the yardstick of human conjecture, or can His mighty and unlimited wisdom remain incapable of exerting its authority and control over the universe at any time?

Undoubtedly, His mighty hand has control over every particle, and the existence and survival of any creation is not because of its own necessary existence but depends entirely on His support and protection. There are endless fields of divine powers in the exercise of His omnipotence—there being no internal limit nor external boundary.

Just as it is possible that God Almighty may create external agents to mitigate the intensity of a flaming fire, it is also possible that God Almighty might create agents within its own body to nullify its property of combustion, for there is nothing impossible for His limitless wisdom and powers.

Having agreed that His wisdom and powers are limitless, it is also incumbent upon us to accept that it is impossible and absurd for us to obtain knowledge of all of His wisdom and powers. We cannot, therefore, devise a law for His limitless wisdom and powers, and we cannot measure an object the boundaries of which are beyond our knowledge. We are an extremely limited and tiny sphere of the world of the sons of Ādam [Adam] and we lack full knowledge of even this sphere. Given this, it would be our meanness and foolishness to seek to estimate, with this insignificant measure, the endless wisdom and powers of God Almighty.

In short, Brahmū Samājists deny the complete *rubūbiyyat* and perfect omnipotence of God Almighty which nourishes the existence and survival of every particle at all times and at every moment, and whose deeply profound methods of control are beyond any measure or count. Besides, the Brahmū Samājists do not regard the divine *rubūbiyyat* to be ultimate and perfect even in the spiritual realm, and they consider God Almighty to be helpless and feeble to reveal His luminous and unequivocal Word for the guidance of people by virtue of His perfect *rubūbiyyat*.

Similarly, they do not believe completely in the *rahmāniyyat* of God Almighty. For, perfect *rahmāniyyat* is that just as God Almighty brought into being through His unique might all of the means necessary for the development and sustenance of our physical bodies, and

fashioned through His power hundreds of things like the sun, moon, air, and clouds for the transient comfort of this life; similarly, for the spiritual perfection and training and for the comfort of that life in which the misfortune and good fortune are eternal and everlasting, He should have sent the spiritual light that is His own pure and luminous Word, for the good end of the world. Moreover, He should have Himself bestowed upon eager souls all of the knowledge they required, thus delivering them from all doubts and misgivings that can cause their destruction. But the Brahmū Samājists do not accept this perfect *rahmāniyyat*. They imagine that although God provided every kind of help to fill the stomach of man and spared nothing to support it, He could not provide any help with the spiritual sustenance. In other words, God deliberately deprived man of spiritual sustenance, which is the true and real sustenance, and did not provide strong, powerful, and effective means for that purpose as He has created for physical sustenance. Rather, He left man to the mercy of his own defective intellect without providing a perfect light from Himself to aid human intellect, which would have illumined the clouded vision of that intellect, thus enabling it to adopt the right path and to safeguard itself against the fatal dangers of errors and omissions.

Similarly, they [Brahmū Samājists] do not have complete faith in the *rahīmiyyat* of God Almighty either. For, perfect *rahīmiyyat* is that God Almighty may fill to the brim the eager souls with clear and unveiled insights according to their natural zeal, wholehearted sincerity, and earnest efforts, and to open wide to them the heavenly gates corresponding to the opening of their hearts, and to give them water as their thirst for it increases until they are fully satiated with the sweet elixir of perfect certainty and may be completely saved from the death of doubts and suspicion.

The Brahmū Samājists reject this truth. According to them, man is so unlucky that no matter how much he yearns for union with the True Beloved, even with a river [of tears] flowing from his eyes, and even if he reduces himself to dust in his effort to meet that Precious Friend, he

will never find Him. They believe that God is so hard-hearted that He shows no mercy to His seekers and offers no tranquillity through His special Signs to those who search for Him and does not heal the afflicted ones through His loving manifestations. Rather, He leaves them wandering in their own ideas and does not grant them any insight other than letting them indulge in their own conjectures and, having wasted their lives in these conjectures, die in their own state of darkness.

But is it true that the Benevolent God is so hard-hearted, cruel, and miserly, or that He is so weak and powerless that He leaves His seekers dazed and confused, and keeps His door shut for those who knock and does not have compassion on the weak condition of those who run towards Him with utmost sincerity, and refuses to hold their hand, letting those sincere seekers fall into the pit, and does not move forward a few paces by way of compassion, and does not cut short the long tale of their hardships through His special manifestation? *سُبْحٰنَهُ وَ تَعَالٰى عَمَّا يَصِفُوْنَ*? [Holy is He and far above that which they allege].

Similarly, the Brahmū Samājists are unaware of the attribute of God Almighty known as *ملك يوم الدين* [*Māliku-Yaumid-Dīn*]. For, the truth of being the Master of the Day of Recompense is that the perfect mastership of God Almighty, which depends on sublime manifestations, should make itself apparent and should then render to men their dues in the fullest measure, conforming to the dignity of His perfect mastership. That is, first, the evidence of the total sovereignty of that True Master should be at such a degree of perfect manifestation that all normal intermediary means should be totally removed and the interference of Person X and Person Y be completely eliminated and the presence of the One Supreme Master should be perceived clearly. When this perfect Divine cognizance has shown its splendour, the recompense should follow in its fullest measure. In other words, it should be perfect both in its appearance and its nature.

As to its appearance [it should be perfect], in a manner that every recipient should know and be certain, immediately upon the award of the recompense, that it is indeed the recompense of his deeds and

should also be certain that the Executor of the recompense is, in truth, the Benevolent One who is رب الغلمين [*Rabbul-‘ālamīn*], and none other. In both of these respects there should be such certainty as to leave no room for doubt. As to its nature, it should be so complete that it should encompass, like a circle, the heart and soul, the exterior and interior, the body and life, and every spiritual and bodily faculty and should be everlasting, imperishable, and endless, so that one who had excelled in virtues may attain his supreme good fortune, which is the ultimate point of all good fortunes, and one who has excelled in vices may attain his great misfortune, which is the lowest point of all misfortunes, so that each group may attain to the highest degree of recompense that is possible for it. That is, it should attain to a complete and lasting recompense, which cannot manifest itself in this transient and deteriorating world, the pains and pleasures of which end with death. Rather, for its fullest manifestation the True Sovereign has, in order to manifest His complete compassion and His great wrath—in other words, in order to demonstrate the full splendour of His attributes of grace and glory—assigned another world which is eternal and imperishable, so that God Almighty’s attribute of recompense which cannot be fully manifested in this limited and mortal world, should be manifested in that eternal and vast world, and that through these perfect and complete manifestations man may achieve the highest level of perfect observation that is possible within the limits of human capabilities.

Since, based on rationality, the highest degree of recompense depends only upon the fact that the award being granted should encompass the exterior and interior, the body and life of man, fully and completely, perpetually and compulsorily. Moreover, the highest degree of faith in the existence of the True Sovereign is contingent upon His manifest appearance after total annihilation of all intervening means. This sublime truth which comprises the utmost limit of insight and utmost reward will be realized only when all of the above-mentioned matters, which reason endorses as its characteristics, have been established. For, according to reason, the highest degree of insight is not

possible unless the beauty of the True Sovereign is observed with true certainty. In other words, the manifestation and appearance should be so complete beyond which no further increase can be imagined. By the same token, according to reason, perfect recompense is not possible unless both the body and the soul are granted the reward or seized with punishment just as they were together in their obedience or disobedience and rebellion during the worldly life, and the heaving ocean of the consummate recompense should encircle and encompass the exterior and the interior equally by its full enclosure.

However, the Brahmū Samājists reject this verity as well. In fact, they do not even accept the possibility of this ultimate reality, and according to their conception, man is not destined to attain the loftiest insight or to receive consummate recompense. In their view, recompense is a fanciful idea which has no more foundation than baseless imagination, and, in fact, no reward and no punishment will be meted out to man by God Almighty. Rather, only self-conceived ideas will assume the shape of prosperity or misfortune, and there will be no external or internal matter that will descend on good persons as bliss or on evil persons as chastisement by the special determination of God Almighty. Thus, it is not their faith that God is the Master in the matter of recompense and that He alone would, by His special will, favour His virtuous servants with prosperity and perpetual delight—the perfect delight which the fortunate ones will enjoy not only internally but also experience in an observable and palpable shape and not a single human faculty whether external or internal, shall be deprived of the pleasure, according to its condition, and the body and the soul shall both participate in the comfort or torment, as the case may be, of the Hereafter.

In short, the doctrine of the Brahmū Samājists is altogether contrary to this verity and negates its full import. Because of their lack of spiritual insight, they go so far as to consider objectionable the physical means of attaining salvation in the Hereafter, as detailed in the Holy *Qurān*, as necessary in reference to the physical faculties for the consummation of the sublime good fortune. Likewise, they object to



the physical means of punishment in the Hereafter that will be meted out, as appropriate for the physical faculties, for the consummation of the ultimate misfortune mentioned in the Glorious *Furqān*. Woe upon such an intellect that considers an obvious and perfect verity as a defect! Alas! Why do these people not understand that the only way to achieve the sublime bliss or be subjected to the greatest misfortune is that God Almighty, with His special attention, may confer the matter of recompense in full measure. And conferring it in full measure means that the recompense should take full possession, both internally and externally, and that no external or internal capacity should be left that has not partaken its due share of this recompense. This is the highest degree of the great recompense which, in other words, has been called Heaven and Hell in the Glorious *Furqān*; and [He] has stated, in His perfect and illumined Book, that Heaven and Hell comprise both spiritual and physical types of perfect recompense and [He] has dealt with both kinds in detail in the blessed Book, and has fully elaborated the reality of the sublime bliss and the great misfortune. But as I have just stated the Brahmū Samājists are totally lacking any awareness of this great verity or of the other above-mentioned verities.

The sixth verity set forth in *Sūrah al-Fātiḥah* is, <sup>1</sup>إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ, the meaning of which is that, O Possessor of perfect attributes and Source of the four graces, we worship You alone and in the performance of worship and, in other needs and requirements as well, we seek Your help alone. That is to say, You alone are the One truly worthy of worship for us and in order to reach You we choose no other deity as our medium; we attach no value to any man, or any idol, or our intellect and knowledge; and in everything we implore help from Your Omnipotent Being.

This verity is also hidden from the eyes of our opponents. It is obvious that the idolaters worship a variety of objects other than the One Almighty God, and the Āryah Samājists, believing their own spiritual

1. *Sūrah al-Fātiḥah*, 1:5 [Publisher]



capabilities are uncreated, seek salvation through their power. The Brahmū Samājists, turning their faces away from the light of [Divine] Revelation, consider their intellect as their goddess which, in their false presumption, has the absolute power to lead them to God and encompasses all divine mysteries, and has control over them. Therefore, instead of worshipping God and seeking help from Him, these people address it [i.e. their intellect] with, اِيَّاكَ نَسْتَعِينُ [Iyyāka nasta'in—'You alone do we implore for help'], and they are steeped in a hidden form of *shirk* [idolatry]. When they are advised to the contrary, they retort that intellect is among the divine gifts which has been bestowed so that man may use it for his livelihood and other enterprises, and that making use of a divine gift cannot be considered *shirk*.

So let it be known that this is their mistake. It has been repeatedly explained that the intellect cannot be the means of attaining the lofty objectives of perfect certainty and true insights, upon which our salvation depends. It can, however, understand the truth and reality of those insights after they have been attained. Nevertheless, that clear and perfect realization is attainable only through the pure and clear light which is present in the Being of God Almighty; and the murky and feeble light, which pertains to the human intellect is helpless here. The element of *shirk* arises when the Brahmū Samājists, turning their backs on the bright Word of God, upon which the true and perfect realization depends, make their imperfect intellect their sole guide and the foundation of their affairs. So, their diseased minds suffer from the delusion that their own intellect will lead them to the lofty goal to which divine powers and divine manifestations can lead. Now obviously, what would be greater *shirk* than considering their own intellectual capabilities to be equal to divine power or even better? So observe, is the fact not true that instead of imploring God with the prayer, اِيَّاكَ نَسْتَعِينُ [Iyyāka nasta'in—'You alone do we implore for help'], they address it to their own intellect?

There is no need to even mention the state of the Christians. It is well known that, instead of devoting themselves to the whole-hearted

worship of God Almighty, the Christians occupy themselves with the worship of Masīḥ [the Messiah], and instead of seeking the help of God in their affairs, they continuously seek it from Masīḥ. Their tongues are constantly uttering, رَبَّنَا الْمَسِيحُ رَبَّنَا الْمَسِيحُ [*Rabbunal-Masīḥ, Rabbunal-Masīḥ*—‘Our Lord is the Messiah, our Lord is the Messiah’]. Therefore, these people are deprived of acting upon the teachings inherent in the prayer, إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ<sup>1</sup> [*Iyyāka na‘budu wa iyyāka nasta‘īn*] and are thus rejected from the threshold of the Divine.

The seventh verity comprised in *Sūrah al-Fātiḥah* is<sup>2</sup> إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ [*Ihdinaṣ-ṣirāṭal-mustaqīm*], which means, ‘Guide us to that path—and make us steadfast and upright in following that path—which is straight and which has no perversity of any kind.’ The elaboration of this verity is that the only true prayer of man is to seek the straight path leading to God. For, to attain any objective, it is the natural law that those means should be acquired through which the goal is achieved. This is the natural rule that God has laid down in respect of achieving every objective: The means that are necessary for securing it should be attained and the ways by which the goal can be achieved should be adopted.

When man treads upon the straight path steadily and follows the paths that are necessary for achieving the objective, the objective is achieved automatically. But it can never happen that if the ways of leading to the objective are abandoned, it should be achieved. On the contrary, it is the eternal law that there is a fixed way for achieving every goal and until one adopts that fixed way, he cannot achieve that objective. Therefore, the object that must be sought through diligence, effort, prayer, and humility is صِرَاطَ مُسْتَقِيمٍ [*ṣirāṭ-e-mustaqīm*—the straight path].

He who does not strive to attain صِرَاطَ مُسْتَقِيمٍ [*ṣirāṭ-e-mustaqīm*], and attaches no value to it, is a misguided person in the sight of God. If he were to beg God for Paradise and the comforts of the Hereafter, Divine

1. *Sūrah al-Fātiḥah*, 1:5 [Publisher]

2. *Sūrah al-Fātiḥah*, 1:6 [Publisher]

Wisdom would respond to him, 'O ignorant one! Seek first صراط مستقيم [sirāt-e-mustaqīm], and then all of this will be given to you easily.' Hence, the primary prayer which the seeker after truth urgently needs is the prayer to seek the attainment of صراط مستقيم [sirāt-e-mustaqīm].

Obviously, our opponents are bereft of adopting this verity as well. As for the Christians, they only ask for their daily bread in every prayer. Even if they come to church after eating to their fill, they still ask for bread, pretending to be hungry. In other words, their prime objective is bread, and nothing else. The Āryah Samājists and their idolatrous brothers recite various Vedic prayers to escape the cycle of life and death through reincarnation which is inevitable according to their false notions, but they do not pray to God for the straight path. Besides, Almighty Allah has used the plural in this verse, indicating thereby that not a single person is forbidden from seeking guidance and receiving divine bounties. But according to the doctrines of the Āryah Samājists it is not permissible for a sinner to seek after guidance; God will definitely punish him, and it is equal for him whether he be guided or not.

The Brahmū Samājists do not have much of a belief in prayer; they constantly dwell in the pride of their intellect. They also maintain that it is not necessary to have a particular prayer for obedience and worship, and man is free to pray as he pleases. This, however, proves their sheer ignorance. It is obvious that although one is beset with a multitude of minor needs, the primary need one should be concerned with day and night, and at every moment, is only that one should seek deliverance from the various veils of darkness and reach the perfect cognizance of the Divine, so that not a trace of any kind of blindness, inner sightlessness, disinterest, or disloyalty should be left, and that one should recognize God fully and, being filled with His pure love, should attain the stage of union with the Divine, upon which depends one's perfect bliss.

This is the prayer that man needs most and upon which depends his entire good fortune. In order to achieve it, the straight path is that

he should supplicate, <sup>1</sup> اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ [Ihdinaṣ-ṣirāṭal-mustaqīm— ‘Guide us along the straight path’]. For, this is the only means open to man to attain every goal; namely, that he should tread steadfastly along the paths that lead to that goal, and adopt only the way that takes him straight to the desired objective and abandon untrustworthy paths. It is obvious that God has appointed in His law of nature only one path which may be called the straight path. Unless that path is fully adopted, it is not possible that the desired objective can be achieved. As all of God’s laws have been fixed and determined since the beginning, so is there a special way, straight and direct, that has been appointed for attaining salvation and good fortune in the Hereafter. Therefore, the steadfastness in prayer consists of begging from God for the same straight path.

The eighth, ninth, and tenth verities that are mentioned in *Sūrah al-Fātiḥah* are, <sup>2</sup> صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ. Meaning that, guide us along the path of those devotees who followed such paths through which they were bestowed Your favours and safeguard us against the ways of those who, out of indifference, did not try to follow the right path and were, therefore, deprived of Your support and remained misguided.

These are the three verities. Their detail is that the children of Ādam fall into three categories in respect of their sayings, activities, conduct, and motives. Some seek God with a sincere heart and turn to God with sincerity and humility. Then God also seeks them and turns towards them with mercy and favours. This state is called *in‘ām-e-ilāhī* [divine favours], which is conveyed in this blessed verse, as He has stated: <sup>3</sup> صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ. Meaning that, these people follow such a pure and straight path that qualifies them for the grace of divine mercy, and since there remains no barrier between them and God and they

1. *Sūrah al-Fātiḥah*, 1:5 [Publisher]

2. *Sūrah al-Fātiḥah*, 1:7 [Publisher]

3. *Sūrah al-Fātiḥah*, 1:7 [Publisher]

are juxtaposed directly to divine mercy with the result that the light of divine grace descends upon them.

The second category of people are those who deliberately adopt the way of opposition and, like enemies, turn their faces away from God. Then God also turns His face away from them and does not turn to them with mercy, the reason being that the hostility, disgust, anger, wrath, and displeasure embedded within their hearts against God become a barrier between them and God. This state is called *ghaḍab-e-ilāhī* [divine wrath]. God Almighty refers to it in the words <sup>1</sup>عَذِيبِ الْغَضُوبِ عَلَيْهِمْ [‘Not of those who incurred Your wrath’].

The third category of people are those who are indifferent towards God and do not seek Him with eagerness and effort. God, too, disregards them and does not lead them to His way; for, they themselves are slack in seeking the path and do not make themselves worthy of that grace that has been appointed in the eternal law of God for those who strive and work hard. This state is called *idllāl-e-ilāhī* [divine misguidance], meaning that God adjudges them to be misguided as they did not seek the ways of guidance through effort and hard work and, therefore, God, in accordance with His eternal law, did not grant them guidance and deprived them of His support. This indication is pointed out where He says: وَلَا الظَّالِمِينَ [‘Nor of those who have gone astray’].

The summary and gist of these three verities is that just as man has three states [of relationship] with God, so does God treat them differently, in accordance with each state. As for those who are pleased with Him and seek Him with true love of heart and sincerity, God is also pleased with them and sheds the light of His pleasure upon them. Those people who turn away from Him and deliberately choose to oppose Him, God also treats them like opponents, and those who are slack and neglectful in seeking Him, God is also indifferent towards them and leaves them in misguidance.

In short, as man observes his face in a mirror and beholds it as it

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1. *Sūrah al-Fātiḥah*, 1:7 [Publisher]

really is, similarly, the One True God, who is free and pure of every kind of impurity, loves those who love Him, is angry with those who are angry with Him, disregards those who disregard Him, withholds Himself from those who keep away from Him, inclines towards those who incline towards Him, likes those who like Him, and hates those who hate Him. Just as a mirror portrays the very expressions you portray in front of it, so does God adopt the same attitude that people adopt towards Him. The garments a person chooses for himself are the very seeds of the harvest he reaps.

When a person purifies his heart of all barriers, impurities, and defilement, and the expanse of his breast is emptied of all worthless matters and has nothing in it except Allah, he is like a person who opens the door of his home, which faces the sun, and the sunlight pours into his home. But when a person himself adopts untruthfulness, falsehood, and different kinds of defilement, and discards God by deeming Him unworthy, he is like one who dislikes light and has such an aversion towards it that he shuts all of the doors of his house lest the rays of the sun should find their way into his house from any direction. And when—because of personal desires, consideration of honour, prestige, or for the sake of following other people—a person becomes involved in various kinds of errors and filth, and makes no toil and effort to cleanse himself of these defilements on account of indolence, negligence, and carelessness, his case is like that of someone who finds the doors of his house closed and finds his entire house plunged into darkness, but makes no effort to open the doors and just sits idle, and says within his heart, ‘Why should I get up and bother about it?’

These three descriptions illustrate the three conditions of man that are the product of his own activity or inactivity. Of these, as explained before, the first is called the state of *in‘ām-e-ilāhī* [divine favour], the second state is called *ghadāb-e-ilāhī* [divine wrath], and the third condition is called *idllāl-e-ilāhī* [divine misguidance]. Our opponents are also unaware of these three verities. For, the Brahmū Samājists have no idea at all of the verity that makes God Almighty treat the rebellious

and the indignant wrathfully. In fact, one of the Brahmū Samājists has recently published a pamphlet on the subject, in which the writer raises the objection against Divine Books as to why the attribute of retribution has been ascribed to God Almighty. [He asks,] Does God get irritated by our shortcomings? Now, it is obvious that if the writer knew anything of this verity, he would not have unnecessarily wasted his time in composing such a pamphlet, which exposes his ignorance to everyone. In spite of his claim to be wise, he has failed to realize that God's wrath is but a reflection of man's own attitude. When someone becomes distant from God on account of some opposing evil and turns his face away from God, can he still remain worthy of possessing the same favours of mercy that the true lovers and the truthful receive? Indeed not! On the contrary, the eternal law of God which has existed since time immemorial and which the righteous and truthful have been experiencing throughout—and still continue to witness it through true experiences—is this very same law that the one who, emerging from dark veils and turning his soul straight towards God Almighty, prostrates at the threshold of God Almighty, becomes the recipient of the favours of the special mercy of the Divine. And the one who adopts some other way contrary to this, inevitably experiences the wrath of God which is against [divine] mercy.

The true reality of [divine] wrath is that when a person deviates from the right path, which according to the divine law is the path of receiving the grace of divine mercy, he deprives himself of the favours of [divine] mercy. This condition of deprivation is called *ghaḍab-e-ilāhī* [divine wrath]. Since man's life, comfort, and tranquillity are due to the grace of God alone, those who discard the way to the favours of mercy are afflicted with sufferings of different kinds in this life or in the Hereafter, for the simple reason that one who does not enjoy divine mercy inevitably draws upon himself different types of spiritual and physical afflictions. Since it is part of the divine law that special grace is bestowed upon only those who adopt the path of attaining mercy—that is, prayer and *Tauḥīd* [Oneness of God]—therefore, those who

disregard that path are afflicted with various kinds of calamities. Allah the Exalted has indicated this in:

قُلْ مَا يَعْزُبُ عَنْكُمْ رَبِّي لَوْلَا دَعَاؤُهُ<sup>1</sup>

Meaning that, tell them, ‘What would my God care for you if you do not pray nor wish to seek His favours?’

وَإِنَّ اللَّهَ عَنِّي عَنِ الْعَالَمِينَ<sup>2</sup>

God has no need at all for anyone’s life or existence; He is Absolutely Independent.

The Āryah Samājists, and Christians too, are unaware of the first and third of these three verities. Some among them raise the objection as to why God Almighty does not guide all people, while some others object as to why God has the quality of *idlāl* [misguiding others]. Those who raise such objections concerning the guidance of God Almighty do not realize that divine guidance is accorded only to those who strive to find guidance and tread the paths which need to be followed to achieve the favours of mercy. And those who object to *idlāl-e-ilāhī* [divine misguidance] do not reflect that, in conformity with His eternal law, God Almighty treats everyone according to his own condition. Since the beginning, His law for such people, who stop striving towards Him because of indolence and carelessness is that they are deprived of His support, and He shows His path only to those who strive for these paths sincerely and earnestly. How can it be possible that one who is lazy due to his negligence should be blessed with divine favours in the same way as one who searches for Him with all wisdom, strength, and sincerity? Allah the Almighty refers to the same at another place in the words:

1. *Sūrah al-Furqān*, 25:78 [Publisher]

2. *Sūrah Āl-e-Imrān*, 3:98 [Publisher]



وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَهُمْ صُبُلَنَا<sup>1</sup>

Meaning that, as for those who strive in Our way—We shall surely guide them in Our ways.

It must be noted how lofty and unparalleled the ten verities mentioned in *Sūrah al-Fātiḥah* are, which all of our opponents have failed to discover. It should further be noted how God Almighty has comprehended them in the most concise text with such brevity and beauty. And it should also be noted that, in addition to these verities set out with such consummate brevity, there are other verities with which this blessed *sūrah* is embedded. If I were to give an exposition of all these verities, this composition would turn into a voluminous work.

Only a few of these beauties are set out here as a sample. The first beauty is that God Almighty has taught such an excellent way of prayer in *Sūrah al-Fātiḥah* that a better way is not possible, and which comprises all of the matters necessary for inspiring heartfelt eagerness in prayer. To elaborate, it is necessary for the acceptance of prayer that there should be zeal in it. For, the prayer that lacks zeal is mere chatter and is not a true prayer. It is obvious that developing zeal in prayer at all times is not possible for every person. Rather, it is extremely necessary that at the time of prayer the matters that inspire zeal should be present in the mind of the supplicant. It should be clear to every sensible person that heartfelt zeal is inspired by only two things. First, that the worshipper contemplates God as Perfect, Powerful, and the Possessor of all perfect attributes, and to consider His mercies and benevolences as essential from beginning to end for his own existence and preservation, and to consider Him as the Fountainhead of all grace; second, to consider himself and all his fellow human beings weak, poor, and dependent upon God's help. These are the only two things which create zeal in prayers, and are the perfect means of inspiring zeal. The reason is that zeal is inspired only when the supplicant finds himself altogether

1. *Sūrah al-Ankabūt*, 29:70 [Publisher]

weak, powerless, and dependent upon divine help, and he believes with utmost certainty about God that He is, in the highest degree, All-Powerful, ربّ العالمين [*Rabbul-‘ālamīn*], رحمن [*Raḥmān*], رحيم [*Raḥīm*], and Master of the affairs of recompense, and that all human needs can only be fulfilled by Him. Thus, in the very beginning of *Sūrah al-Fātiḥah*, it has been stated concerning Allah the Almighty that He is the only Being who is worthy of all perfect praises and comprises all excellences and He is the only Being who is the Lord of all the worlds and is the Source of all mercies and the Bestower of the reward to everyone for their actions. By setting out these attributes, Almighty Allah has proclaimed that all power is in His hand alone and that all grace proceeds from Him. He has proclaimed His greatness to the degree that He is the Judge of all affairs in this world and the Hereafter, and that He is the Cause of all causes and that He is the Source of all grace. He has also indicated in this that without Him and His mercy, the life, comfort, and ease of an animate is not possible. Then He taught humility to the supplicant and said: <sup>1</sup> إِيَّاكَ نُعْبُدُ وَإِيَّاكَ نَسْتَعِينُ [*Iyyāka na‘budu wa iyyāka nasta‘īn*]. This means: O Source of all bounties! We worship You alone, and implore You alone for help. That is, we are helpless and can achieve nothing on our own unless we are bestowed ability and support by You.

Thus, God Almighty has set forth two motivators that inspire zeal in prayer: One, His greatness and His all-embracing mercy and, the other, the humility and unworthiness of human beings. Now it should be known that these are the very two motivators that must absolutely be kept in mind by supplicants at the time of prayer. Thus, those who have some experience with the zeal for prayer know very well that without these two motivators there can be no prayer and without them the flames of the fire of divine love do not arise in prayer. It is obvious that a person who does not keep in mind the greatness, mercy, and perfect power of God cannot by any means turn to God, and that the soul of

1. *Sūrah al-Fātiḥah*, 1:5 [Publisher]

a person who does not acknowledge his own humbleness, helplessness, and destitution, cannot incline towards the Benevolent Master.

In short, this is a verity whose understanding does not call for any deep philosophy. Rather, when the greatness of God and one's own humility and helplessness are truly imprinted upon the heart, this special condition itself makes a man understand that it is the means of offering true prayer. True worshippers know very well that, in reality, contemplation of these very two aspects is essential for prayers: First, the conception that Almighty God has the power to foster, develop, and bestow mercy and reward, and that these perfect attributes of His are always in operation, and secondly, the conception that man can achieve nothing without the help and support of the Divine. Without a doubt, both of these conceptions, when established in the heart at the time of prayer, work such a sudden change in the condition of the worshipper that, having been moved, an arrogant one falls to the ground weeping, and tears start running from the eyes of a haughty and hard-hearted one. This is the mechanism that puts life in a deadly heedless person. Every heart is drawn towards prayer through the conception of these two facts.

In short, this is the spiritual means through which the soul of a person turns towards God and observes its own weakness and dependence upon God's help. Through it, a person is transported to such a world of self-negation that no sign of his own opaque existence remains therein and only the glory of the Great Being shines forth and that very Being appears as the All-Merciful, the Support of every being, the Remedy of every ailment, and the Source of every grace. At last, a condition of *fanā fillāh* [self-annihilation into Allah] manifests itself in consequence of which a person is left with no inclination towards created objects, his own self, or his own designs, and is totally lost in the love of God. Through the manifestation of that True Being, one's own being and the being of all other created objects become non-existent. God has named this condition as صراط مستقيم [*ṣirāt-e-mustaqīm*] and to seek which, God

has instructed His servants to supplicate and has said, <sup>1</sup> اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ, meaning that, bestow upon us that path of *fanā* [total annihilation of one's ego for the sake of God] and of Oneness of God and love of God which has been pointed out in the above-mentioned verses, and cut us asunder altogether from everything besides You.

In short, God Almighty has bestowed such true means upon man for creating zeal in prayer, which create such a heartfelt fervour in the supplicant that he is transported from the world of self-conceit to the world of self-negation and nothingness. It should be borne in mind that *Sūrah al-Fātiḥah* is not merely one of the many means for seeking guidance; rather, as has been established by the above-mentioned arguments, it is the only means upon which depends the offering of prayer with a heartfelt zeal and which the nature of man desires to follow under the urge of its natural demand. The truth is that just as God has appointed rules for other matters, there is a specific rule for prayer and that rule pertains to those very motivators that are set out in *Sūrah al-Fātiḥah*; unless these two motivators are present in one's mind, it is not possible to offer prayers with zeal. Thus, the natural way of prayer is that which is set out in *Sūrah al-Fātiḥah*. Hence, it is one of the excellent beauties of this blessed *sūrah* that prayer has been explained along with its motivators, فتدبر [so ponder].

Another beauty of this *sūrah* is that it comprehensively expresses the means of persuading others to accept guidance; for, perfect persuasion expressed in a rational manner makes a powerful impact. In terms of rational assessment, perfect persuasiveness must consist of three elements. First, the inherent beauty of the object towards which persuasion is desired should be described. This account has been provided in the verse اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ; that is, guide us in the path which is inherently characterized by the attributes of steadfastness and rectitude, and which has no crookedness.

1. *Sūrah al-Fātiḥah*, 1:6 [Publisher]

So in this verse the inherent excellence of this path is mentioned to create eagerness for its attainment. The second element of persuasiveness is that the benefits of the object of persuasion should be stated. This element has been stated in the verse <sup>1</sup> *صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ*; that is, guide us along the path which the devotees of earlier times followed to earn their reward and favours. Thus, by referring to those who have succeeded by travelling along this path, He generates enthusiasm for it. The third element of persuasion is to describe the depravity and misery of those who do not follow the object to which they are being invited. This element has been mentioned in the verse, <sup>2</sup> *غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ*. Meaning that, safeguard us against the paths of those who abandoned the right path and adopted other paths and incurred divine wrath and went astray. Thus, He warns us in this verse against the harm that would befall us in the event we deviate from the right path.

In short, God has stated in *Sūrah al-Fātiḥah* all three elements of persuasion in a beautiful manner. He refers to the inherent excellence [of the right path], its benefits, and the failure and misery of those who abandon it, so that the right-minded may incline towards it by learning about its inherent beauty and those who are desirous of benefits may cultivate a desire in their hearts to attain them on learning about its benefits, and, upon finding the evil consequences of abandoning it, they may fear the afflictions that will befall them upon abandoning it. Thus, this too is the perfect beauty which is mentioned in this manner.

The third beauty of this *sūrah* is that, in spite of its highest standards of fluency and eloquence, it demonstrates perfection by mentioning the clauses about prayers etc. in perfect correlation after mentioning the divine praises, which is very difficult to accomplish while adhering to all norms of eloquence and fluency. Those who appreciate the art of speech understand very well how delicate and profound the accomplishment of such perfect correlation is. The explanation of this is that

1. *Sūrah al-Fātiḥah*, 1:7 [Publisher]

2. *Sūrah al-Fātiḥah*, 1:7 [Publisher]

God Almighty has first described the four types of grace in respect of divine praises and said that He is (1) رب العالمين [Rabbul-‘ālamīn—Lord of all the worlds], (2) رحمن [Raḥmān—Gracious], (3) رحيم [Raḥīm—Merciful], and (4) ملك يوم الدين [Māliku-Yaumid-Dīn—Master of the Day of Judgment]. After that, the sentences for rendering worship, seeking help, performing prayers, and begging recompense have been paired [with those types of grace] with such beauty that the expression having the utmost correlation with each type of grace is mentioned in correspondence with the same. Accordingly, إِيَّاكَ نَعْبُدُ [iyyāka na‘budu—‘You alone do we worship’] is mentioned in correlation to رب العالمين [Rabbul-‘ālamīn—Lord of all the worlds], for the right to be worshipped originates in *rubūbiyyat* and إِيَّاكَ نَعْبُدُ [iyyāka na‘budu] thus befittingly and appropriately is mentioned in parallel to it. Then إِيَّاكَ نَسْتَعِينُ [iyyāka nasta‘īn—‘You alone do we implore for help’] is mentioned in correlation to رحمن [Raḥmān—Gracious], because divine help for a man, which is needed for acquiring the capacity to worship God, and the provision of all requirements, upon which his welfare in this world and the Hereafter depends, is not a consequence of any of his actions, but the result of the attribute of *raḥmāniyyat*. Hence, there is a very close relationship between seeking help and the attribute of *raḥmāniyyat*. Then اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ [ihdinaṣ-ṣirāṭal-mustaqīm—Guide us in the straight path] is stated in correlation with رحيم [Raḥīm] because prayer is a striving and effort and the reward that proceeds from effort is a result of the attribute of *raḥimiyyat*. And, صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ<sup>1</sup> [ṣirāṭalladhīna an‘amta ‘alaihim, ghairil maghdūbi ‘alaihim waladdālīn] is mentioned in correspondence with ملك يوم الدين [Māliku-Yaumid-Dīn] because matters of recompense pertain to ملك يوم الدين [Māliku-Yaumid-Dīn]. Therefore, the phrase in which the request is made for

1. The path of those on whom You have bestowed *Your* blessings, those who have not incurred displeasure, and those who have not gone astray (*Sūrah al-Fātiḥah*, 1:7). [Publisher]

seeking rewards and security from chastisement is most appropriately stated under it.

The fourth beauty is that *Sūrah al-Fātiḥah* succinctly encapsulates all of the objectives of the Holy Quran as though this *sūrah* is a beautiful summary of all Quranic objectives. Alluding to this, Allah the Almighty states:

وَلَقَدْ آتَيْنَاكَ سَبْعًا مِّنَ الْمَثَانِي وَالْقُرْآنَ الْعَظِيمَ<sup>1</sup>

Meaning that, O Messenger! We have bestowed upon you the seven verses of *Sūrah al-Fātiḥah* which succinctly comprehend all Quranic objectives, and, along with it, the Great Quran has also been bestowed, which sets out religious purposes in detail.

For this reason, this *sūrah* is known as *Ummul-Kitāb* [Mother of the Book] and *Sūratul-Jāmi‘* [the Comprehensive *Sūrah*]. It is *Ummul-Kitāb* because all objectives of the Holy Quran can be derived from it, and it is *Sūratul-Jāmi‘* because it comprehends all types of Quranic teachings in a succinct manner. It is for this very reason that the Holy Prophet, may peace and blessings of Allah be on him, said that whosoever recites *Sūrah al-Fātiḥah*, it is as if he has recited the whole Quran. In short, it is proven from the Holy Quran and the *ahādīth* of the Holy Prophet<sup>saw</sup> that the blessed *Sūrah al-Fātiḥah* is a mirror that reflects the Quran.

The explanation of this is that one of the objectives of the Holy Quran is to explain all of the perfect praises of the Exalted Maker and to clearly state the complete perfection that His Being possesses. This objective is succinctly expressed in الحمد لله [alḥamdulillāh—all praise belongs to Allah] because it means that all types of perfect praise are established for Allah, who is comprehensive of all excellences and is worthy of every type of worship.

The second objective of the Holy Quran is that it manifests God

1. *Sūrah al-Ḥijr*, 15:88 [Publisher]

as the Perfect Fashioner and Creator of all the worlds, sets forth the circumstances of the origin of the universe, and proves as created all that is included in the sphere of the universe, and proves the falsehood of those who are opposed to this. This purpose is set forth succinctly in the phrase رب العلمين [*Rabbul-‘ālamīn*].

The third objective of the Holy Quran is to establish the grace of God that is bestowed without any merit or striving, and to set forth His general mercy. So this purpose is succinctly conveyed in the word رحمن [*Raḥmān*].

The fourth objective of the Holy Quran is to establish the grace of God which is granted in consequence of striving and effort. This objective is set forth in the word رحيم [*Raḥīm*].

The fifth objective of the Holy Quran is to set forth the reality of the world of the Hereafter. This purpose is comprehended in ملك يوم الدين [*Māliku-Yaumid-Dīn*].

The sixth objective of the Holy Quran is to set forth the subjects of sincerity, servitude, self-purification from that which is besides Allah, healing of spiritual ailments, reformation of unworthy morals, and upholding *Tauḥīd* in worship. This purpose is succinctly mentioned in إِيَّاكَ نَعْبُدُ [*iyyāka na‘budu*].

The seventh objective of the Holy Quran is to establish that God is the real Doer of all affairs, and the Source of all strength, benevolence, help and steadfastness in obedience, defence against sin, acquisition of all means for good, and reform of this world and the Hereafter; and to emphasize the need of seeking His help in all matters. So, this purpose is set forth succinctly in إِيَّاكَ نَسْتَعِينُ [*iyyāka nasta‘īn*].

The eighth objective of the Holy Quran is to explain the subtleties of the right path and then to emphasize seeking it through prayer and humility. So this purpose is concisely expressed in اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ<sup>1</sup> [*ihdinaṣ-ṣirāṭal-mustaqīm*—Guide us in the straight path].

The ninth objective of the Holy Quran is to explain the way and

1. *Sūrah al-Fātiḥah*, 1:6 [Publisher]



manner of those who became the recipients of God's bounty and grace so that the hearts of seekers after truth might be comforted. This purpose is included in <sup>1</sup> صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ [*ṣirāṭalladhīna an'amta 'alaihim*—the path of those on whom You have bestowed *Your* blessings].

The tenth objective of the Holy Quran is to explain the dispositions and practices of those who incurred God's wrath or of those who went astray and fell into all sorts of innovations, so that seekers after truth may shun their ways. So this purpose is included in <sup>2</sup> غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ [*ghairil maghḍūbi 'alaihim waladdāllīn*—Those who have not incurred displeasure, and those who have not gone astray].

These are the ten objectives that are set out in the Holy Quran and are the fundamental basis of all truths. All of these objectives are succinctly expressed in *Sūrah al-Fātiḥah*.

The fifth beauty of *Sūrah al-Fātiḥah* is that it comprises the most complete and perfect teaching which is essential for a seeker after truth and which constitutes a perfect code of conduct for making progress in nearness and cognition [of God]. The beginning of progress towards nearness is at the point of journey when the devotee, by accepting death for his ego and submitting to hardships and suffering, purely for the sake of Allah, discards all of those carnal desires which separate him from his Benevolent God and which turn his face away from God towards personal pleasures, emotions, habits, thoughts, inclinations, and created beings, and entangle him in their fears and hopes. The intermediary stage of progress occurs when all of this suffering—whichever hardships were suffered in the beginning stage for the annihilation of the ego and all the pain that was endured in discarding engrained habits—appears as a reward, toil is perceived as joy, grief is felt as comfort, and distress is appreciated as delight and cheerfulness. The highest stage of progress is when the devotee cultivates such union, love, and

1. *Sūrah al-Fātiḥah*, 1:7 [Publisher]

2. *Sūrah al-Fātiḥah*, 1:7 [Publisher]

accord with God and His will and designs that his self ceases to have an identity and influence of its own. The Being and attributes of Allah are reflected in the mirror of his own being without any shadow of darkness and without the least consciousness of state and situation, so that through the mirror of total annihilation, which puts the utmost distance between the devotee and his carnal desires, the reflection of the Being and attributes of the Divine is clearly visible. In this statement there is not a single word that endorses the false theories of *Wujūdīs*<sup>1</sup> or Vedantists,<sup>2</sup> because they fail to recognize the eternal distinction between the Creator and the created. They have been grievously misled by their dubious visions which are often experienced in a condition of imperfect devotion, or result from austerities which induce a type of insanity, or when someone who, in a condition of intoxication or ecstasy—which is a type of insanity—overlooks the difference between the spirit of God and spirit of man in respect of powers, faculties, perfections, and holiness. Otherwise, it is obvious that the Omnipotent God—from whose eternal knowledge not even the smallest particle is hidden and to whom no defect or detriment can be attributed and who is free from every type of ignorance, impurity, weakness, sorrow, grief, pain, hurt, and embarrassment—can never be identified with the one who is subject to all these afflictions. Can man, whose spiritual progress is subject to infinite contingencies, be the same or identical with the Perfect Being, who possesses every excellence and is not subject to any contingency? Can he who is mortal and whose soul suffers from the obvious deficiencies of creation—with all his stains, weaknesses, impurities, defects, and shortcomings—be the equal of the Lord of glorious attributes, who is eternally complete and perfect on account of His excellences and holy attributes?

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1. Those who believe that God and the material world are one and the same thing. [Publisher]
  2. Believers in the Vedic doctrine of the eternity of souls. [Publisher]

سُبْحٰنَهُ وَتَعَالٰى عَمَّا يُشْرِكُوْنَ<sup>1</sup>

What we mean by this third type of progress is that the devotee becomes so lost and consumed in his love of God, and the Peerless and Timeless Being approaches so close to him with all His perfect attributes, that the manifestations of Divinity overcome his personal desires and draw him towards themselves to such a degree that a complete estrangement and intrinsic enmity is generated against his selfish desires, and even against anyone who is a slave of their selfish inclinations. The difference between this and the second type of progress is that even though complete accord is also established with the will of one's Lord in the second type and any pain from Him appears as a bounty, his relationship with Allah is not such as to charge him with personal enmity towards everything besides Allah, and from which the love of Allah should not merely be the goal of the heart but should become the very nature of his heart.

In short, in the second type of progress, accord with God and opposition to all besides Him is the goal of the devotee and he attains pleasure by achieving that goal; however, in the third type of progress, complete accord with God and enmity towards others becomes an integral part of his very nature from which he cannot depart under any circumstances; for, stripping something from its own self is impossible. On the contrary, such stripping is possible in the second type. So long as the *walāyat* [being a friend of God] of a *walī* [friend of Allah] does not reach the third type, it is not permanent and is not secure against dangers, the reason being that so long as the love of God and enmity to all besides Him does not become a part of the nature of man, some traces of darkness linger in him because he has still not fully discharged his obligation to *rubūbiyyat* [providence] as it was required and still

1. Holy is He and exalted *far* above what they attribute to Him! (Sūrah al-An'ām, 6:101) [Publisher]

falls short of perfect *liqā*.<sup>1</sup> But when the love of Allah and accord with Allah completely saturate his nature, so much so that God becomes his ears by which he hears, his eyes with which he sees, his hands with which he grips, and his feet with which he walks, then no trace of darkness remains in him, and he becomes secure against every danger. It is this stage which is indicated in Allah's words:

الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَٰئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ<sup>2</sup>

It should be realized here that these three stages of progress, which are the fundamental principles of all knowledge and divine insights—nay rather, the quintessence of all religion—are expressed in *Sūrah al-Fātiḥah* with the utmost beauty, pithiness, and elegance of form. Accordingly, the first [stage of] progress, which is the initial step in the field of nearness to God, has been taught in the verse where He says:<sup>3</sup> إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ<sup>3</sup>. Since adopting the straight path by relinquishing every kind of perversity and error, and turning wholly towards Allah, is the steep ascent which is described in other words as *fanā*—insofar as [it is] a sudden departure from habitual and customary activities, and immediate abandonment of all personal desires which have developed into habits over a lifetime, and turning straight to God by abandoning all honour, reputation, haughtiness, and hypocrisy—deeming everything besides Allah as non-existent is, in fact, an undertaking that is tantamount to death; this death is the pivot of spiritual birth. Until a seed mingles with dust and loses its identity, it is impossible for a new grain to come into being. In the same way, the body of the spiritual birth develops from this *fanā*. As the ego of man gradually breaks down and

1. See footnote for *liqā* on page 112. [Publisher]

2. Those who believe and mix not up their belief with injustice—it is they who shall have peace, and who are rightly guided (*Sūrah al-An'ām*, 6:83). [Publisher]

3. Guide us in the right path (*Sūrah al-Fātiḥah*, 1:6). [Publisher]

its actions, desires, and inclination towards creatures are progressively obliterated, so do the limbs of spiritual birth go on being fashioned until, when complete *fanā* of self is achieved, he is granted the robe of the second being and the time comes of:

ثُمَّ أَنْشَأْنَاهُ خَلْقًا آخَرَ<sup>1</sup>

Since such a complete *fanā* is not possible without the help, grace, and special attention of the All-Powerful, this prayer was taught: *إِهْدِنَا<sup>2</sup> الصِّرَاطَ الْمُسْتَقِيمَ*. Meaning: O Allah! Establish us along the right path and deliver us from every type of distortion and misguidance.

This perfect steadfastness and rectitude, which we are commanded to seek, is an extremely difficult undertaking and at first it appears to a devotee like the attack of a lion and a confrontation with death. But if the devotee is steadfast and accepts this death, there is no fatal death for him after that, for, God is far too Noble to expose him to this burning hell again.

In short, this perfect steadfastness is the annihilation which totally vanquishes man's structure of life and makes him withdraw suddenly and totally from desire, lust, intention, and every single act of selfishness. This is the stage from among the stages of spiritual journey and pilgrimage where human efforts play a great part and human striving is at the forefront. At the same stage, the struggles of the *auliyā'ullāh* [friends of Allah] and the devotees reach their culmination. Thereafter, special heavenly bounties follow in which human efforts are not involved; rather, a hidden vehicle and heavenly *burāq*<sup>3</sup> is provided by God Almighty Himself for a tour of heavenly wonders.

1. Then We developed it into another creation (*Sūrah al-Mu'minūn*, 23:15).  
[Publisher]

2. *Sūrah al-Fātiḥah*, 1:6 [Publisher]

3. The heavenly mount on which the Holy Prophet<sup>saw</sup> ascended to Heaven.  
[Publisher]

The second [stage of] progress, which is the next step in treading in the fields of the nearness [to God], has been taught in the verse where He says: <sup>1</sup> صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ Meaning that, Guide us along the path of those on whom You have bestowed Your favours and bounties.

It should be remembered here that those who are the recipients of divine favours and receive the overt and covert bounties of God are not exempt from suffering. On the contrary, in this realm of trials, they are afflicted with such hardships and difficulties that if someone else were afflicted with them, the foundation of his faith would have shattered. They have been named *mun'am alaihim* [the recipients of divine favours] on account of their overwhelming love [of Allah] they consider pains as favours, and from every pain or comfort which comes to them from the True Friend, they derive pleasure, on account of their being intoxicated with [Allah's] love. Thus, this is the second type of progress in nearness [to Him], in which everything that proceeds from the Beloved is a source of delight and whatever is granted from Him is counted as pure bounty.

The real reason that brings about this condition is the perfect love and sincere bond which is acquired with the Beloved. It is a special gift which has nothing to do with design and planning; rather, it is granted by God alone. When it is received, the devotee is totally transformed and is relieved of all of his burdens and every pain is perceived as a favour, and no trace of complaints remains. This state is akin to a man being revived after death, because he is relieved from all tribulations which he was experiencing in the first stage, whereby he seemed to be facing death at all times, but now [in this condition] he encounters favours from every direction. From this very perspective, it was appropriate that he should have been called *mun'am alaihb*.

This condition, in other words, is called *baqā*, inasmuch as in this condition the devotee feels that he was dead and he has been given life. He experiences a great felicity and cheerfulness in him and all his

1. *Sūrah al-Fātiḥah*, 1:7 [Publisher]

corporeal constraints are dissolved and the fostering light of the Divine pours down on him like favours. In this very stage, the door of every favour is opened to the devotee and divine favours are addressed to him in their perfection. This stage is also called *sair fillāh* [the sojourn in Allah] inasmuch as in this stage the wonders of *rubūbiyyat* are revealed to the devotee and he sojourns into the divine favours which are hidden from others. He is favoured with true visions, honoured with the Word of the One True God, informed of the delicate mysteries of the Hereafter, and given an abundance of knowledge and insights. In short, he becomes the recipient of many overt and covert bounties, so much so that he arrives at that stage of perfect certainty as if he sees the True Planner with his own eyes. Such perfect knowledge of heavenly mysteries that is granted to him is called *sair fillāh*. This is the stage in which divine love is bestowed on man, yet it is not established in him as part of his nature; that is to say, it has not yet become a part of his nature, rather, it only dwells in it securely.

The third [stage of] progress, which is the highest step in treading the fields of nearness [to God] has been taught in the verse in which He says: <sup>1</sup>عَدْرِ الْمُعْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ This is the stage when the love of God and the enmity to all besides Him penetrate into man's nature and are established in him as his temperament. The one who attains this stage loves the divine qualities as naturally as they are dear to the One True God, and the personal love of the Benevolent God so grips his heart that it becomes impossible to be driven out of it. If his heart and soul were crushed and wrung in the machinery of severe tests and trials, nothing but the love for God emerges from them. He seeks pleasure in pining for Him alone and regards Him alone as the Real and True Beloved of his heart. This is the stage when all progress of nearness culminates into its end and man attains the ultimate climax for which human nature was ordained.

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1. Those who have not incurred displeasure and those who have not gone astray (*Sūrah al-Fātiḥah*, 1:7). [Publisher]

These are the five beauties that I have described as a small sample out of many. However, the intrinsic wonders of this *sūrah*, and its other verities and insights, are so numerous that it would take a large volume to describe even a tiny fraction of them. And the spiritual qualities of this blessed *sūrah* are so sublime and so wonderful that a seeker after truth is forced to confess that, without doubt, it is the Word of the Omnipotent God.

Accordingly, one of these lofty spiritual characteristics of *Sūrah al-Fātiḥah* is that reciting it in one's prayers with full attention and establishing its teaching in one's heart, believing it to be really true, plays a major role in the illumination of one's soul. That is to say, that by it one's bosom is opened, the darkness of human nature is dispelled, the grace of the Holy Source of grace starts descending upon man, and he is encircled by the light of the acceptance of God until, by making continuous progress, he is honoured by the converse of God and derives immense benefits from true visions and clear revelations. He joins the rank of those who are close to the Divine and such wonders of inspirations of the unseen, the Indubitable Word, acceptance of prayers, the disclosure of hidden matters, and support of the Reliever of all needs are manifested by him, the like of which cannot be found among others.

And if the opponents deny it, and they likely will, then [take note that] the proof of it has been set out in this book. And my humble self is ready to satisfy every seeker after truth, not only from among our opponents, but also those who agree with me nominally and superficially and who are Muslims on the outside but are covered with veils [of disbelief] and are bodies without souls. In this dark age they do not have certainty of faith in heavenly Signs and regard the revelation of the One True God as impossible and assign it to the category of illusions and evil inspirations. They have formed a very narrow and constricted concept of human progress which is confined to intellectual conjectures and flights of fancy. Moreover, they consider God Almighty to be extremely weak and powerless. My humble self submits respectfully



to all these gentlemen that if they still deny the Quranic effectiveness and are adamant to hold on to their old ignorance, then this is a good opportunity in that this most humble servant [of God] can fully satisfy every denier from my personal experiences.

It is proper, therefore, that they should turn towards my humble self as seekers after truth and should observe for themselves the attributes 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 still alive, but how uncertain is physical existence and what trust can be placed on the mortal body! It is proper, therefore, that on hearing this public announcement, attention should be paid to the establishment of truth and the removal of falsehood so that if the claim of my humble self should not be proven, a reasonable cause for denial and rejection may be discovered. But if the truth of my claim is proven, as it needs to be, they may renounce their false beliefs out of fear of God and should hold firmly to the true path of Islam and so that they may be delivered from humiliation and disgrace in this world and chastisement and torment in the next.

Therefore, O brothers! O dear ones! O philosophers! O pundits! O padres! O Āryas! O naturalists! And, O followers of the Brahmū faith! I hereby proclaim clearly and openly that if anyone has doubts and is hesitant to acknowledge the above-mentioned attribute [of the Holy Quran], he should turn to me without delay and, by keeping company with me for some time with steadfastness and sincerity, should witness the truth of the above-mentioned statements with his own eyes, lest after my passing away some unjust one might assert: 'When was I openly invited so that I might have investigated, and when did anyone make a claim with personal responsibility that I could have sought proof from him?'

Therefore, O brothers and O seekers after truth! Look here, my humble self openly says, trusting in my God, whose light I see day and night, that I assume the responsibility that if you seek the truth with sincerity of heart and keep company with me for some time with

steadfastness and good intention, it will become manifestly obvious to you that the spiritual attributes that have been mentioned here are truly found in *Sūrah al-Fātiḥah* and the Holy Quran. How blessed, then, is the one who, cleansing his heart of bigotry and rancour and being ready to accept Islam, should pay attention in sincerity and good faith for achieving this purpose, and how unfortunate is the one who pays no attention, even after hearing such an open declaration and deliberately becomes the object of the curse and wrath of God Almighty.

Death is near and the game of life is almost over. Unless you quickly direct your attention to my words with the fear of God, and take steps with sincerity and good intention to find comfort and satisfaction in this matter, I fear that your end may be no different from that of Pundit Dayanand, the leader of Āryas. For, quite some time before his death, my humble self had invited him towards the right path and reminded him of the humiliation of the Hereafter. I also made clear to him the utter falsity of his religion and doctrines through conclusive arguments, and, with utmost courtesy, I proved to him through the most solid and perfect arguments that, after atheism, there is no faith worse than the Āryah Samāj in the entire world. For, these people show disrespect to God Almighty to an extreme degree by not believing Him to be the Creator and Lord of all the worlds, so much so, that they consider the universe—even every particle of the universe—to be His associate in the attributes of eternal and true existence. And if you ask them whether their Parmeshwar can create any soul, or bring any physical particle into existence, or similarly fashion another earth and heaven, or grant everlasting salvation to his true lover and save him from being reincarnated repeatedly as a dog or a cat, or whether he can accept the repentance of his devout servant, their answer to all these questions is ‘never’. That is, he does not have the power to create even a single particle on his own, nor does he possess the attribute of *rahīmīyyat*, so that he may grant eternal salvation to an avatar, rishi, or muni, or even to one upon whom the Vedas were revealed, so that he is not expelled from the house of deliverance on account of his status, nor can

He safeguard the one whose heart is imbued with His love from being reincarnated continuously as a dog or cat [etc.].

Alas, the Pundit did not rid himself of this despicable creed, and he accepted the humiliation and debasement of his elders, avatars, et al., but did not abandon this unholy doctrine. To his last breath, he held on to the conjecture that no matter how great an avatar, or Ram Chandar or Krishna, or even the one to whom the Vedas were revealed, Parmeshwar is not pleased to grant them eternal grace; rather, having once made them avatars, He will continuously turn them into worms and insects. He is so callous that He has no regard for adoration and love, and is so weak that He does not have the slightest power to create anything Himself. This was the Pundit's cherished belief which was refuted with powerful arguments and it was proven to him that God is in no way deficient or imperfect; indeed, He is the Source of all grace and comprehends all excellences, combines in Himself all perfect attributes, and is One without partner in His Being, attributes, and being worthy of worship.

Thereafter, he was also admonished of the divine origin of Islam through two registered letters containing vivid arguments. In the second letter, he was told that Islam is the faith which perpetually possesses twofold proof of its divine origin: (1) rational arguments which prove that the wall of Islam's true principles is as strong and impregnable as a fortified rampart; and (2) heavenly Signs, divine support, disclosure of the unseen, divine revelation and discourse, and other super-normal phenomena that are manifested by the true followers of Islam and which bring true salvation to a true believer in this very world. These two types of proof are not possessed by those outside Islam, nor do they have the power to compete with them, but their existence is established in Islam. [I wrote to him] that if he was in doubt about any of these kinds of proof, let him come here to Qadian and satisfy himself. I even wrote to the Pundit that I would be responsible for the normal travel costs and reasonable expenses for food. This letter was also shown to some of his fellow Āryas and the receipt of the two

registered letters signed by him was also received; but, on account of his love for the world and worldly prestige, he did not pay any heed to this matter until he ultimately left behind, with hundreds of regrets, the world that he so loved and befriended and, having been forced to abandon all of his wealth, he departed from this mortal world carrying on his head many a mountain of heedlessness, darkness, misguidance, and disbelief.

God the Benevolent gave me the news of his death, which took place on 30 October 1883, about three months before it occurred. Accordingly, this information was also conveyed to some Āryas. Anyway, everyone has to undertake this journey. Sooner or later, everyone will have to depart from this temporary abode. But it is a pity—a great pity indeed—that God provided the Pundit such an opportunity to find guidance that He sent me during his lifetime, but he departed bereft of guidance in spite of my announcements of all kinds. He was called to light but he did not accept the light on account of his love for this wretched world and he remained steeped in darkness from head to toe. A man of God invited him towards himself several times for his own good, but he did not take even a single step towards that direction and, having wasted away his life in unjust prejudice and arrogance, disappeared like a bubble. Even though he was the primary addressee of my 10,000 rupee challenge, and for this reason an announcement was also addressed to him once in the newspaper *Barādar-e-Hind*, but no response was forthcoming from him until he turned into dust and ashes.

So, O brothers! Learn a lesson from the plight of the same Pundit and do not wrong your selves. Seek true salvation so that you may be the recipients of its blessings in this very world. True and real salvation is that whose blessings are manifested in this very world, and the Holy Word of the Powerful and the Mighty is that which opens the heavenly ways for the seekers right here. Therefore, do not deceive yourselves and do not tarnish your hearts with darkness by turning away from that Holy Faith, the divine origin of which is being observed in this very

world. However, if you have the ability to compete and oppose, then produce some other composition matching the excellences of *Sūrah al-Fātiḥah*. What this humble one has written about the spiritual qualities of *Sūrah al-Fātiḥah* is not just hearsay; rather, this humble servant of Allah affirms on the basis of personal experience that *Sūrah al-Fātiḥah* is, in truth, a manifestation of divine light. Such marvels have been witnessed during the course of its recitation which illustrate the dignity and eminence of the Holy Word of Allah. By the blessings of this blissful *sūrah* and through its regular recitation, disclosure of the unseen has reached a point that hundreds of hidden events have been, by divine favour, disclosed before their occurrence and solutions to every single difficulty have been unveiled in a marvellous manner. This humble servant of Allah recalls some 3,000 clear visions and true dreams that have been conveyed to me and have found clear fulfilment like the break of dawn and on more than 200 occasions, I have experienced the vivid signs of the acceptance of prayer at such critical moments that there appeared no way out of the difficulty.

In the same way, through the regular recitation of this *sūrah*, I have experienced *kashf-e-qubūr* [opening of graves in a vision and disclosing of matters of the unseen] and so many wonders of diverse types that even if a minute reflection of them were to affect the heart of a Christian priest or a Hindu pundit he would immediately cast off all of his love of the world and would be ready to lay down his life to accept Islam. Similarly, the number of prophecies that have been disclosed to this humble one through true revelations, and some of which have been fulfilled in the presence of the opponents and continue to be fulfilled, is so great that, in the estimate of this humble one, it is no less than two volumes of the Gospel. And my humble self, by virtue of obedience to the Noble Messenger, has been blessed by an abundance of favours in the discourses of the One True God, a brief sample of which has been set out in the Arabic revelations etc. comprised in Sub-Footer Number Three. The Benevolent God has, on account of the blessings of my obedience to, and love of, His beloved Messenger

and as a consequence of following His Holy Word, especially favoured this humble one with His discourses and has honoured me by bestowing upon me spiritual knowledge and understanding and has disclosed many hidden mysteries filling the bosom of this insignificant one with many verities and divine insights.

It has been made clear to me repeatedly that all of these gifts and favours, all of these bounties and benefactions, all of this kindness and attention, all of these blessings and support, and all of this converse and discourse are due to my obedience and love for Ḥaḍrat *Khātamul-Anbiyā'* [the Seal of the Prophets], may peace and blessings of Allah be upon him.

جمال ہم نشیں در من اثر کرد و گرنہ من ہماں غائم کہ مہتمم  
*The beauty of my companion has made its imprint upon me;*  
*Otherwise, I am the same dust that I have always been.*

Now where are the Gospel preachers and misguided priests who, with great obduracy, solely out of rancour, enmity, and by way of Satanic nature, tried to mislead the simple-minded masses by saying that the Holy Prophet, may peace and blessings of Allah be upon him, manifested no prophecies. So now the just and truth-loving people can reflect themselves that when thousands of prophecies are manifested, and wondrous miracles are demonstrated by the humble and lowly servants of Ḥaḍrat *Khātamul-Anbiyā'*, what sheer impudence and shamelessness it is for any spiritually blind person to deny the prophecies of the Holy Prophet, may peace and blessings of Allah be upon him.

The padres became worried about the prophecies of the Holy Prophet, may peace and blessings of Allah be upon him, because in the Torah, chapter 18, verse 22 of Deuteronomy, it is written that the sign of a true Prophet is that his prophecies are fulfilled. So when the padres realized that the Holy Prophet, may peace and blessings of Allah be upon him, prophesied thousands of events before their occurrence, and that the Holy Quran is similarly filled with so many prophecies,

and all of those prophecies were also fulfilled at their proper time, they became perturbed that the study of these prophecies evidently proves the prophethood of the Holy Prophet, may peace and blessings of Allah be upon him. Alternatively, one will have to admit that the sign of a true Prophet written in the Torah, Deuteronomy chapter 18, verses 21–22, is not true. Therefore, confronted with this dilemma they had to brazenly declare that those prophecies are, in reality, clairvoyance which just happened to come true by chance.

However, since a strong, firmly rooted tree always bears fruit, likewise, the prophecies and other miracles of the Holy Prophet, may peace and blessings of Allah be upon him, were not limited to that age alone; rather, they continue to manifest themselves to this day. If any padre or any other has any doubt or suspicion about it, he is duty-bound to attend to this matter with honesty and good intention, and then see how abundantly the fulfilment of the prophecies of the Holy Prophet, may peace and blessings of Allah be upon him, continues to pour down like rain. Nevertheless, the bigoted padres of this age may very well-nigh be determined to commit suicide, but there is very little hope that they, like a true seeker, will be intent upon seeking this sign with complete sincerity and in good faith.

Anyway, let it be clear to everyone that—in view of the fact that the blessings of the Holy Prophet, may peace and blessings of Allah be upon him, continue to shine as brightly as the sun to this day, and no signs of the blessings of any other Prophet are to be found—if they come across such bigoted and worldly padres in any bazaar, any city, or any village trying to misguide people in opposition to this true fact, then it is necessary that this very part of the book should be opened in front of them, for it contains a challenge of 10,000 rupees which anyone who counters its arguments can win.

Thus, it is far from decency and modesty that those who deny the Prophethood of the Holy Prophet, may peace and blessings of Allah be upon him—be they pundits or padres, Āryas or Brahmūs—should resort to useless talk and not direct any attention to replying to the conclusive



arguments that proclaim the Prophethood and Messengership of the Holy Prophet, may peace and blessings of Allah be upon him. This humble one does not unjustly force them to accept Islam, but if they fail to compete and contest the heavenly Signs and rational arguments in support of the divine origin of Islam or produce similar arguments for their own religion, it is incumbent upon them to abandon falsehood and accept the true faith.

Now, returning to the original subject, I reiterate that all of the beauties, divine insights, and attributes of *Sūrah al-Fātiḥah*, outlined by me so far, are manifestly without parallel and equal. For instance, anyone who honestly reflects upon the exalted status of the verities contained in *Sūrah al-Fātiḥah*, and then ponders over the beauties and fine points that the blessed *sūrah* comprises, and then studies the beauty of its composition and brevity of its text as to how vast meanings have been encapsulated in very few words, and then looks at the text as to how splendid it is and how it possesses such fluency, clarity, and delicacy that it is like pure and limpid water flowing ever so smoothly, and then contemplates its spiritual effectiveness that miraculously transforms hearts, purifying them of mortal darknesses and making them recipients of the light of Allah the Almighty which I have proven at its appropriate place in this book,<sup>1</sup> the exalted status of the Holy Quran, which is beyond the reach of human capacities, will become manifest to such a one to a degree that cannot be surpassed. But if, despite witnessing these excellences, the peerlessness of the Holy Word remains doubtful to an inwardly blind person, the Holy Quran has a remedy even for such deniers against whom it brings its argument to completion. And that is:

1. Please see **Sub-Footnote Number Four** on pages 425–440. In the original Urdu edition of *Barāhīn-e-Aḥmadiyya*, the Promised Messiah<sup>as</sup> presented this sub-footnote along with **Footnote Number Eleven**. For the ease of English readers, Ḥaḍrat Khalīfatul-Masīḥ V<sup>aba</sup> decided that it should be presented as its own section after **Sub-Footnote Number Three**. [Publisher]



وَإِنْ كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا عَلَىٰ أَنْتُمْ بِسُورَةِ الْقُرْآنِ مِنْ مِثْلِهِ ۖ وَادْعُوا شُهَدَاءَكُمْ مِمَّنْ دُونِ اللَّهِ ۚ إِنَّ  
 لَكُمْ صِدْقَيْنِ فَإِنْ لَمْ تَفْعَلُوا ۖ لَنْ تَفْعَلُوا ۚ فَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ ۚ أُعِدَّتْ  
 لِلْكَافِرِينَ<sup>1</sup>

Meaning that, if you doubt that this Word is from Allah, then write a composition like any *sūrah* in it. But if you cannot do it—and, bear in mind, never shall you be able to do it—then guard against the Fire, which is prepared for the disbelievers and the fuel of which is disbelieving men and their idols who are stoking up the fire of Hell with their sins and mischief. This is the conclusive verdict which God Almighty Himself has provided in order to indict those who deny the miracle of the Quran. Now if there is anyone who, in spite of being confuted and indicted, still denies the peerless eloquence of the Holy Quran and does not desist from idle and obscene talk, then such a shameless and crooked nature cannot be treated in this world; their only remedy is the one promised by God in His conclusive verdict.

Some mischievous and malicious people, who have taken a firm stand upon obstinacy and egotism, and who have been utterly blinded by the whirlwind of bigotry, try to mislead people by saying that all of the beauties and fine points that Muslims attribute to the Holy Quran and all of its wondrous beauties mentioned in Muslim books are the product of the acute intelligence and inventions of their own natures; whereas in reality, the Quran is devoid of such beauties, fine points, and wondrous characteristics. However, such people can do nothing to hide the Quranic light; rather, they only expose their own foolishness and depravity. It should suffice to say in response to them: If Muslims have indeed invented, through the exercise of their own intellect, all forms of beauties, fine points and qualities of the Holy Quran which were not actually present there, then you, too, should, as against them, produce beauties, fine points and qualities relating to your revealed books or, for that matter, any other book; and if you cannot compete with the whole

1. *Sūrah al-Baqarah*, 2:24–25 [Publisher]

of the Holy Quran, then at least, by way of specimen, try to produce from any other book the excellences contained in *Sūrah al-Fātiḥah* alone, some of which have been described in this very footnote.

Alas! From where have these congenitally blind ones come up, whose darkness is not dispelled even after seeing such profusion of light? How putrid and stinking is the substance of their inner diseases that it has rendered useless all of their outer and inner senses. They do not consider in the least that the Holy Quran is the Book which has itself proclaimed its own greatness, its wisdom, its truths, its eloquence, its subtle verities and its fine points and its spiritual light, and it has proven its own incomparability. It is not at all true that the Muslims have put forward these excellences on their own. On the contrary, it itself sets out its own beauties and excellences and puts forward its matchlessness and peerlessness as a challenge to the whole of creation and is loudly blowing the trumpet: **‘Is there any contestant?’** And its fine point and verities are not confined to two or three which would leave room for doubt on the part of an ignorant person; rather, its subtleties are surging like a swelling ocean and are shining bright in every direction like the stars of the sky. There is no verity that lies outside of it and there is no wisdom that is not comprised inside of its all-encompassing words, and there is no light that cannot be obtained through following it. These things are not without proof and are not mere verbal statements. On the contrary, it is an established and clearly proven verity which has been manifesting its brightness continuously for the last 1,300 years. And I have also set out this verity in great detail in this book of mine and have expounded the subtleties and insights of the Quran in such detail as to constitute a surging ocean for the satisfaction of a seeker after truth. How then could anyone trivialize this great light by mere verbal nonsense? However, if someone really entertains the misgiving that all these subtleties, insights, beauties, and qualities which have been proven to exist in the Holy Quran can also be derived from some other book, then the straightforward manner of debating it

would be for him to present those beauties, divine insights, and qualities in keeping with the conditions laid down above.

He should prove that, as the Holy Quran refutes all false beliefs, and just as this Holy Word establishes every true doctrine with rational arguments, and just as these Holy Scriptures<sup>1</sup> contain divine insights and verities, and wonderful qualities and unique effects relating to the enlightenment of the heart as I have amply proven in this book, he should demonstrate that all of them are also contained in his book. Until he has done so, his howling at the moon will not deprive it of any of its light. Rather, pitiable indeed is the state of the person who is still deliberately traversing the path of misguidance to remain deprived and devoid of self-evident truth. There are many famous and renowned gentlemen among our opponents whose knowledge and understanding, in my estimation, is such that—as far as I can tell—they would readily understand these verities, provided they reflect upon them with a fair mind. It is not at all my intention to dispute out of self-conceit, and I have no objective other than to spread truth and righteousness in the world. Hence, I request fair-minded and knowledgeable persons to make use of their sincere intentions for a moment. In view of the fact that their open-heartedness and integrity is established in their respective communities, how can I lose hope and how can I believe that this good disposition cannot be further broadened? Therefore, although I have not yet seen any of my opponents take a fair step in this regard, my opinion until now has been based on firm certainty and I believe with a strong conviction that when our fair-minded opponents will turn their close attention to this issue with deep and profound insight, then in their eyes these doubts of theirs would be sufficiently removed.

When Part III of this book was published, I had hoped that the intellectuals among the Brahmū Samājists and Āryah Samājists would learn of their error and hasten thirsting for the real truth. But alas, I now

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1. The 'Holy Scriptures' is a term used in *Sūrah al-Bayyinah*, 98:3 for the Holy Quran. [Publisher]

realize that I was wrong in my judgement. Indeed, I was disheartened to find out that Brahmū and Āryah gentlemen did not read my book with care. Especially when I saw the review [of *Barāhīn-e-Aḥmadiyya*] by Pundit Shiv Narayan, I realized how vast is the world of prejudice that has engulfed the nature of the Āryas. (May God have mercy.) It is a pity that the Pundit failed to derive any benefit from the divine verities that shine bright like the sun, and the light of such strong and powerful arguments could do nothing to diminish the darkness of the Pundit's prejudice. It is really surprising that such intelligent and knowledgeable people should hesitate in accepting a perfect proof after it has been demonstrated. In rejecting it, the Pundit has not only trespassed the boundary of justice, but by deliberately concealing the truth, he has deprived himself of the goodwill for his people and has even deserted God. I need not explain here as to how the Pundit's denial is full of injustice; for it will become apparent to anyone who first reads my book—in which I have given proof of the need for divine revelation and its existence—and then looks at the Pundit's writing and sees what he has written in response to me and how he has answered my arguments. The Pundit cannot put a veil upon the souls of the people of his religion who read this book carefully, provided their natures are not already covered by veils.

## SUB-FOOTNOTE NUMBER THREE<sup>1</sup>

The Christians, too, should reflect very attentively upon this matter, as to what are the signs that must necessarily be present in the Word of the Matchless, Peerless, and Perfect God, because their Gospel—on account of its having become interpolated and altered—is totally devoid and bereft of these signs. But let alone divine Signs, the Gospel is not blessed with even ordinary guidance and verities that must form a part of the speech of any just and intelligent speaker. These wretched creature-worshippers have so commingled their own dark thoughts with the Divine Word, divine guidance, and divine light that, instead of being a means of guidance, that Book has now become a definite means of misguidance. What was it that led a whole people away from *Tauhid* [Oneness of God]? This same fabricated Gospel! What was it that destroyed a whole people? These same four compositions! In translating them, the words of the creature-worshippers were constantly biased toward the creeds toward which their *nafs-e-ammārah* [the self that incites to evil] was inclined because the words of man invariably follow his views.

In short, the Gospel, having been continually tampered with, is now something altogether different, and the god represented by their current teachings is not that True God, who was always free from

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1. **Sub-Footer Number Three** is referenced from **Footnote Number Eleven** on page 168. [Publisher]

nascent existence, birth, confinement within a physical body, and death. In fact, according to the teachings of the Gospel, the god of the Christians is a new god—or, as it were, He is the same God, who unfortunately underwent much suffering, and thus, His final state has totally changed from his earlier state of being Eternal and Everlasting. Having remained All-Sustaining and Immutable since eternity, ultimately, His All-Sustaining powers were completely reduced to dust.

Moreover, Christian authorities themselves admit that the entirety of the Gospel was not written down as revealed; rather, Matthew etc. wrote many of their accounts after hearing them from other people. Indeed, in the Gospel of Luke, Luke himself admits that he wrote what he had inquired from those who had seen the Messiah. By making this statement, Luke has admitted that his Gospel is not revealed; otherwise, what was the need for asking other people after the revelation? Similarly, it is not proven that Mark was ever a disciple of the Messiah; then, how could he be an apostle? In any case, all four Gospels are neither preserved in their original form, nor are they—by their own admission—revealed. This is why all kinds of errors have found their way into the accounts of the Gospels, and the original text was written altogether differently. This is why all learned Christian authorities agree that the Gospel is not the pure word of God; rather, like a village of divided ownership, a part of it belongs to God and another to man.

It is true that, in their extreme naivety, some ignorant Christians do sometimes claim that, on the basis of its teachings, the Gospel is also unique and matchless. That is to say, that man does not have the power to create its like; and this, they say, proves that its teaching is the word of God. They describe the uniqueness and matchlessness of the Gospel's teaching by saying that great stress is laid in it on forgiveness, clemency, goodness, and benevolence; and that on every occasion it forbids all confrontation with evil. Instead, it enjoins goodness in response to evil to the extent that having been struck on one cheek, it commands to offer the other cheek as well. Thus, by this argument,

it is established that it is unique, matchless, and beyond human powers. لَا حَوْلَ وَ لَا قُوَّةَ<sup>1</sup>. Gentlemen! From where did you discover this new kind of logic, which makes you imagine that the admonitions that lay great stress on clemency and forgiveness must be incomparable, and that such admonitions are beyond human capabilities?

Due to your twisted reasoning, you are still unaware that the words ‘incomparable’ and ‘unparalleled’ are applicable to something only if it inherently occupies a station the like of which is beyond human capabilities to produce. In making your claims, you have repeatedly emphasized the point that the Gospel stresses forgiveness and clemency on all occasions and at all times, and such an emphasis is not to be found in any other book. Very well, let it be so! But does this prove that no man can stress it to the same degree, or that giving such injunctions are beyond human capabilities? Is the emphasis upon mercy and forgiveness in the *Pustaks* [books] of idolaters any less? To tell you the truth, the idolaters of the Āryah religion have stressed the injunction of mercy to its ultimate extreme. I have just recalled a verse in one of their *Shāstars* [religious treatises], which is practised by almost all Hindus. It is: ‘*Ahansa barmu dharma*’; meaning that, there is no religious obligation greater than that of not harming any living being. On account of this verse, the Hindus are averse to hurting any living being. They do not even counter the evil of snakes. Rather, they feed them milk and worship them instead of hurting them. This act of worship is called *Nāg Pūja* [snake-worship] in their faith. Some Hindus are so tender-hearted that they do not take lice out of their hair, nor do they cut the hair of their body for their comfort; they undergo hardship themselves lest the [lice’s] resting places be disturbed. Some Hindus cover their mouth with a mask and drink

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1. ‘There is no power [to do any good] nor ability [to resist any evil] *except with the grace of God.*’ These words have been taught by the Holy Prophet Muhammad<sup>saw</sup> to the Muslims when confronted with something wicked and satanic. [Publisher]

filtered water so that no living organisms should enter their mouths, lest they be considered guilty of killing a life. Judge for yourselves: Where in the Gospel do we find such a degree of mercy and forgiveness? And yet no Christian expresses the view that this teaching of the Hindu *Shāstar* is incomparable and beyond the capabilities of man! How, then, can the teaching of the Gospel be incomparable, when it is in no way greater than this [teaching] with regard to forbearance, forgiveness, and compassion?

Regrettably, the Christians do not realize that putting somewhat excessive stress upon moral teachings does not necessarily mean that no man can stress them to the same degree; if it does, then they should advance some logical argument on the strength of which the teaching of the Gospel or the *Pustak* of the Hindus may be established to be incomparable. But until such an argument is presented, how can we admit the incomparability of those teachings that we find human potential to be fully capable of bringing forth? Should we accept a mere claim without any proof, or accept a matter which is evidently false as the absolute truth? What should we do? Now it is obvious what pointless wrangling and what height of foolishness it is that they insist upon something so baseless and unproven and refuse to tread upon the path that appears to be clear and straight.

The interesting thing is that the teaching of the Gospel is by no means complete, let alone deserving to be called incomparable. All scholars are agreed that the perfect stage of morals cannot be confined to exercising forgiveness and clemency at all times and on every occasion. If man were commanded only to forgive and show clemency, then hundreds of endeavours that rest on wrath and retribution would come to naught. The natural form upon which one must be established to deserve being called a human being is that just as God has gifted his nature with capabilities of forgiveness and clemency, so has He endowed him with the sentiments of wrath and retribution; and He has placed intellect as the authority over all of these capabilities. Hence, man attains his true humanity when, in accordance with



the natural form bestowed upon him, both kinds of these capabilities continue to be subordinated to intellect. That is to say, these capabilities should be like subjects, and intellect should—like a just ruler—be occupied in fostering them, enhancing their beneficence, settling their conflicts, and resolving their difficulties. For example, there are times when one gets angry even though the occasion calls for forbearance; at such times, intellect, through its admonishment, restrains wrath and activates forbearance. At other times, wrath is required but forbearance comes into play. At such times, intellect rouses wrath and removes the interference of forbearance.

In short, in-depth research has proven that man has been sent to this world with various capabilities, and the perfection of his nature lies in using all of these capabilities on their proper occasion—wrath where wrath is appropriate, and mercy where mercy is appropriate—and not to exercise forbearance on all occasions, leaving all other faculties suspended and unused. Of course, exercising forbearance, and indeed every other inherent capability, on its proper occasion, constitutes a virtue for man, but the tree of human nature, which God has divided into various branches—namely, its different capabilities—cannot be called perfect with the flourishing of just one branch. Rather, it would be called perfect only when all of its branches are lush and green and no branch exceeds or falls short of its appropriate size. Intellect clearly affirms the fact that it cannot be beneficial to apply this moral quality to forgive the mischief of the wicked at all times and on every occasion; the law of nature itself exposes the defect of such a notion. We observe that the True Planner has so ordained the order of the universe that sometimes tenderness is required and at other times severity is required; sometimes forgiveness is required and sometimes punishment is required. If there was only tenderness or only severity, the whole system of the universe would be upset. Thus, it is proven that forgiving at all times and on every occasion is not a true virtue. Rather, to consider such a teaching to be perfect is the error of those whose insight does not penetrate the full depth of human nature and whose

eyes are closed to all of the capabilities that man has been granted to employ at their proper occasion. A person who, continuously makes use of just one capability on all occasions, and abandons all the other moral capabilities, seeks, as it were, to change the nature that God has granted; and due to his short-sightedness, he declares the act of the All-Wise God to be objectionable. Would it be commendable to forgive the offences of those who have always done us wrong, irrespective of the demands of time and occasion, and to never have such sympathy for the offender that, by remedying his mischief, we should reform him? Obviously, just as it is despised and unethical to punish or avenge every trifle, so is it also contrary to true goodwill to make it a principle to immediately forgive the crime of someone whenever he commits a criminal act. Whoever always allows an offender to go unpunished is as much an enemy of world order as he who is always bent on retribution and revenge. The ignorant like to forgive and forbear at all times. They do not realize that forgiveness at all times disrupts the world order. And such behaviour is detrimental to the culprit himself, for it causes the habit of evil-doing to become more firmly rooted and the tendency of mischief-making to become even more entrenched. Let a thief go unpunished and see what he will do the next time! In view of all this, God says in His Book, which is full of wisdom:

وَلَكُمْ فِي الْقِصَاصِ حَيٰوةٌ يَاۤٓؤَيۡلِيَ الْاَلۡبَابِ<sup>1</sup>

Meaning that, O men of understanding, there is life for you in taking the life of the murderer and punishing the culprit in equal measure. And:

مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ اَوْ فَسَادٍ فِي الْاَرْضِ فَكَانَ قَتَلَ النَّاسِ جَمِيعًا<sup>2</sup>

Whoever killed a person unjustly, without a cause, it shall be as if he had killed all mankind.

1. *Sūrah al-Baqarah*, 2:180 [Publisher]

2. *Sūrah al-Mā'idah*, 5:33 [Publisher]

Likewise, He has said:

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ<sup>1</sup>

Meaning that, God enjoins you to exercise justice, benevolence, and giving like kindred upon their respective occasions.

Therefore, it should be borne in mind that the teaching of the Gospel is inferior to, and falls far short of, the level of perfection which reinforces and strengthens world order. It is a grave error to even consider such a teaching to be perfect. Such a teaching can in no way be considered perfect. Rather, it was an expediency adopted at a time when the inner capacity for mercy had seriously declined among the Children of Israel; and cruelty, ruthlessness, brutality, hard-heartedness, and vengeance had exceeded all bounds. God, therefore, willed that just as those people were inclined towards extreme vengeance, so should they be drawn towards compassion and forgiveness with utmost emphasis. But this teaching of compassion and forgiveness was not such as could endure forever, as it was not based on the true core. Instead, it was like a law confined to a specific land. It was meant only as a special measure for the reformation of rebellious Jews and an arrangement for a very limited duration. *Masiḥ* [the Messiah] knew well that God would very soon bring this temporary teaching to naught and would send the Perfect Book for the guidance of the world that would call all mankind towards true virtue, and open the doors of truth and wisdom for the servants of God. This is why he had to say that there are yet many things to be said concerning the teaching which you cannot bear now. However, there is one coming after me who will disclose all these things and carry the teaching of faith to

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1. *Sūrah an-Nahl*, 16:91 [Publisher]

its perfection.<sup>1</sup> Hence, Ḥaḍrat Masīḥ went to take his seat in the heavens, leaving the Gospel incomplete, and it was the same incomplete Book that remained available to people for a long time. But, finally, God revealed the Holy Quran, in keeping with the prophecy of that innocent Prophet, and bestowed upon mankind the comprehensive Law that did not enjoin—like the Torah—‘a tooth for a tooth’ irrespective of the situation and circumstances, nor did it ordain—like the Gospel—that one must always be ready to be struck by an aggressor. Rather, that Perfect Word draws mankind away from temporary commandments towards true virtue. It commands us to do what results in genuine benefit, whether it be harsh or gentle, as He has said:

<sup>2</sup>Part Number 25— وَجَزَاؤُا سَيِّئَةٍ سَيِّئَةٌ مِّثْلُهَا ۗ فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ

Meaning that, the principle of justice in the punishment of evil is that the offender deserves to be punished to the extent of the guilt. However, someone who brings about reformation by forgiveness—**provided forgiveness does not result in further mischief**—he will have his reward with Allah. Likewise, the comprehensiveness and perfection of the Shariah is indicated in the verse:

<sup>3</sup>[Part Number 6]— الْيَوْمَ اكْمَلْتُ لَكُمْ دِينَكُمْ وَاتَّمَمْتُ عَلَيْكُمْ نِعْمَتِي

Meaning that, this day I have carried religious knowledge to the stage

1. The explanation given by the Promised Messiah<sup>as</sup> refers to John 16:12–14 which states: ‘I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew *it* unto you.’ [Publisher]
2. *Sūrah ash-Shūrā*, 42:41 [Publisher]
3. *Sūrah al-Mā'idah*, 5:4 [Publisher]

of perfection and have completed My favours upon the ummah of Muhammad.

Now, it is evident from this research that the teaching of the Gospel is not even perfect, let alone to be considered matchless and peerless. Had the Gospel been the word of God, both in their words and meanings, and had they possessed such excellences as are impossible to be found in the word of man, they would no doubt be considered peerless. But, as it is, those excellences disappeared from the Gospel the moment the Christians started interpolating it due to their selfish motives. Consequently, it no longer possesses the original words or meaning—neither true wisdom nor insight. Therefore, O gentlemen! Come to your senses and answer this question: ‘On the one hand, perfection of faith depends upon the presence of a matchless Book, and on the other hand you neither believe in the Holy Quran nor can you produce any other book that is matchless. How, then, is it possible for you to attain the station of perfect faith and certainty?’ And why are you complacent about it? Are you waiting for some other book to be revealed, or do you perchance intend to become a **Brahmū Samājist**, having no concern at all for either faith or God? Look where your refusal to accept the peerlessness of the Holy Quran has landed you! And wait—the story does not end here. Your belief may well-nigh do away with belief in the very existence of God. For, as I have stated before, a major sign of the existence of God is the fact that whatever comes from Him is so manifestly matchless that it points towards the existence of the Incomparable Creator. Now, as such matchlessness is not proven for the Gospel, and you refuse to believe in the Holy Quran, you have no choice but to admit that what comes from God is not necessarily matchless. This admission would, in turn, lead you to concede that someone else also has the power to create that which has been created by God. And so, according to this statement, there can be no sign to lead to the recognition of the Creator of the universe. To sum up, the gist of your faith is that no rational argument can be advanced to prove the existence of God Almighty. Now be fair: Is your belief short of atheism in any

way? Is there not a single soul among you who can understand the fine point that denying the Holy Quran amounts, in fact, to attacking the Gracious God? Is it not your misfortune that you turn away from the very book that proves the peerlessness of the attributes of God, points toward His existence, promotes the belief that He is Immaculate and Holy, propagates His Oneness, and re-establishes the long-lost doctrine of His *Tauḥīd*?

Gentlemen! The matchlessness and truthfulness of the Holy Quran has now been fully manifested; it cannot be concealed no matter how you try. As you know, no one can stop the fruit from growing and ripening when the season comes. Similarly, the time has come for the Quran's truth to become manifest, and no one can stop it now. So do not throw dust at the moon lest it fall right back into your own eyes!

Some Christians, failing to cite the Gospel as a parallel, point to Faiḍī's *Mawāridul Qalam* and assert that this book of Faiḍī is written entirely in undotted letters;<sup>1</sup> therefore, it is also like the Holy Quran, or even better, in fluency and eloquence. Alas, these ignorant ones do not even understand that it is a frivolous work that falls outside the sphere of true fluency and eloquence; nor does adhering to such a practice render a work to be inimitable and matchless. Indeed, it is quite a simple and easy task to compose a written work without dots. It is not an enterprise that should be hard for a man to accomplish. Accordingly, many authors have written compositions in Arabic and Persian orthographies without dots, and still do so. Indeed, there also exist such compositions by some scribes that employ only letters with dots, and avoid the letters without dots altogether. But the essential features and peculiarities that are specific to the Holy Quran's fluency and eloquence are such that a wise person will readily understand with full conviction that this Holy Word is beyond the sphere of human powers. For, as I

1. In the Arabic alphabet, there are some letters like ب (*bā*) and ت (*tā*) which have dots in them, and there are others like ل (*lām*) and ع (*ʿain*) which do not have any dots. [Publisher]

have already written, the Holy Quran does not express its fluency and eloquence in frivolous ways—as scribes like Ḥarīrī and Faiḍī do—nor do any kind of absurdities, idle talk, or lies form any part of this Holy Word. Rather, the Holy Quran has demonstrated its fluency and eloquence in keeping with the norms of truth and wisdom and true need; and has, with the utmost conciseness, comprehended all religious verities, and thus, it is full of clear proofs for silencing every opponent and denier. And one sees flowing through it a deep and limpid river of thousands of subtle points [of wisdom] and verities for the perfection of the believers' certainty. In whatever matter it has seen disorder, it has striven for the reformation of these very matters. With whatever intensity it has found the habit of going to extremes, it has countered it with equal strength. It has provided remedies for all kinds of maladies that were widespread, wiped out all the false doctrines of false religions, and answered every objection. There is no verity that it does not mention and no misguided sect that it does not counter. And what a wonder it is that it does not contain a single sentence that is unnecessary, any statement out of place, or a single word of frivolity. Notwithstanding due regard to all these matters, it has displayed such a degree of fluency—more than which cannot be imagined. It has raised eloquence to the highest level of perfection by encompassing all past and future knowledge within a small book, by virtue of an excellent arrangement, brevity, and a closely reasoned discourse, so that man—whose life is short and whose works are many—may be relieved of many a headache, and so that its eloquence may benefit Islam in the dissemination of its doctrines, and it may be easy to memorize and remember it.

Now, in comparison with this fluency and eloquence, look at the books written by humans—how filled they are with falsehood, idle talk, and absurdities; and how their compositions are replete with unnecessary and irrelevant material. They are certainly not able to employ words that convey the desired meaning; rather, their meanings wander aimlessly behind their words. They are completely lacking and devoid of conformity with the norms of truth, wisdom, necessity,

and appropriateness. Since they abandoned adherence to the truth and addressing the real need [of the time], and resorted to telling lies in every word, indulging in absurdities, and uttering words needlessly and in vain, how can they have any standing in comparison to the eloquence of the Holy Quran? Here, one should also remember that the fluency and eloquence of the Holy Quran is entirely free from and unblemished with all kinds of frivolity; hence, it was beyond the divine majesty of the All-Wise God that He should have revealed His Word entirely with undotted or dotted letters, like nonsensical poets, for these are vain acts that serve no useful purpose, and it is beyond the glory of the All-Wise God to indulge in any vain exercise. He Himself says:

وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ<sup>1</sup>

Meaning that, the believers are those who shun vain activities and do not waste their time in vain acts.

How could He be expected to undertake something absurd, especially when He has praised His Book by describing its glorious status:

وَالْقُرْآنَ الْحَكِيمَ<sup>2</sup>

Meaning that, the Quran is full of wisdom.

لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ<sup>3</sup>

Meaning that, falsehood cannot approach it either from before or from behind it.

In this scenario, how could He have filled it with falsehood? Such

1. *Sūrah al-Mu'minūn*, 23:4 [Publisher]

2. *Sūrah Yā Sīn*, 36:3 [Publisher]

3. *Sūrah Ḥā Mīm as-Sajdah*, 41:43 [Publisher]



a task would require an ignorant and nonsensical man like Faiḍī. [The Holy Quran says:]

الْخَبِيثَاتُ لِلْخَبِيثِينَ<sup>1</sup>

وَالْطَّيِّبَاتُ لِلطَّيِّبِينَ<sup>2</sup>

The Word of God should be taken as undotted in the sense that it is free from and beyond the ‘stains’ of vain talk, falsehood, and absurdities. Its fluency and eloquence is a priceless gem from which the world benefits, the spiritually ill are cured, and the realization of truths and verities is facilitated for seekers after truth. For, the fluent Word of God presents perfect cognizance in perfect brevity, perfect order, perfect clarity, and graceful diction. It adopts the style that moves the hearts most forcefully and encompasses in a few words the divine knowledge that no book or text has encompassed since the beginning of the world.

This is the real fluency and eloquence that helps to perfect the human self, and leads the seekers after truth to their ultimate goal. And this is the divine work that cannot be accomplished other than through God’s power and His all-encompassing knowledge. God Almighty is responsible for the truth of each and every sentence of His Word. Everything it contains—be it in the form of news or annals of the past, or news and prophecies relating to the future, or intellectual and religious verities—is free from the stain of falsehood, idle talk, and absurd expressions. If it were to contain even an iota of lying, redundancy, or boasting, it would not be the Word of God. This is why He furnishes proof of every one of His statements.

No poet, on the other hand, can be held responsible, nor has ever been, for producing a work that is not only free from falsehood, idle talk, or irrelevancies, but also encompasses all that is necessary and

1. Bad things are for bad men... (*Sūrah an-Nūr*, 24:27) [Publisher]

2. ...and good things are for good men (*Sūrah an-Nūr*, 24:27). [Publisher]

essential. Thus, when the useless ramblings of poets do not enjoy the status that belongs to the Holy Word of God Almighty, nor do they make any such claim or take responsibility in this regard—and even admit their own helplessness—then what foolishness and ignorance is it to present their worthless work as equal to the Word of God? Even if they died trying, the poets would never be able to abide by the norms of truth, uprightness, and genuine necessity. In fact, they cannot utter anything without having recourse to frivolous speech, as their entire craft depends on redundance and falsehood. Take away falsehood and absurdities and no verse would be left. If you were to search their writings, sentence by sentence, to find how many truths and subtle verities they contain, or how far they conform to truth and veracity, or how firmly they are rooted in truth and wisdom, or what true need has led them to utter their words, and what unique and incomparable secrets lie within them, you would realize that their dead writings contain none of these virtues. They are more likely to follow the dictates of poetic rhyme and metre, and prattle on about whatever takes their fancy. They neither stick to truth and wisdom, nor shun absurd speech, nor consider whether there is a true need for their words or whether any detriment would occur by not saying them. They arbitrarily join sentence with sentence with no regard to truth or usefulness, placing, as it were, the head where the feet belong and vice versa. They have much glitter, like a mirage, but are in fact not even equal to dust in real value. It is all a show, like a juggler's performance, with no real substance. These people are poor, powerless, weak, and unworthy. They are blind, but what coquetry! To put it very mildly, you may say that they are like a spider in terms of their infirmity and worthlessness, and the verses they compose are a spider's web. How aptly has God the Benevolent described them:

وَالشُّعْرَاءُ يَتَّبِعُهُمُ الْغَاوُونَ أَلَمْ تَرَ أَنَّهُمْ فِي كُلِّ وَادٍ يَهِيمُونَ وَأَنَّهُمْ يَقُولُونَ مَا لَا يَفْعَلُونَ إِلَّا الَّذِينَ

أَمْ نُوَاوِعِمُّوا الضَّلِيلَةَ وَذَكَرُوا اللَّهَ كَثِيرًا وَانْتَصَرُوا مِنْ بَعْدِ مَا ظَلَمُوا وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ  
مُنْقَلَبٍ يَنْقَلِبُونَ<sup>1</sup> Part Number 19—

Meaning that, Only those who have abandoned the path of truth and wisdom follow the poets. Do you not see that poets are the people who roam about in every wilderness in search of their poetic rhyme, metres, and themes. They do not stand firm upon words of truth, nor practise what they say. So, the transgressors—who liken the Divine Word to the words of poets—will soon know to what place of return they will end up returning.

Let sensible people reflect: Can there be anything more unfair and unjust than to compare pure truth with absolute absurdity, or to equate darkness with light? Can such books—which have become so tarnished with the stain of frivolous talk, the marks of falsehood, and preposterous babbling as to be hated and despised by every person with a pure heart—have any relationship with this Holy Book? Can such books, the subject matter of which is as contaminated as the blood of a leper, be considered similar to these Holy Scriptures? No, never! Prejudice is indeed a terrible affliction that spares neither intellect nor understanding, and neither the power of hearing nor seeing is safe from it. But one must at least consider that if someone unjustly equates two things that have nothing in common, the ultimate result is that the knowledgeable start considering him mad or insane. O Christian gentlemen! Do not follow in the footsteps of the Hindus. Even at the time of the Holy Quran's revelation, there were many good-natured priests among you who could not restrain their tears upon hearing the recitation of the Holy Quran. Remember those revered savants whose testimonies are recorded in the Holy Quran and who, upon hearing the Glorious Quran, would weep, while prostrating with their chins on the ground. It was the magnificent glory of the Quran that made them recite the *Kalimah* and caused them to admit the superiority of the Holy Quran

1. *Sūrah ash-Shu'arā'*, 26:225–228 [Publisher]

over all other revealed scriptures. Now, in your eyes, that same Quran does not equal the absurd writings of Ḥarīrī and Faiḍī! Such gross blasphemy is displeasing to God. Had you been able to prove the existence of anything comparable to the Holy Quran in respect of its external and internal excellences, there would have been no further dispute. But you have completely failed and have been reduced to silence in coming up with such a comparable composition. Hence, I do not know why you do not see despite having eyes, nor listen despite possessing ears, nor understand while you possess minds. Had Ḥarīrī and Faiḍī been as ‘wise’ as you, they themselves would have claimed to have produced the like of the Holy Quran. But, God forbid that any learned person should be so naive. Tell me, what work do you have in your possession that has claimed as the Holy Quran has claimed:

قُلْ لِّمَنِ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَىٰ أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَا كَانَ لَهُمْ  
لِبَعْضٍ ظَهِيرًا<sup>1</sup> [Part Number 15]

Meaning that, say to them, ‘If all the *jinn* and men were to unite together to produce any word like the Quran, it would be impossible for them, even though they should help one another.’

وَأِنْ كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِثْلِهِ<sup>2</sup> [Part Number 1]

And if you are in doubt about the Quran being revealed by Allah, then you should also produce a chapter like it.

فَإِنْ لَمْ تَفْعَلُوا وَلَوْ كُنْتُمْ تَقُولُونَ مَا نَلْقَا إِلَّا سُبْحَانَ الْمَلَأَتْ لَبُوفَهُنَّ مِنَ الْمَقْتُولِ  
وَالْحِجَارَةُ إِعْدَّتْ لِلْكَافِرِينَ<sup>3</sup> [Part Number 1]

But if you do it not—and remember that never shall you do

1. *Sūrah Banī Isrāʾīl*, 17:89 [Publisher]

2. *Sūrah al-Baqarah*, 2:24 [Publisher]

3. *Sūrah al-Baqarah*, 2:25 [Publisher]

it—then fear the Fire, whose fuel is men and stones, which has been prepared for the disbelievers.

I reiterate that before you engage yourselves in searching for a book that is comparable to the Holy Quran, you must first ascertain whether or not the book in question even makes the claim that you have heard in the above verses. For, if a speaker does not even claim that his word is incomparable and all *jinn* and men are powerless to compete and contest against it, to hold up his work as incomparable without any rhyme or reason is, as the saying goes, the witness being more eager than the plaintiff. Moreover, in presenting some book as equal or comparable to the Holy Quran, you ought also to produce evidence that the book which is being presented as an equal contains excellences comparable to the external and internal excellences that the Holy Quran possesses. For, if the book that is presented as an equal does not possess any of the excellences of the Holy Quran, what purpose would be served by presenting it as an equal, other than exposing your own ignorance and foolishness? But, remember well that just as it is absolutely impossible to imitate and emulate all the things that have emanated from Allah, so is it outside the realm of possibility to present the like of the Holy Quran. This was why many prominent Arab poets, whose mother tongue was Arabic and who were, by nature and also through their efforts, well-versed in the art of composition, had to admit that the Holy Quran is above and beyond human capabilities. This does not stop with Arabs alone, as there have been many from among your own people who were blind but were made to see by its perfect light, who were deaf but began to hear through it. Even now, that light continues to dispel darkness all around. The veritable light of the Holy Quran goes on illuminating hearts. The fact of the matter is that the more that people's eyes are being opened, the more they are convinced of the greatness of the Holy Quran. Accordingly, some extremely prejudiced Englishmen, who are hailed as sages and philosophers, have themselves admitted that the Holy Quran is peerless in its fluency and eloquence.

So much so that a zealous Christian, Godfrey Higgins, was forced to admit in section 221 of his book that the Holy Quran is incomparable in its eloquence and probably the world cannot produce finer or more sublime passages than are to be found in the Quran. Likewise, [John] Davenport, in his book, had to perforce testify to the same effect.

Like Christians, the Āryah Samājists—who believe that divine revelation and discourse ended with the Vedas—also deny the incomparability of the Holy Quran and claim the eloquence and fluency of their own Vedas. However, I deem it my duty that I should continue to inform the heedless, time after time, that only that person has a right to deny the incomparability of the Holy Quran who can prove that he can deduce from another book the same arguments for the incomparability of the Holy Quran that I have given in this book as a sample. So, if the Āryah Samājists are confident that their Vedas will be able to compete with the Holy Quran, they are also at liberty to demonstrate the power of the Vedas. However, it behoves not men of good nature to make empty claims and use uncivil language. The nobility and wisdom of man lies entirely in that, if there is an argument in support of his claim, he should present it; otherwise, he should desist from making any such claim, the result of which is nothing but absurd talk and frivolities. It should be borne in mind that the Holy Quran's eloquence is pure and holy, and its greatest objective is to express the light of wisdom and truth in articulate words, and to encapsulate all the truths and subtle verities of religious knowledge within a concise and reasoned statement. It should provide details where they are utterly indispensable, and should stick to brevity where brevity suffices. No religious truth should remain unmentioned, either in detail or in brief, and everything should be mentioned in keeping with true need, nothing being said unnecessarily. And, also, the text itself should be so eloquent, lucid, and solid that no one can ever write anything better than it. In addition, this word should be accompanied by spiritual blessings. This is the very claim of the Holy Quran, and which it has proven itself; and time and again, it has announced that it is not possible for any created being to

produce its like. Now, whoever wants to argue the matter justly cannot be unaware of the fact that, in order to compete with the Holy Quran, it is necessary to produce a book that contains the same excellences which are found in the Holy Quran.

The Vedas, it is true, comprise poetic imagery and a myriad of metaphors in the manner of poets. For example, at one place in *Rigveda*, fire is assumed to be a wealthy man who has many jewels, and its light is likened to a brilliant jewel. At some other places it is likened to an army commander carrying a black flag, and the smoke that rises from the fire is taken to symbolize the black flag. At yet another place, the heat that causes water vapours to rise is likened to a thief, and has been called Vritra, owing to its power of retention. The water vapours are taken to be cows, and Indra, which in the Vedas symbolizes air, and particularly the cold atmosphere, is likened to a butcher in this allegory. It is written that just as a butcher cuts meat into pieces, so did Indra strike his thunderbolt upon the head of Vritra and shattered it to pieces, so that it melted away into drops of water. Needless to say, such imagery can in no way be compared with the Holy Quran. They are merely poetic ideas, and not so praiseworthy or elegant at that. In fact, they are liable for serious criticism at many places. For instance, the imagery mentioned above, in which Indra has been compared to a butcher, whose job is to sell beef, is a subject that can never be found in the work of gentle-natured poets, as a poet must be careful not to write anything that people, in general, would find disgusting. In this *shurtī*, however, this consideration has been overlooked, even though it is obvious that the Hindus, who are the addressees of the Vedas, are averse to hearing the word ‘beef’, and such talk bears heavily upon them. In the same way, likening Indra—who has been declared to be a great god in the Vedas—to a butcher and describing him with a sugar-coated satire after acknowledging his greatness, is contrary to linguistic decency and implies a kind of disrespect. In addition, the simile also has another defect in that a simile should relate to something that is commonly known and understood. Saying that Indra cut Vritra as a butcher cuts

beef into pieces can be correct in terms of eloquence only if it is proven that, in Vedic times, beef was openly sold in markets and butchers cut it into pieces and gave them to the Āryas. But the contemporary Āryas certainly do not believe that to be the case.

Hence, it is obvious that to give a simile in a composition without there being corresponding external facts, and to liken [in it] one thing to such a thing that is detested by the people, is utterly beyond the pale of eloquence. Even if a boy were to use such a simile in his speech, he would be censured, and regarded as stupid, by the wise. For, a simile is appreciated only when the likeness is obvious to such a degree that the thing to which something is likened is well known to the listeners and is such that they [the listeners] hold it to be self-evident and of proven existence and is such that they are not disgusted by its being mentioned to them.

But who can prove that during the Vedic age the selling, buying, and eating of beef was a common practice to which Āryah people were not averse! Even if it were argued that the Veda's mention of it is proof of this practice, it would not wholly meet the objection because the likeness between the beef and blood of cows on the one hand, and water on the other, is not a suitable likeness. Yes, cow's milk can be likened to pure, limpid water. Hence, if the 12<sup>th</sup> *shurtī* of *mandāla* 1, *suktā* 61 of the *Rigveda*,<sup>1</sup> wherein it is written, '**O Indra, hurl your *vajra* [thunderbolt] against Vritra and cut it up into pieces as butchers cut up a cow into pieces**', would have been [written] as, 'When Indra pressed Vritra with his *vajra*, then water emerged therefrom as milk emerges from a cow's udder when they are pressed', then the intended poetic idea would have been conveyed and the simile would have been relevant. Moreover, no Hindu's nature would have then detested the simile because Hindus drink cow's milk without hesitation.

Irrespective of all this, such poeticism is not the objective of my

1. Various mantras of *Rigveda* are classified into *shurtīs*, *mandālas*, and *suktās*.  
[Publisher]



discussion. And to mention such useless matters, vis-à-vis the Holy Quran, is uncalled for and an unnecessary headache. True eloquence, which the Holy Quran presents, belongs to another world and has nothing to do with frivolous matters. On the contrary, it [the Holy Quran] has compressed the boundless ocean of wisdom and insight into the most succinct, most logical, and well-grounded assertions that are in full accord with the norms of eloquence and rhetoric. And it has, by virtue of the fact that it comprehends all subtle points pertaining to the Divine, attained such perfection as is impossible for human powers to attain. But what can I say, write, or pen about the Vedas! Instead of truth and insight, they comprise all types of matters pertaining to misguidance. What made hundreds of millions of God's servants incline towards creature-worship? The Vedas did. What made the Āryah people worship hundreds of deities? The Vedas did. Is there any *shurtī* in them which clearly and openly forbids creature-worship, the worship of the sun and the moon, etc., and regards as objectionable all those *shurtīs* which contain [the teachings of] creature-worship? There is none. Then how can they possess the eloquence that depends on the light of truth and wisdom! Can we label as 'eloquent' such writings that—although their true objective, it is claimed, is to eradicate idolatry and to establish *Tauhīd*—like the dumb, they have remained incapable of proving this claim. Every wise person knows that of all the qualities of eloquence the most necessary one is that the matter that needs to be clearly stated should be stated explicitly in such a way that should satisfy a seeker after truth. And everyone knows that only such an individual can be called 'eloquent' who can articulate what he intends to say in such an excellent manner as completely describes what is in his mind. Had the Āryah people claimed that the real objective of the Vedas is to teach creature-worship, then, perhaps, it could be supposed that they did not entirely fall short of such a level of eloquence. For, though the Vedas have not given any proof of creature-worship according to the standard of true eloquence, and have, thus, failed to prove it, they have openly expressed through clear

and explicit statements—which are a component of eloquent speech—their views about the worship of [their] gods, and have composed hundreds of mantras in praise of Agni, Wayū, and Indra. And they had also begged these gods for cows, horses, and an abundance of wealth. However, if it is claimed that the Vedas had, through forceful words and perfect eloquence, striven to establish divine Unity, had eradicated the misgivings and delusions of polytheists through irrefutable proofs, had presented all of the necessary proof for establishing divine Unity and for the eradication of *shirk*, had proven divine Unity, and had forbidden the worship of fire etc., then this claim would, by all means, be universally and categorically rejected. Who out there does not know that the injunctions of the Vedas lean towards commanding one to worship fire, sing hymns of Indra, and clasp hands before the sun? According to them, the objective of the Vedas was to teach divine Unity, forbid the worship of the sun, moon, etc., carry polytheists to the stage of divine Unity, reform the corrupt, transform creature-worshippers into God-worshippers, and remove all doubts of polytheists; however, it is obvious that, instead of achieving their objectives, they instead enabled the teachings of creature-worship to be ever more entrenched through their assertions; and these teachings caused the ark of hundreds of millions of people to be dragged into, and millions of people to drown in, the whirlpool of idolatry and disbelief. Nowhere did they explicitly, and in so many words, command to renounce creature-worship, not to worship fire etc., and not to beg anything or anyone, except God, to be granted one's wishes. Nor did they command to believe God to be Incomparable and Peerless. Now, after this, the wise should honestly answer whether the sign of an eloquent word is that its users should go on using it to mean something other than what is in their mind. Such irrelevant talk is not found even in the words of people who are insane or mentally deficient. Even they have the ability to express what is in their mind. When they crave for water, they do not ask for fire. And when they desire to be given bread, they do not ask for stones. I wonder what sort of eloquence is the

‘eloquence’ of the Vedas, the objective of which was *Tauḥīd* [Oneness of God], yet they started making a fuss about hundreds of deities. God forbid that the word which is incapable of expressing its own objective should be eloquent! How can an eloquent word suffer from such a defect that it cannot clearly and explicitly express the very point, the expression of which is its main objective? The foremost prerequisite of eloquence is that the speaker be fully competent to express what is in his mind and that it should be expressed with such clarity that no ambiguity remains in it and that, like [gestures of] the dumb, they should not say things that are ambiguous and absurd. Yes, when it is expedient not to disclose a matter or to express it as a mystery, then to express it obliquely is eloquence. But it is not permissible that *Tauḥīd*, on which [one’s] entire salvation depends, should be kept hidden. Thus, it is incorrect to assert that the Vedas have intentionally set out *Tauḥīd* as an enigma or a riddle, and have deliberately made statements to deceive and mislead. For, in that case, one will have to concede that the Vedas have deliberately intended to drag many hundreds of millions of people into the whirlpool of death and have intentionally set out statements, the reading of which would spread the teachings of creature-worship. Rather, in that case, the opinion of average Hindus will be right that the true intention of the Vedas was nothing but to make the Āryah people the worshippers of [their] gods. And if the true intention of the Vedas is not to be taken as that of [spreading] creature-worship, then one will have to admit that they totally lack the knack of saying things properly, and that they are incapable of making their meanings clear for their readers. And, in that case, their falling short of the standard of eloquence would become so manifest that it would not need to be stated in so many words. In the opinion of a wise person, the composition of someone cannot be called eloquent if it does not convey its intended meanings. On the contrary, it pulls one towards that which is not its purport and towards corrupt views. Whichever *shurtī* you look at, you will find it leading away from the right path, rather than leading to it. What ‘eloquence’, and what an

‘elegant’ manner of illustrating its meanings, do the Vedas have, that they have put an end to all eloquence and elegance! One may not be convinced of this; however, I will write [herein] as a sample some *shurtīs* of the *Rigveda*, which is considered to be the greatest and the best of all the Vedas, which Āryah people believe to contain the teaching of *Tauḥīd*. And after that I will write, as a sample, some verses of the Holy Quran that deal with the teaching of *Tauḥīd*, so that everyone comes to realize which one—the Vedas or the *Furqān* [Holy Quran]—clearly and properly expounds the issue of Unity of God in a forceful and eloquent discourse; and, of the two, the account of which is absurd and groundless and creates doubts. For, as I have already stated, the easiest method to ascertain eloquence is to observe the impact of the expression of the two texts which one desires to compare, and see the discernment, perspicuity, and comprehension of abstruse points with which they have carried out, as it were, their duties; and to note the extent to which they, in order to lift the darkness of ignorance, demonstrate the light of knowledge through their well-grounded and concise statements; and the extent to which they dilate on the excellences of Divine Unity and the defects of polytheism. However, if anyone harbours the illusion that there may, perhaps, be *shurtīs* found in the Vedas that could compete with the Holy Quran in respect of the assertion of *Tauḥīd*, then he is at liberty to produce such *shurtīs* from the above-mentioned Veda, so that, of all the Vedas, the matter of this Veda, which is hailed by the Āryah people in their constant refrain, ‘*Rigveda! Rigveda!*’, is settled first. Here it should also be borne in mind that the incomparable eloquence of the Holy Quran, and thousands of its subtle points and verities—to compete against which human powers are helpless and powerless—will be mentioned on their proper occasion. Here—on account of the insistence of some Āryah people who, as against the Holy Quran, make claims about the eloquence of the Vedas—only a few verses of the Holy Quran are given with a view to stopping their impudence and abusive language in such an easy way as would reveal to the just the utter insignificance of the Vedas and would make them

realize that the Vedas do not have even such power of expression as would enable them to clearly state their own objectives, let alone the ability to compete with the exalted eloquence of the Holy Quran. For, given the opportunity, every just person can appreciate that it is absolute folly to expect a book—which cannot even plainly and clearly explain its own meanings—to have any degree of eloquence. If the Vedas can compete with the Holy Quran in this easy way, then perhaps they could also compete with the Holy Quran over the subtle points that the Holy Quran claims no other book can compete with. However, if the Vedas of the Āryah people are rendered here senseless and motionless like the dead, then to take pride in such Vedas and claim that they can compete against the lofty verities and subtle points of the Holy Quran is tantamount to ignorance of the highest degree. Here, readers are also reminded that Hindu research scholars have neither included their Upanishads in the Vedas, nor do they regard them to be the word of God. They have clearly stated that they are the personal views of certain people. This is the opinion of Pundit Dayanand and all renowned and learned pundits agree with his opinion. Hence, I have deemed it unnecessary to do any research into their contents. For, if their contents are not found in the Vedas and, according to Pundit Dayanand and other research scholars, they are not even in accord with the teaching of the Vedas and are in fact useless and irrelevant footnotes that the ignorant Brahmūs have added to the later, then to mention here whatever defects may exist in the Upanishads is tantamount to unnecessarily prolonging this discussion. Nevertheless, it is advisable to cite some *shurtīs* from the Vedas which the followers of Āryah Samaj believe to be the word of Parmeshwar and the books of the Sat Vidyans [True Teachers]. Hence, I set out below several *shurtīs* from *Rigveda* which the Āryas believe teach Unity of God:

I laud **divine Agni**, the valiant minister of the burnt offerings, who presents our holy offerings to the **gods**, and possesses an abundance of wealth. May it be so that Agni, who has been

praised by Rishis, both ancient and modern, draw the attention of the **gods** hither. O **Agni**, who is produced by the friction of two pieces of wood, bring here the **gods** to the purified clipped grass. You call the gods on our behalf, and are worshipped.

O **Agni**, offer today our tasty sacrifice to the **gods**, so that they should eat it. O **Agni**, present our oblation to **Vayu**, **sun**, and other **gods**. O unblemished **Agni**, you are a clever **god** amongst the **gods**. You live with your parents, and grant us our children; you are the bestower of all riches.

Call him, invoking the blessed name of **Agni**, who is the first of the gods. O **Agni**, owner of red horses, propitiated by our praise, bring **thirty-three gods** to us. O **Agni**, in view of what you are, people kindle you constantly in the secure places of their homes. O you, who are the cause of everyone's life, be a source of wealth for our benefit. O Wise **Agni**, you are Tanapaput, i.e. the consumer of your own substance. Present **today** our delicious sacrifice to the **gods** as their food.

**Agni**, the god, who remains ever young, is very wise, and is the protector of the house of the sacrificer and the bearer of offerings, whose mouth is the vehicle of conveying our sacrifices to the **gods**, and **who** is lit by the fire of the household. Everlasting **Agni**, combining his food with his flame, and eating it quickly, ascends the dry wood. The flame of the burning element spreads like a swift horse, and roars like a cloud in heavenly heights. O **Agni**, the unobstructed sacrifice, which you protect from all sides, is definitely conveyed to the **gods**.

O **Agni**, grant all the favours that you can to the one who makes offerings to you. All such favours will come back to you, O **Angiras**. Through **Agni**, the worshipper is granted affluence that increases day by day, and which is the fountainhead of renown and the multiplier of man's progeny.

O **Indra** and **Vayu**, these offerings are made to you [liberally]. Come here, bringing food for us. O **Indra**, who is praised

by all, may these juices of the ever-spreading Soma be absorbed by you, and may they be auspicious for you in acquiring better insight. Whatever types of excellent praise can be offered to other **gods**, **Indra** deserves them too. Those who turn to **Indra**—whether [seeking help] in war or for having children—as well as the seekers of wisdom who want to acquire understanding, they all find the fulfilment of their desires.

The **belly of Indra**, on account of drinking the juice of the Soma in abundance, swells like the sea, and is always wet, like the fluid of the palate. **Indra** surpasses all **gods** in power and is superior to all of them. Salutations to the great gods, salutations to the small gods, salutations to the young gods, and salutations to the old gods. We worship all gods. **Come quickly, O Indra, son of the Rishi Kusika**, grant me, who am a Rishi, an abundance of wealth.

(It is stated in all the genealogies of Purans that the son of Kusika is Vishwamtar. In order to explain how Indra could be the son of Kusika, Sayana, the commentator of the Vedas, quotes the legend given in the Index, Anukramanika, which states that Kusika, the son of Ishiratha, being desirous of a son, by the blessings of the attention of Indra, adopted a life of continence, in requital of which Indra himself chose to be born in his household and thereby became his son.)

Indra, who is praised by many men, attended by the moving winds, assaulted the Dasyus (cruel men) and the Samyus (poisonous ones), that is, the Rakshas (all those belonging to demons). He murdered them with his thunderbolt. He then divided the fields among his white companions, and freed the sun and the water. (Here, the white companions, according to the metaphorical language of the Vedas, means drops of water. What this *shurti* means is that, due to the effect of the cold layer of the atmosphere, drops of water, which seemed to be white,



appeared from within the clouds and fell to the fields below. Some fell on one field, others on another. Thus, all of the water flowed away and the sun came out. European commentators take it to mean that, according to the Āryas, Indra distributed the land of the ancient people among the Āryas, who were more light-skinned than the former. But this meaning is not correct, as the context of the Veda clearly contradicts it.)

O Indra, it is because of you that there is abundant and easily available food everywhere. O wielder of the thunderbolt, make our pastures verdant and grant us abundant wealth. We turn to **Indra** in order to receive his affectionate kindness and to attain wealth and perfect power. Because that powerful Indra, giving us wealth, is fully capable of protecting us. O **sun** and **moon**, grant success to our sacrifice and increase us in our strength. You have been created for the benefit of many human beings and many people depend upon you. When the **sun** rises, then the stars, along with the night, flee away, **as do** the thieves.

We go to the **Sun-god**, who is great among the **gods**. O **moon**, safeguard us from false accusations, and keep us away from sin, be pleased with our trust in you, and be our friend. May you increase in strength. O moon, you are the bestower of riches and reliever of difficulties. Come to our household with brave warriors. O **moon** and **Agni**, you are equal in rank. Share our homage between you for you have always been the leaders of the **gods**. I call on the **Jall-god** [Water-god], from which our cattle drink. We should offer oblation to the flowing rivers. May the waters, which are close to the sun, and those with which the sun is associated, be gracious towards our rituals. O **Earth-god**, may you expand ever so wide and be free from thorns and may you be the place of our dwelling and grant us great happiness. May **god Varuna** be our special protector. May **god Mitra** protect us. May they both, working together, make



us rich. O **god Neshtri**, you and your wife, recommend us to the **gods** of sacrifice.

O **Agni**, bring the **gods** here. Make them sit in three places and adorn them. May you drink with **divine Ritu**. O **Agni**, lord of red horses, bearer of red flames, being pleased with our adorations, bring **thirty-three gods** here. We worship **Agni**, who is kindled in religious ceremonies. O **Agni**, the wise, having made you the chief priest of their ceremonials and sacrifices, and having found you to be the bestower of riches, the quick hearing, the most well known, have placed you in their sacrifices. **Agni**, having been fanned and flared up by the wind, easily sweeps through the large pieces of timber with his flames. O **Agni**, when you charge like a bull into the forest's trees, your path is darkened all around; that is, you turn the timber into ashes, and all things, whether stationary or in motion, are burnt. I worship **Agni**, who is the bestower of all kinds of riches. **Agni**, who possesses brightness that others cannot attain, adorns the house of sacrifice, as a house is adorned by a woman.

**Agni**, who was born in the woods and is a friend of man, takes care of his worshipper, as a Raja treats a capable man with kindness. May he be gracious towards us. O **divine Agni**, when you are born from the friction of the dry wood, all your worshippers then perform the sacred ceremony. May **Agni**, who possesses multi-coloured light, attend to the wishes of this worshipper of his. The fingers always love **Agni**, as wives love their husbands.

O **Agni**, when the worshipper kindles you in his house, and makes an offering to you, which he desires every day, you, having become augmented in two ways, increase his means of sustenance. May the digestive faculty of **Agni**, which relates to food, be granted, by way of vigour of virility, to those who attend upon the devotees and renowned ministrant priests and may **Agni** grant him a stout, unblemished, young, and bright

son. O **Agni**, may your rich worshippers obtain abundant food. May the scholars, who praise you and make offerings to you, be granted long life. May we acquire spoils from our enemies in war.

Jall [water] contains medicinal herbs; therefore, O ascetic, be actively engaged in the praise of Jall. O **Jall**, ripen all disease-dispelling medicaments for the benefit of my body.

The weapon of **Indra** was wielded upon his enemies with his piercing arrows and [thus] he annihilated their cities. Then Indra turned towards Vritra with his thunderbolt, and became happy by slaying it. O two handsome lords of the forest, prepare the sweet Soma juice with attractive offerings for Indra. Bring the remainder of the Soma juice in the frying pan and splash it over the blades of sacrificial grass. Then, what is left, place it on the hide of a cow, that is, a bag made from the hide of a cow. O Indra, who drinks the Soma juice, you enrich us with thousands of excellent cows and horses, even if we do not deserve it. O Indra, handsome and powerful lord of food, your kindness is everlasting. Indra, grant us thousands of fine horses and cows. Annihilate everyone who abuses us; kill everyone who harms us; grant us thousands of horses and cows. Indra, who is ever pleased with our prosperity, may we have abundant food and healthy and abundant milk-yielding cows, on account of which we should rejoice in luxury and pleasure. O **Indra and Agni**, I, who am desirous of wealth, consider you both in my mind to be [my] relatives and kinsmen. The understanding that you have granted me has never been granted to anyone else. Being gifted thus, I have composed this mantra in your praise to express my desire for food. O **Indra and Agni**, bestowers of favour, whichever region you are in—whether the lowest, or the middle or the upper of the world—come here and partake of the crushed offerings. O **Indra and Agni**, wielders of the thunderbolt, destroyers of cities, grant us wealth; help us in our battles. May

**god Mitra, god Varuna, god Aditi, Ocean-god, Earth-god, and Heaven-god** all come together to pay attention to this prayer of ours. O **Indra**, who is kind to men, you too are a creation. But ever since your birth, there has been no equal to you. You are the protector of the three spheres, the three luminaries, and of the whole of this world, which is abundant with all types of creation. O **Indra**, the foremost among the **gods** we call you. You have been victorious in battles. May Indra, who is efficient, swift, and the remover of all obstacles, keep our chariot ahead of all others in battles. O **Indra**, you are victorious, but you do not stop us from taking the booty. O fierce Maghavan, we sharpen you for our protection. May **Indra** be our friend, and may we be granted ample food without any complication. May **god Mitra, god Varuna, god Aditi, god Ocean, god Earth, and god Heaven**, preserve food for us.

We present the Soma offering to the valiant Indra, who is the performer of many brave deeds, the best of all gods, the bestower of favours, of true strength and brave, and the one who cares for wealth and takes it away from him who makes no offerings, as does the robber who steals from a traveller, and bestows it upon him who makes the offerings. O Indra, everyone praises you. Be so kind to us and do not let other people do us any harm. You are mighty; safeguard us from injustice and cruelty.

O mankind, it is that **Indra**—the cause of your daily lives—who, with the rays of the dawn, makes the unwise, wise, and the ugly, handsome. O Indra, you, having taken with you **god Marut**—that is air, which enables everything to fly and can reach the most inaccessible places—have searched out the cows which the thieves have hidden in caves. O **god Maruts**, may you, along with undaunted **Indra**, appear with all the pomp and glory of you two, while you both are glowing with happiness.

May you make your appearance, along with the brave Indra, in joy and equal glory.

O **Invincible Indra**, safeguard us in battles in which we may obtain abundant booty. We call upon Indra, who is our helper and who, for our sake, wields thunderbolts against our enemies, for great affluence and for unlimited wealth. O one who makes the rain pour down on us and always fulfils all our desires, open up this cloud. You have always accepted our entreaties. The powerful lord **Indra**, makes the rain descend on us, always fulfils all our wishes and grants men strength, [such] as [with which] a bull defends a herd of cows. We call you Indra, who is everywhere among men. May you be ours, and ours alone. O **Indra**, we possess, as our own, the weapon of your support, by means of which we can overpower our enemies. The God **Indra** is very powerful and of exalted status. May glory and honour ever belong to the wielder of the thunderbolt. May his brave armies forever remain as great as the heavens. Indeed the praise of Indra, which is worthy of being sung and recited, should be offered repeatedly—so that he may partake of the Soma juice.

O **god Indra**, come here and, having satiated yourself with all sorts of food and being increased in strength, conquer your enemies. O **Indra**, the bestower of bounties, the protector of your worshippers, I have composed this hymn in your praise and it has reached you, and you have accepted it. O affluent **Indra**, encourage us in our zeal, in this rite, to amass abundant riches because we are hard working and well known. O **Indra**, give us unlimited and innumerable wealth which is the source of [acquiring] cattle, food, and all other necessities of life.

O Indra, make us famous and grant us such wealth as can be obtained in thousands of ways, and grant us all the eatables that are brought from the fields in carts. With our praise of him, we call **Indra** for the protection of our possessions—Indra, the owner of wealth, the one whom people praise and who

frequents the places of sacrifice. O Satakruta, the reciters of the Sham Veda praise you, and the reciters of *Rigveda* praise you. You are worthy of being praised. And the Brahmans raise you high, like a bamboo stick. **Indra**, the bestower of blessings, is aware of the objectives of his worshipper, who has worshipped him extensively with the Soma plant collected from the mountain heights, and therefore [Indra] comes with the troops of **Maruts**. **Indra**, drinker of the Soma juice, come here, [in the chariot driven by] your strong and handsome horses with long manes that are harnessed to it [the chariot], to listen to our praise of you. O **god Vasu** [Indra], come to join [us] in our acts of worship. Accept our hymns, praise, and prayers. Be graciously inclined to our sacrifice, and bestow upon us abundant food. The hymn, which is the cause of our progress, is to be chanted again and again in praise of **Indra**, the repeller of many foes, so that this powerful god may address our children and our friends with kindness. We turn to Indra for receiving his kindness for his bestowing [on us] wealth and perfect power; for, he, having conferred wealth, can protect us. O **Indra**, heaven and earth are helpless against you when you are destroying your enemies. You command the waters that descend from heaven; send us cows with great generosity.

O **Indra**, worthy of praise, may we always remain singing your praise. May this praise increase you in power. O long-lived one! May you be pleased with our praise and thus bring us joy. We select **Agni**, the messenger of the gods, their invoker, the possessor of great wealth, the perfecter of this rite.

O bright **Agni**, we have sought your help for a long time with sacred offerings. Burn to death our enemies, who are under the protection of evil spirits. Praise **Agni**, the all-wise, truthful, bright, and remover of illness. Bright Agni, the messenger of gods, protect that worshipper of yours who offers sacrifices. O one who purifies, be kind to him who comes to the presence

of **Agni** for the pleasure of the gods. O bright **Agni**, who purifies, bring **god** to our sacrifices and oblations. We have praised you with the mantra composed most recently. Bestow upon us food and wealth, that is the source of progeny. **God Agni**, present our offerings to the **gods**, and may true knowledge be the reward of the giver, i.e. Agni. O **Agni**, come to our worship, with all these gods, to drink the Soma juice and you too offer sacrifice. O wise **Agni**, the Kanwas—that is, Rishis—call you and sing your praise. O Agni, come with the gods. O Agni, make those who promote good deeds—that is, the gods that we worship—participants of the offering, together with their wives. O, bright-tongued, give them the Soma juice to drink. At the time of worship, offer to those gods, whom we worship and adore, the drink of the Soma juice. O **god Agni**, yoke your powerful mares, whom we call Rohits, to your chariot and bring the gods here by them. Bestower of rewards, O **Agni**, you, being the household fire, and partaker with Ritu of the sacrifice, worship the gods on behalf of those who pray to them. O Agni, we have invited you with great zeal to drink the Soma juice. Agni, come here with the **Maruts**. O mighty one, neither a god nor any man has power over a rite dedicated to you. **Agni**, come with the Maruts. **Agni**, bring the beautiful wives of the gods here, and bring Twashtri, to drink the Soma juice. **Agni**, bring our offering, and our newest hymn to the attention of the gods. You, **Agni**, were the first Angiras Rishi, a god; you were the helpful friend of gods. The wise and intelligent Maruts, possessing bright weapons, was born of your rite. O **Agni**, the first and chief Angiras, it is you on account of whom blessings are bestowed on the worship of gods. You are wise and multi-coloured. You are intelligent for the benefit of the whole world. You are the offspring of two mothers, who appear in different poses for the benefit of man.

O **Agni**, who overpowers the wind, manifest yourself

to your worshipper so that he should know that his worship has been accepted. Heaven and earth tremble at your power. You have borne the burden of the rite for which the priest was appointed. You have worshipped the venerable gods. **Agni**, you fulfil desires and augment the wealth. **O Agni**, we worship you for the sake of wealth. Make renowned the performer of the rite. May we perform this rite again when we have children because of your favour. Preserve us, along with heaven and earth, and all the gods. **O Agni**, forgive us this lapse on our part and our treading this path which has led us astray. One should praise you for being the protector of those who make offerings which you deserve. Pure **Agni**, who goes everywhere to receive offerings, go to the hall of sacrifice that is located before you, as did Manus, and Angiras, and Yayati, and others of old. Bring the gods here, make them seated on the sacred grass and offer them sacrifice which they may be grateful to receive.

**O Agni**, may you prosper by this mantra of ours, which we recite according to our ability and understanding. Grant us an abundance of wealth and bestow upon us good understanding and abundant food. With these mantras, we call upon the mighty **Agni**, who is also adorned by the other Rishis, for the benefit of many people who worship the gods. Men turn to **Agni**, the augments of vigour. **O Agni**, we worship you by offering oblations. **O you**, who grants food in abundance, be benevolent to us this day. **O Agni**, you are the giver of delight, the invoker and messenger of the gods, the protector of mankind; the good and long-lasting acts which the gods perform are all combined in you.

**O young and propitious Agni**, whatever offerings we may present to you, do turn to us with kindness and convey our offering to the powerful gods, either now or sometime in the future. **O Agni**, your worshipper adores you in this manner, you shine because of light. Men, with seven ministrant priests,

kindle Agni—who vanquishes its own enemies—with oblations. O Agni the destroyer, you have slain Vritra with the help of other gods. The gods have made the earth, the heaven, and the space, an expanse for the living of the creatures. May the affluent **Agni** be a benefactor to Kanwa, whenever needed, just as a horse neighs for the sake of cattle.

We adore **Agni**, whom Kanwa made brighter than the sun, and whose rays shine brightly; we praise him and extol him. O **Agni**, bestower of food, fill our stores, because, through you, we make friends with gods. You are the master of all kinds of food. Grant us joy, for you are exalted. O **Agni**, be like the Sun-god for our protection. Stand up erect. You are the bestower of food. We invoke you with ointments for the sake of food, and the priests make holy offerings. Young and **bright Agni**, safeguard us against evil spirits and vicious man, who do not forgive, and protect us from dangerous animals and from those who are bent upon killing us.

O **Agni**, Manu appointed you to give light to many generations of men. You were born for the sake of sacrifice, and you are satiated with holy offerings. You, whom men salute, have shone brightly. The flames of **Agni** are bright, strong, and awe-inspiring. They cannot be trusted. They definitely and completely burn the mighty evil spirits and our other enemies. O **Agni**, who are well endowed, and redresses the grievances of all creatures, bring to the donor of the offerings wealth of many kinds, starting from the early morning, along with good houses. Bring the gods here as soon as they wake up in the morning.

Today, we select **Agni**, the messenger, the bestower of homes, most popular, the bearer of the flag of smoke, the bestower of light, the protector of the worshipper who worships at dawn. I praise **Agni**, the best and youngest of the gods, the guest of man, whom everyone calls upon, who is the friend



of those who make offerings, who knows all created beings, so that he may go to bring the other gods here.

O **Agni**, the sacrificer, the all-knowing, everyone kindles you and many people call upon you. Do, O Agni, bring the wise gods here soon. O **Agni**, you safeguard the offerings made by the people. You are the messenger of the gods. Bring the gods who wake up at dawn and honour the sun. Awaken the Aswins who are associated with the morning offerings. May both of the **gods** come here to drink of the Soma juice.

We call upon the two **Aswins**, who both are gods and excellent riders of the chariots, who ride in an excellent carriage and reach as high as heaven. You Aswin use your whip—which is wet with the foam of your horses and makes a loud noise when it is lashed—to stir up the oblations of Soma. O **Aswin**, you go in your carriage to the home of the maker of the oblations, which is not far from you. I invoke Savitri, the golden-handed **sun**, to safeguard me. He determines the ranks of the worshippers. Glorify the **sun**, who is not a helper of the water, for our protection; we ardently desire to worship him.

Sit down, friends. We will, indeed, worship the sun, for he is the bestower of wealth. The wise always give due honour to the exalted status of the sun, as their eyes look towards the sky. The wise are always alert and ever ready to pay homage. We glorify the exalted rank of the sun.

The all-wise **sun, the god** is carried by his horses to the heights, so that he may be visible to all the worlds. O sun, you travel more than anybody else; you are seen by all; you are the fountain of light; you are resplendent throughout the heavens. You, O **sun**, rise in the presence of the god Maruts. You rise in the presence of mankind. You rise in a manner that all celestial beings may see you. You make your appearance with the light with which you purify and safeguard from evil. You travel

through the vast expanse of heavens, keeping count of the days and nights, and viewing all creatures.

O **sun**, rise high in the heavens with your soothing radiance and cure the sickness of my heart, and the paleness of my body. We approach the Sun-god, who is the chosen god from among all other gods, on witnessing the light beyond the darkness. O **Moon-god**, you do good to everyone by remaining busy all the time. You are powerful due to your strength and know all things. Due to your benevolence, you grant favours and enjoy a high status on your own account. O guide of men, you have received abundant nourishment from sacrificial offerings. Your actions are similar to those of Rajah Varuna. O **moon**, your word is great. You purify all, as does the god Mitra whom we love. You foster everyone, as does god Aryaman. You possess all the glories that are manifested by you in heaven, on earth, in the mountains, and in the waters. O moon rajah, be kind to us, and accept our offerings without any displeasure. O **moon**, you love to be adored and are the guru of the plants. You are our life. If you so desire, we shall not perish.

O **moon**, you bestow wealth on those who worship you, whether they are young or old, so that they may enjoy it and so that they may live. O moon, the rajah, safeguard us against everyone who seeks to do us harm. A friend of such a god as you cannot die. O **Moon-god**, help us with such support that brings joy to those who make offerings. Grace our offerings and our homage with acceptance. O **Moon-god**, come to us and make our rituals flourish. Since we know the mantras, we raise your status with our adornments. Come here, O benevolent moon. O **Moon-god**, who grants abundant wealth and is aware of our lost property, augments of food, be our worthy friend.

O **Moon-god**, live happily in our hearts, as the cattle are happy in green pastures, or as men are happy in their homes.

O **Moon-god**, may your power increase from all around; in every way grant us food with great diligence. O felicitous happy **moon**, grow along with the climbing plants. Be our friend. Grant us abundant food, so that we may prosper. To him who makes the oblations, the **Moon-god** bestows a milch-cow, a swift horse, and a son who is clever in business, proficient in the domestic matters, diligent in religious rites, and who commands respect in any gathering and is a source of honour for his father.

O **Moon-god**, we become happy when we realize that you are victorious in battles fought against thousands of men, and are the one who never loses his strength, and that you are born amid the offerings, and that you live in a bright home, and are well known as well as brave. O **Moon-god**, you have created all these water plants and cows; you have made heavens wide-spread; you have lifted darkness through [your] light.

O mighty **Moon-god**, grant us a part of [your] wealth through your enlightened mind. May you remain secure from all opponents. You are more powerful than two equally strong opponents. Safeguard us against our opponents during the battle.

**Sun** comes in the wake of the bright morning as a man follows a young and beautiful woman. At that time, men who are cognizant of religious observance carry out the ordained acts of worship. They adore the blessed sun, hoping for good reward.

The horses of the **sun**, which are auspicious, fast, strong-bodied, traversing long distances, whom we adore, and who are worthy of our praise, have reached the heights of heaven and they have swiftly traversed the earth and heavens. The divine power and grandeur of the **Sun-god** is such that when he sets, he draws the light, which had covered the unfinished task, into himself. When he releases his horses from the yoke, the darkness of the night spreads all around.

The sun displays its countenance to divine Mitra and Varuna in the middle of the heavens. On the one hand, his rays spread his limitless and bright power and on the other hand, they bring forth the darkness of the night when they withdraw themselves. O gods, as soon as the **sun** rises, safeguard us against unworthy acts. May god Mitra, god Varuna, goddess Aditi, god Ocean, goddess Earth, and god Heaven, listen to this prayer of ours with attention.

Now, the readers of this book should themselves decide whether all these verses that I have quoted, taking so many pages, reveal anything about God and let the Āryah Samājists be fair and tell us what eloquence *Rigveda* has demonstrated in these verses in expressing its intent. Let them speak up; is this discourse forceful and reasoned—as an eloquent discourse should be—or is it simply absurd and worthless? It could not have escaped the fair-minded readers that, instead of communicating their true intent in a lucid manner so as to spread the truth, the subject-matter of these verses themselves is so absurd and meaningless that the reader is rendered all the more confused.

Sometimes the Veda regards something as the Creator and begs it to fulfil its desires, and at other times the same thing is portrayed as a creature which is dependent on others. At times it attributes divine qualities to an object, and at other times it ascribes to the same thing the qualities of mortals. It is obvious that there has been no meaningful result of its circumlocution; it claims to be the upholder of Divine Unity, yet it does not teach Unity. It claims to be the champion of creature-worship, yet it has failed to justify creature-worship too. Rather, like a confused and insane person, it has delivered such a baseless and self-contradictory discourse as has created a strange type of mess in the Hindu faith.

Someone worships one god, another sings praises of another. Can such absurd and meaningless discourse be called eloquent and lucid by any sensible person? Perhaps some Hindus, who have only heard

the name of the Veda, but have never actually seen their so-called holy book, might harbour the delusion that these *shurtīs* that are found written in the *Rigveda*, have not been correctly inscribed therein, or that in this Veda there would be found perhaps better *shurtīs* than those given above, which would be such that the Veda would have eloquently expounded Divine Unity in them, or it would have given the teachings of creature-worship in an eloquent and well-grounded discourse which are the [two] necessary prerequisites of eloquence and fluency of speech. Let me say, in answer to such doubters, that I have selected these verses as a specimen from *Rigveda* Sanhita, First Ashtaka, *suktā* 1–115.

Anyone who claims that they have not been accurately quoted should present a translation which he deems authentic so that unbiased people may decide for themselves whether the verses quoted by me are accurate, or those quoted by him are. And if someone claims that though these verses may be absurd and meaningless, there are other verses in the same Veda that express God's Oneness with greater coherence and lucidity, it is incumbent upon him to bring them forward in addition to these cited verses. If he can somehow or other prove the fluency of expression and eloquence of the Veda and its facility for diction, so be it.

I have no uncalled for enmity towards anyone. I do say, with all sincerity of my heart that, having deliberated upon the Vedas with the utmost attention, I have found them far away and devoid of refined language. And I find it pitiful that such muddled notions should have appealed to the Āryah Samajists and that they should feel so infatuated by such immature and lowly ideas. If the Vedas, despite their long-windedness, absurd assertions, and fatuous contents, can still be called eloquent, then I wonder what word in the world should be called 'not-eloquent'! And if the Āryah Samajists do not know what is called an eloquent text, then it is incumbent on them to attentively look at just a few verses of the Holy Quran and compare them with the very lengthy composition of the Vedas given above to realize with what elegance and

brevity the Holy Quran expresses very many subjects pertaining to the Unity in the most concise and logical statements, and that how hard it tries to establish Unity in the hearts, and how eloquently and with logical discourse does it engrave the Divine Unity on the pure hearts!! If there are any verses in the Vedas that can stand any comparison with it [the Holy Quran], they should be produced. Otherwise, to indulge in useless and idle talk and not to renounce wickedness and mischief after they have been dumbfounded suits only those who have no concern whatsoever with God, honesty, and uprightness, nor any care whether they feel ashamed of themselves or not. Talking nonsense and failing to desist from wickedness and mischief, despite being silenced, can only be the work of those who have nothing to do with God or faithfulness, and share no part in modesty and decency.

Now, in contrast to the Vedic verses, I will cite some Quranic verses that bear upon God's Oneness, so that everyone can know which of the two is refined, concise, and emphatic, and whose text leads to all kinds of doubts and suspicions and is prolix and pointless. Here are the esteemed verses:

— اللَّهُ لَا إِلَهَ إِلَّا هُوَ ۖ الْحَيُّ الْقَيُّومُ ۚ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ ۗ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ —  
<sup>1</sup>[Part] Number 3

— قُلْ هُوَ اللَّهُ أَحَدٌ ۚ اللَّهُ الصَّمَدُ ۚ لَمْ يَلِدْ وَلَمْ يُولَدْ ۚ لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ —  
<sup>2</sup>[Part] Number 30

— لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا —<sup>3</sup>[Part Number 17]

1. *Sūrah al-Baqarah*, 2:256 [Publisher]

2. *Sūrah al-Ikhlāṣ*, 112:2–5 [Publisher]

3. *Sūrah al-Anbiyā'*, 21:23 [Publisher]

مَا كَانَ مَعَهُ مِنَ إِلَهٍ إِذْ أَلْزَمَ كُلَّ إِلَهٍ بِمَا خَلَقَ وَلَعَلَّ بَعْضُهُمْ عَلَى بَعْضٍ —  
<sup>1</sup>[Part Number 18]

قُلْ ادْعُوا الَّذِينَ زَعَمْتُمْ مِنْ دُونِهِ فَلَا يَمْلِكُونَ كَشْفَ الضُّرِّ عَنْكُمْ وَلَا تَحْوِيلًا —  
<sup>2</sup>[Part] Number 15

قُلْ ادْعُوا شُرَكَاءَكُمْ ثُمَّ كِيدُوا فَلَا تُنظَرُونَ — إِنَّ وَلِيََّ اللَّهُ الَّذِي نَزَّلَ الْكِتَابَ وَهُوَ يَتَوَلَّى  
 الصَّالِحِينَ — وَالَّذِينَ كَفَرُوا مِنْ دُونِهِ لَا يَسْتَطِيعُونَ نَصْرَكُمْ وَلَا أَنْفُسَهُمْ يُضَرُونَ —  
<sup>3</sup>[Part] Number 9

تُسَبِّحُ لَهُ السَّمَوَاتُ السَّبْعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَلَكِنْ لَا تَفْقَهُونَ  
 تَسْبِيحَهُمْ —  
<sup>4</sup>[Part] Number 15

قَالُوا اتَّخَذَ اللَّهُ وَلَدًا سُبْحٰنَهُ ۗ هُوَ الْغَنِيُّ ۗ لَهُ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ ۗ إِنْ عِنْدَكُمْ مِنْ سُلْطٰنٍ  
 بِهٰذَا ۗ اتَّقُوا اللَّهَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ —  
<sup>5</sup>[Part] Number 11

إِنَّمَا اللَّهُ إِلَهٌ وَاحِدٌ ۗ سُبْحٰنَهُ أَنْ يَكُونَ لَهُ وَلَدٌ ۗ لَهُ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ ۗ وَكَفَىٰ بِاللَّهِ وَكِيلًا —  
<sup>6</sup>[Part] Number 6

وَيَجْعَلُونَ لِلَّهِ الْبَدَنَ سُبْحٰنَهُ ۗ وَلَهُمْ مَا يَشْتَهُونَ —  
<sup>7</sup>[Part] Number 14

الْكُمُ الذِّكْرُ ۗ وَلَهُ الْأَنْثَىٰ ۗ تِلْكَ إِذْ أَوْحَيْنَا إِلَىٰ مُوسَىٰ إِذِ اسْتَسْمِعَ ۗ ضُرُوبًا —  
<sup>8</sup>[Part] Number 27

يٰۤاَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ الَّذِي جَعَلَ لَكُمْ الْأَرْضَ

1. *Sūrah al-Mu'minūn*, 23:92 [Publisher]
2. *Sūrah Banī Isrā'īl*, 17:57 [Publisher]
3. *Sūrah al-A'raf*, 7:196–198 [Publisher]
4. *Sūrah Banī Isrā'īl*, 17:45 [Publisher]
5. *Sūrah Yūnus*, 10:69 [Publisher]
6. *Sūrah an-Nisā'*, 4:172 [Publisher]
7. *Sūrah an-Nahl*, 16:58 [Publisher]
8. *Sūrah an-Najm*, 53:22–23 [Publisher]

فَرَأَيْنَا وَ السَّمَاءَ بِمَاءٍ وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا أَنْتُمْ تَعْلَمُونَ — [Part Number 1]<sup>1</sup>

وَهُوَ الَّذِي فِي السَّمَاءِ إِلَهٌ وَفِي الْأَرْضِ إِلَهٌ — [Part] Number 25<sup>2</sup>

هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ — [Part Number 27]<sup>3</sup>

لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ — [Part Number 7]<sup>4</sup>

لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ — [Part Number 25]<sup>5</sup>

خَالِقُ كُلِّ شَيْءٍ فَقَدْ رَدَّهُ نُقْدِيرًا — [Part] Number 18<sup>6</sup>

لَهُ الْحُكْمُ فِي الْأُولَى وَالْآخِرَةِ وَ لَهُ الْحُكْمُ وَ إِلَيْهِ تُرْجَعُونَ — [Part] Number 20<sup>7</sup>

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ — [Part Number 5]<sup>8</sup>

فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا — [Part] Number 16<sup>9</sup>

لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ — [Part Number 21]<sup>10</sup>

1. *Sūrah al-Baqarah*, 2:22–23 [Publisher]
2. *Sūrah az-Zukhruf*, 43:85 [Publisher]
3. *Sūrah al-Ḥadīd*, 57:4 [Publisher]
4. *Sūrah al-Anʿām*, 6:104 [Publisher]
5. *Sūrah ash-Shūrā*, 42:12 [Publisher]
6. *Sūrah al-Furqān*, 25:3 [Publisher]
7. *Sūrah al-Qaṣaṣ*, 28:71 [Publisher]
8. *Sūrah an-Nisāʾ*, 4:49 [Publisher]
9. *Sūrah al-Kahf*, 18:111 [Publisher]
10. *Sūrah Luqmān*, 31:14 [Publisher]



وَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ ۚ لَا إِلَهَ إِلَّا هُوَ ۚ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ ۚ لَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ —  
<sup>1</sup>[Part] Number 20

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ ۚ وَبِالْوَالِدَيْنِ إِحْسَانًا —<sup>2</sup>[Part] Number 15

وَإِنْ جَاهِدَاكَ عَلَىٰ أَنْ تُشْرِكَ بِي مَا كَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا —<sup>3</sup>[Part] Number 21

إِنْ يَمْسَسْكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ ۚ وَإِنْ يُمَسِّسْكَ بِخَيْرٍ فَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۚ وَهُوَ  
 الْقَاهِرُ فَوْقَ عِبَادِهِ ۚ وَهُوَ الْحَكِيمُ الْخَبِيرُ —<sup>4</sup>[Part] Number 7

لَهُ دَعْوَةُ الْحَقِّ ۚ وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا يَسْتَجِيبُونَ لَهُمْ بِشَيْءٍ إِلَّا كَبَاسِطٍ كَفَيْهِ إِلَى السَّمَاءِ لِيَبْلُغَ  
 فَآهًا وَمَا هُوَ بِبَالِيغِهِ ۚ وَمَا دُعَاءُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ —<sup>5</sup>[Part] Number 13

مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَآءِ إِلَّا بِإِذْنِهِ ۚ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ ۚ وَمَا خَلْفَهُمْ ۚ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ  
 عِلْمِهِ إِلَّا بِمَا شَاءَ —<sup>6</sup>[Part] Number 3

وَهُمْ مِّنْ خَشْيَتِهِ مُشْفِقُونَ —<sup>7</sup>[Part Number 17]

وَاللَّهُ الْأَسْمَاءُ الْحُسْنَىٰ ۚ فَادْعُوهُ بِهَا ۚ وَذُرُوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ سَيُجْزَوْنَ مَا كَانُوا  
 يَعْمَلُونَ —<sup>8</sup>[Part Number 9]

إِنَّمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ أَوْثَانًا وَتَخْلُقُونَ إِفْكًا —<sup>9</sup>[Part Number 20]

1. *Sūrah al-Qaṣaṣ*, 28:89 [Publisher]
2. *Sūrah Banī Isrā'īl*, 17:24 [Publisher]
3. *Sūrah Luqmān*, 31:16 [Publisher]
4. *Sūrah al-An'ām*, 6:18–19 [Publisher]
5. *Sūrah ar-Ra'd*, 13:15 [Publisher]
6. *Sūrah al-Baqarah*, 2:256 [Publisher]
7. *Sūrah al-Anbiyā'*, 21:29 [Publisher]
8. *Sūrah al-A'rāf*, 7:181 [Publisher]
9. *Sūrah al-Ankabūt*, 29:18 [Publisher]

فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ وَاجْتَنِبُوا قَوْلَ الزُّورِ — [Part Number 17]<sup>1</sup>

أَلَهُمْ أَرْجُلٌ يَمْشُونَ بِهَا أَمْ لَهُمْ أَيْدٍ يَبْطِشُونَ بِهَا أَمْ لَهُمْ أَعْيُنٌ يُبْصِرُونَ بِهَا أَمْ لَهُمْ آذَانٌ  
يَسْمَعُونَ بِهَا — [Part] Number 7<sup>2</sup>

لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ —  
[Part] Number 24<sup>3</sup>

لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ سَابِقُ النَّهَارِ وَكُلٌّ فِي فَكِّكَ يَسْبَحُونَ —  
[Part] Number 22<sup>4</sup>

إِنْ كُلُّ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ إِلَّا آتِي الرَّحْمَنِ عَبْدًا — [Part] Number 16<sup>5</sup>  
وَمَنْ يَقُلْ مِنْهُمْ إِنْ إِلَهٌ مِّنْ دُونِهِ فَذَلِكَ نَجْزِيهِ جَهَنَّمَ كَذَلِكَ نَجْزِي الظَّالِمِينَ —  
[Part] Number 17<sup>6</sup>

فَأَمِنُوا بِاللَّهِ وَرُسُلِهِ وَلَا تَقُولُوا ثَلَاثَةً إِنْتَهُوا خَيْرًا لَّكُمْ إِنَّمَا اللَّهُ إِلَهُ وَاحِدٌ — [Part] Number 6<sup>7</sup>  
يَا أَيُّهَا النَّاسُ ضُرِبَ مَثَلٌ فَاستَبِعُوا لَهُ إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ لَنْ يَخْلُقُوا ذُبَابًا وَكَو اجْتَمَعُوا  
لَهُ وَإِنْ يَسْأَلْتَهُمُ الذُّبَابُ شَيْئًا لَا يَسْتَنْفِذُوهُ مِنْهُ ضَعُفَ الطَّالِبِ وَالطَّالِبُ مَا قَدَرُوا اللَّهَ حَقَّ  
قَدْرِهِ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ — [Part] Number 17<sup>8</sup>

أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا — [Part] Number 2<sup>9</sup>

1. *Sūrah al-Ḥajj*, 22:31 [Publisher]
2. *Sūrah al-A'raf*, 7:196 [Publisher]
3. *Sūrah Ḥā Mīm as-Sajdah*, 41:38 [Publisher]
4. *Sūrah Yā Sīn*, 36:41 [Publisher]
5. *Sūrah Maryam*, 19:94 [Publisher]
6. *Sūrah al-Anbiyā'*, 21:30 [Publisher]
7. *Sūrah an-Nisā'*, 4:172 [Publisher]
8. *Sūrah al-Ḥajj*, 22:74–75 [Publisher]
9. *Sūrah al-Baqarah*, 2:166 [Publisher]

وَجَعَلُوا لِلَّهِ شُرَكَاءَ الْجِنَّ وَخَلَقَهُمْ وَخَرَقُوا لَهُ بَنِينَ وَبَنَاتٍ بِغَيْرِ عِلْمٍ سُبْحٰنَهُ وَتَعَالَىٰ عَمَّا يُصِفُونَ —

<sup>1</sup>[Part] Number 7

وَقَالَتِ الْيَهُودُ عِزِّيُّ بْنُ اللَّهِ وَقَالَتِ النَّصْرِيُّ الْمَسِيحُ بْنُ اللَّهِ ذَلِكَ قَوْلُهُمْ بِأَفْوَاهِهِمْ يُضَاهِئُونَ  
قَوْلَ الَّذِينَ كَفَرُوا مِنْ قَبْلُ قَتَلَهُمُ اللَّهُ أَنْ يُبُذُّوا قَوْلُونَ — اِتَّخَذُوا أَحِبَابَهُمْ وَرُهَبَاءَهُمْ أَرْبَابًا مِنْ  
دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ ۚ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا ۚ إِلَّا إِلَهُ الْأَكْهَادِ سُبْحٰنَهُ عَمَّا  
يُشْرِكُونَ

<sup>2</sup>[Part] Number 16—

مَا كَانَ لِلَّهِ أَنْ يَتَّخِذَ مِنْ وَاكِلٍ سُبْحٰنَهُ إِذَا قَضَىٰ أَمْرًا فَإِنَّهَا يَفْعَلُ لَكُم مَّا تَشَاءُونَ —

<sup>3</sup>[Part] Number 16

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالشَّيْبَانِ وَالصَّٰرِي وَالْمَجُوسَ وَالَّذِينَ أَشْرَكُوا إِنَّ اللَّهَ يَفْصِلُ بَيْنَهُمْ  
يَوْمَ الْقِيٰمَةِ ۚ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ۚ أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَنْ فِي السَّمٰوٰتِ وَمَنْ فِي الْأَرْضِ  
وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ وَالْجِبَالُ وَالشَّجَرُ وَالدَّوَابُّ وَكَثِيرٌ مِّنَ النَّاسِ وَكَثِيرٌ حَقَّ عَلَيْهِ  
الْعَذَابُ

<sup>4</sup>[Part] Number 17—

Translation: The existence of Allah, who combines in Himself all perfect attributes and is worthy of worship, is manifestly proven, because He in Himself is the Living and in Himself is Self-Sustaining. Nothing besides Him is living in itself or is self-sustaining in itself. In other words, nothing besides Him is characterized by life and sustenance on its own, without *'illat-e-mūjidah* [a cause of existence], nor can anything else be regarded as the *'illat-e-mūjibah* [causative factor] of the universe, which has been fashioned with utmost wisdom, and a firm and balanced order. This phenomenon proves the existence of the Creator of the universe, who combines in Himself all perfect attributes.

An elaboration of this beautiful argument is that it is well established

1. *Sūrah al-An'ām*, 6:101 [Publisher]
2. *Sūrah at-Taubah*, 9:30–31 [Publisher]
3. *Sūrah Maryam*, 19:36 [Publisher]
4. *Sūrah al-Hajj*, 22:18–19 [Publisher]

that, of all objects that are visible in the universe, there is none whose existence and survival is indispensable in its present form. For instance, the earth is spherical in shape and according to the estimate of some, its diameter is approximately 4,000 *kose*,<sup>1</sup> but no argument can be established as to why this shape and this bulk is essential for it, and why it is not permissible that it should be of greater or lesser mass, or a shape different from the present shape. Since no argument can be established for it, it follows that this shape and mass, the combination of which constitutes existence, are not essential for the earth.

In the same way, the existence and sustenance of everything in the universe would be considered dispensable. It is not just that the existence of every possible thing is dispensable in its present form; rather, in some cases, we observe that circumstances arise for many things to become extinct and yet they do not cease to exist. For instance, from the very beginning, in spite of severe famines and epidemics, the seed of everything has continued to survive. But reason permits—indeed, it demands—that on account of thousands of hardships and calamities which have afflicted the world since inception, it should have happened sometime that in consequence of severe famines, grain—which provides sustenance for man—should have totally disappeared, or, at least, some form of grain might have disappeared; or, through the severity of epidemics, the human species should have totally disappeared, or some forms of animal life should have become extinct; or, by some accident, the machinery of the sun or the moon might have gone out of order; or, out of countless other things which are necessary for the proper functioning of the universe, some might have experienced a disorder. For, it is contrary to logic that millions of things should escape disorder and disruption and never fall victim to calamity.

Therefore, the fact that the things whose existence and sustenance is not essential [in their own right], but rather, their going out of order

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1. A *kose* is a measure of distance, the length of which is approximately two English miles. [Publisher]

at one time or another is more of a possibility than their survival, have suffered no decline and have come into being and continue to exist in an orderly manner with perfect structure, and the continued availability of billions of essential things in the universe, are clear proof that for all of them there is a Bestower of life, Protector, and Sustainer, who combines all the perfect attributes in Himself. That is, He is the Planner, the Wise, the Gracious, the Compassionate, Eternal and Ever-Living in His own being, and free from every defect. He is not subject to death or destruction and is free even from slumber and sleep, which, in substance, resemble death.

Thus, He is the Being who combines in Himself all perfect attributes, who brought into being the contingent universe with perfect wisdom and appropriateness and chose its existence in preference to its non-existence. He alone, on account of His perfection, His creative power, His *rubūbiyyat* [providence], and His self-existence, is worthy of worship.

Up to this point, I have discussed the translation of the following verse:

اللَّهُ لَا إِلَهَ إِلَّا هُوَ ۖ الْحَيُّ الْقَيُّومُ ۚ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ ۗ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ<sup>1</sup>

Now, it should be observed, in all fairness, the eloquence, subtlety, vigour, and wisdom with which the proof of the existence of the universe's Creator has been given in this verse, and vast meanings and subtle points of wisdom that have been encapsulated in a few words. The existence of a Creator—possessing perfect attributes—has been proven with such strong reasoning in the words, *مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ* [whatsoever is in the heavens and whatsoever is in the earth] whose perfection and comprehensiveness have not been equalled by anything ever said by any philosopher.

On the contrary, philosophers of defective understanding do not

1. *Sūrah al-Baqarah*, 2:256 [Publisher]

even consider souls and bodies as created, and they remain unaware of the subtle mystery that true life, true existence, and true self-subsistence belong only to God. Man can learn this deep understanding only from this verse in which God states that, in reality, life and eternal existence belong only to Allah, who combines all perfect attributes in Himself. Except Him, nothing else enjoys true existence and true self-subsistence. This very fact has been presented as an argument for the need of a Creator of the universe and it is affirmed <sup>1</sup> لَكُمْ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ meaning that, as the universe is neither really self-existing, nor self-subsisting, it necessarily requires an Originating Cause through which it obtained life and subsistence. It is necessary that such an Originating Cause should comprehend all perfect attributes and should be the Controller of the universe by His will; He should be Wise and the Knower of the unseen. And He it is who is Allah.

In the idiom of the Holy Quran, 'Allah' is the name of the Being who is comprehensive of all perfect excellences. That is why in the Holy Quran the name 'Allah' is described as the noun that refers to all perfect attributes. At various places it is stated that Allah is He who is Lord of the worlds, is Gracious and Merciful, is the Controller of the universe by His will, is Wise, Knower of the unseen, All-Powerful, Eternal and Everlasting, and so on. Thus, it has become a well-established idiom of the Holy Quran that 'Allah' is the name of the Being who combines in Himself all perfect attributes. That is why this verse begins with the name of Allah and proceeds:

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ<sup>2</sup>

Meaning that, the Sustainer of this transitory world is the Being who encompasses all excellences.

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1. To Him belongs whatsoever is in the heavens and whatsoever is in the earth (*Sūrah al-Baqarah*, 2:256). [Publisher]
  2. *Sūrah al-Baqarah*, 2:256 [Publisher]

This indicates that it is incorrect to presume that certain things within this universe—which exhibits such orderly arrangement and perfect structure—can be the originating cause of others. On the contrary, for this wise enterprise, which is filled to the brim with wisdom, a Creator is needed who should exercise control by His will and should be Wise, All-Knowing, Ever-Merciful, Immortal, and should encompass all perfect attributes. So He is Allah, who possesses the utmost perfection in His Being.

After establishing the proof for the existence of the universe's Creator, it was necessary to impress upon a seeker after truth that the Creator is free from every kind of association. So, this was indicated in:

قُلْ هُوَ اللَّهُ أَحَدٌ - اللَّهُ الصَّمَدُ - اِلٰهٌۙ

Observe with what elegance and excellence in this brief statement, which is not even one line long, the Being of the Maker has been described as free from every kind of association. The explanation of this is that, according to the reckoning of reason, association can be of four types. Sometimes, association is in respect of number, and at other times in rank, sometimes in respect of descent, and sometimes in respect of action and effect. So, in this *sūrah*, it has been declared that God is free from association of all four of these types. It has been made clear that He is One in number and is not two or three. He is *Samad*; that is, He is Unique and Incomparable in His station of being the Necessary Existence and Needed by all, while everything besides Him has only a contingent and mortal existence and is ever dependent upon Him. And He is *كَمَّ يَدُنْ*, which means that He has no son so that he, by virtue of being His son, should be His partner; He is *كَمَّ يُوَدُّ*, which means that He has no father so that, by virtue of being His father, he should be His partner; and He is *كَمَّ يَكُنْ لَهُ كُفُوًا*, which means that no one can be His

1. Say, 'He is Allah, the One; Allah, the Independent and Besought of all' (*Sūrah al-Ikhlāṣ*, 112:2-3). [Publisher]

equal in His works to claim partnership with Him on account of the working relationship. Thus, it has been made clear that God Almighty is free from associates of all four types, and is One, without associate.

After this, it [the Holy Quran] sets forth a rational argument in support of His being One, without associate, by stating:

لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا<sup>1</sup>

وَمَا كَانَ مَعَهُ مِنْ إِلَهٍ<sup>2</sup>

Meaning that, had there been any other god in heaven or earth—besides the One who is the Possessor of all perfect attributes—both [heaven and earth] would have been corrupted; for, at times, this plurality of gods would inevitably have acted against one another, and their discord and conflicts would have resulted in plunging the universe into chaos. Moreover, in the case of separate creators, 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 in the universe.

Thus far, the proof of Allah's being One, without a partner, has been furnished through *dalīl-e-limmī*.<sup>3</sup> After this, *dalīl-e-innī*<sup>4</sup> is provided to establish His being One without a partner; it is stated:

قُلْ ادْعُوا الَّذِينَ زَعَمْتُمْ مِنْ دُونِهِ فَلَا يَمْلِكُونَ كَشْفِ الضُّرِّ عَنْكُمْ وَلَا تَحْوِيلًا<sup>5</sup>

Meaning: 'Say to the polytheists and the deniers of the Exalted Maker's existence that—now that they are being pressed hard by the arguments

1. *Sūrah al-Anbiyā'*, 21:23 [Publisher]

2. *Sūrah al-Mu'minūn*, 23:92 [Publisher]

3. The mode of reasoning which proceeds from a cause to its effect. [Publisher]

4. The proof from effect to cause. [Publisher]

5. *Sūrah Banī Isrā'īl*, 17:57 [Publisher]



in support of Islam and its glory and power—if there are some other people who share in the working of the affairs of God’s universe, or if the available means suffice for everything then they should call those for help whom they claim to be the associates of God. And remember, they will never be able to resolve their problems, nor remove any affliction from them.’

O Messenger, say to these pagans: ‘Call those whom you associate in the worship of Allah to help you against me. Adopt whatever plan you can to defeat me and give me no respite at all. But bear in mind that my Supporter and Helper and the Accomplisher of my work is that God who has revealed the Quran. He alone accomplishes the works of His true and righteous Messengers. But those from whom you seek help are neither able to help you nor can they help themselves.’

Then after this, it [the Holy Quran] establishes through the law of nature that God is free from every shortcoming and deficiency, and says:

تُسَبِّحُ لَهُ السَّمَوَاتُ السَّبْعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ - ١٧

Meaning that, all seven heavens and the earth and everything that exists therein glorifies God; there is nothing that does not glorify Him, but you do not understand their glorifications.

This means that reflecting upon the heavens and the earth proves that God is Perfect and Holy and is without sons or associates, but only for those who possess understanding. Thereafter, those who are partially engrossed in creature-worship are confuted and their being in error is brought to light; it is said:

قَالُوا اتَّخَذَ اللَّهُ وَلَدًا سُبْحٰنَهُ هُوَ الْغَنِيُّ - ٢١

1. *Sūrah Banī Isrā’īl*, 17:45 [Publisher]

2. *Sūrah Yūnus*, 10:69 [Publisher]

Meaning, some people say that God has a son, whereas to be dependent upon a son is a deficiency; however, God is free from every deficiency. He is Self-Sufficient and Independent, and in need of no one. To Him belongs all that is in the heavens and in the earth. Do you falsely accuse Him of something in support of which you have no knowledge whatsoever? Why should God be dependent upon sons? He is Perfect and is alone Sufficient to carry out the obligations that Godhead requires. There is no need for any other plan.

Some people say God has daughters, whereas He is free from all these deficiencies; sons for yourselves and daughters for Him—this is not a fair division [*Sūrah an-Najm*, 53:22–23].

O People! Worship God, the One without associate, who created you and your forefathers. 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 heaven, created all types of sustenance for you in the form of fruits. Therefore, do not deliberately appoint those things that have been created for your benefit as associates of God [*Sūrah al-Baqarah*, 2:22–23].

God is One, who has no partner. He alone is the God in the heavens and He alone is the God on the earth [*Sūrah az-Zukhruf*, 43:85].

He is the First and He is the Last, and He is the Manifest and He is the Hidden [*Sūrah al-Hadīd*, 57:4].

Eyes cannot perceive His reality and He knows the reality of the eyes [*Sūrah al-An‘ām*, 6:104].

He is the Creator of everything and nothing is like unto Him [*Sūrah ash-Shūrā*, 42:12].

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 outer limits, which proves the existence of the Restrainer and Limiter [*Sūrah al-Furqān*, 25:3].

He is proven worthy of all praise and is the only true Benefactor in this world and the Hereafter. All command belongs to Him and everything originates from Him and returns to Him [*Sūrah al-Qaṣaṣ*, 28:71].

God will forgive every sin for whomsoever He wills, but He will never forgive that a partner be associated with Him [*Sūrah an-Nisā'*, 4:49].

Therefore, it is incumbent upon every one who is desirous of meeting his Lord to adopt a course of action that has no disorder of any kind and to associate no one in the worship of God [*Sūrah al-Kahf*, 18:111].

Therefore, do not associate anything with God. It is a grievous wrong to associate anyone with God [*Sūrah Luqmān*, 31:14].

Do not ask any favours from anyone except God. Everything will perish and only His Being will remain. His is the command and to Him is your return [*Sūrah al-Qaṣaṣ*, 28:89].

Your God has ordained that you should worship Him alone and keep doing good to your parents [*Sūrah Banī Isrā'īl*, 17:24].

But if they misguide you to make you set up equals with Me, then do not obey them [*Sūrah Luqmān*, 31:16].

If you suffer an affliction, then, except God, there is no friend of yours who can remove it; and if any good should come to you, then God alone has the power to bestow every good upon you, and no one else does. He alone has complete authority and power over all people, and

He alone possesses perfect wisdom and awareness of the true reality of everything [*Sūrah al-An‘ām*, 6:18–19].

He alone should be beseeched for all needs to be granted. And whomsoever—aside from Him, they pray to for their needs, do not answer their prayers at all. Such people are akin to a person who raises his hands towards water and prays to it, ‘O water, come into my mouth.’ Obviously, water does not have the ability to listen to someone and to reach one’s mouth by itself. In the same way, the idolaters beseech help in vain from their deities, which cannot yield any benefit [*Sūrah ar-R‘ad*, 13:15].

Even if someone has attained nearness to God, he cannot dare to intercede unduly on behalf of a culprit and have him acquitted. God’s knowledge encompasses them on all sides, and people attain only as much of God’s knowledge as He imparts to them, and no more [*Sūrah al-Baqarah*, 2:256].

And they remain fearful of God Almighty [*Sūrah al-Anbiyā’*, 21:29].

All the perfect names of God belong exclusively to Him, and it is not permissible to associate anyone else with them. So call God by the names which belong to Him exclusively. That is, do not call Him by the names of His creation either on the earth or in heaven, nor apply the names of God to created things. And avoid those who deem it permissible for others to share divine attributes; they will soon be given requital for what they do [*Sūrah al-A‘rāf*, 7:181].

O idolaters, you worship mere lifeless idols instead of God, and persist in utter falsehood [*Sūrah al-Ankabūt*, 29:18].

So, keep away from this impurity—that is, the idols—and shun falsehood [*Sūrah al-Hajj*, 22:21].

Do they have feet with which they walk, or hands with which they hold, or eyes with which they see, or ears with which they hear? [*Sūrah al-A‘rāf*, 7:196]

Do not prostrate before the sun and the moon either; rather, prostrate before the God who created them all. If you truly worship God, then worship that very Creator and not His creation [*Sūrah Ḥā Mim as-Sajdah*, 41:38].

The sun does not have the power to reach the location of the moon, nor can the night outstrip the day, nor can any star deviate from its ordained orbit [*Sūrah Yā Sīn*, 36:41].

There is nothing on earth or in heaven that is not His creation or His servant [*Sūrah Maryam*, 19:94].

And if someone claims to be god other than God Almighty, We [i.e. Allah] shall cast him into Hell. Such is the punishment We inflict on the transgressors [*Sūrah al-Anbiyā’*, 21:30].

So you should believe in God and His Messengers, and do not say, ‘There are three [gods].’ Desist! That is better for you [*Sūrah an-Nisā’*, 4:172].

O people, listen carefully to this exemplum: Those from whom you seek [the fulfilment of] your desires cannot even create a fly, and if the fly snatches something from them they cannot retrieve it. Weak indeed are the seekers and the sought; that is, those who supplicate before created things are weak-minded and the created things that are believed to be worthy of worship are weak in power. The idolaters have not recognized God as He ought to be recognized. Do they imagine that God’s universe cannot function without other associates, whereas the fact

is that God, in His very Being, possesses perfect power and complete dominance [*Sūrah al-Ḥajj*, 22:74].

All powers belong exclusively to Him alone [*Sūrah al-Baqarah*, 2:166].

The idolaters are so ignorant that they consider the *jinn* to be God's associates; without any knowledge or awareness of the facts of the matter, they have fashioned sons and daughters for Him [*Sūrah al-An'ām*, 6:101].

The Jews say that Uzair [Ezra] is the son of God, while the Christians hold Masīḥ [the Messiah] to be His son. All these are but words of their mouths; they cannot put forward any firm argument for their truthfulness. Rather, they are merely imitating the idolaters of the past. How have the accursed ones left the path of truth and taken their sages and saints and the Son of Mary as gods, whereas they were commanded to worship only One God? [*Sūrah at-Taubah*, 9:30–31]

God is perfect in His Being; He has no need to adopt a son. What did He lack that was compensated for by a son? If He did not lack anything, why would He do such a superfluous thing as taking a son of whom He had no need? He is beyond doing every frivolous thing and is free from every state of imperfection. When He commands something to 'Be', it comes into being [*Sūrah Maryam*, 19:36].

On the Day of Judgment, God shall decide between the Muslims, who have believed and adopted pure *Tauḥīd* [Oneness of God]; and the Jews, who took their saints and Prophets to be the providers of all their needs and associated created things with divine work; the Sabians, who worship the stars; the Christians, who declare the Messiah to be the son of God; the Magians, who worship fire and the sun; and all other idolaters, who are engrossed in diverse forms of idol-worship. God is

watching over everything, and it is no secret that the creature-worshippers are in the wrong.

It is a glaringly obvious fact, and everyone can himself understand by personal observation, that everything in heaven and on earth—heavenly bodies, earthly bodies, plants, minerals, animals, the elements, the moon, the sun, the stars, mountains and trees, all forms of living things, and human beings, who are worshipped by the idolaters—all of these things prostrate before God. In other words, they are dependent upon Him for their existence, sustenance, and survival, and bow down before Him in complete humility. Not for a moment are they independent of Him. Thus, seeking [the fulfilment of] one's desires from the very same objects that are themselves dependent is utterly misguided. Some people, who become rebellious, are also not exempt from being humbled, for even in this world they are visited by all kinds of sufferings, illnesses, worries, sorrows, and other tribulations, and the torment of the Hereafter awaits them as well. So, what is there, besides God, that can be found to possess the qualities of independence and self-sufficiency, so that someone might take it as worthy of worship? Since there is nothing independent and self-sufficient other than God, this is enough to prove the falsity of all creature-worshippers [*Sūrah al-Hajj*, 22:18–19].

These are a few verses from the Holy Quran that I have quoted in contrast to the long-winded verses of the *Rigveda*. Now, consider the undue verbosity, absurd composition, baseless and misleading text, and irrational statements of the Vedic verses in contrast to the verses of the Holy Quran which encompass the great ocean of *Tauḥīd* with its consummate wisdom and philosophical arguments in the briefest possible words, demonstrating perfect brevity and beauty. Also observe how, in a well-reasoned and succinct discourse, it proves the essentials of *Tauḥīd* and opens the door to divine cognition for seekers after truth; how every verse makes a great impact upon the worthy hearts with its powerful statements; and how it grants sublime light for dispelling inner

darkness. From this, a wise person can readily discern which scripture is fluent, eloquent, and forceful in expression, and which book is devoid of eloquent and fluent discourse.

When any pure-hearted and just person studies the text of the Vedas and the Holy Quran for comparison, he will see at once that the text of the Vedas is so immature and incomplete that it creates various kinds of doubts in the mind of the reader, and causes all manner of uncertainties regarding Almighty God. Nowhere does it forcefully articulate its claims nor substantiate them with evidence. In fact, it is hard to understand what its claim is. The most one can gather is that it wishes people to worship Agni and the sun and Indra, etc., but does not advance any argument or proof as to how and when these elements earned the status of Godhood. In addition to this vagueness, the four Vedas have been written in such a long-winded and verbose manner that only a very hard-working person, who also happens to live long, might be able to study them.

On the contrary, when a just person reads the Holy Quran, he will immediately find that the Holy Quran has accomplished such a marvel in brevity of expression—an essential requirement of eloquence—that, despite comprising all essentials of the Faith and completely satisfying all proofs and arguments, it is so small in size that a person can easily read it in a few hours from beginning to end.

Look! What a great miracle the Holy Quran's eloquence is in that it encapsulates a raging ocean of knowledge within three or four *juzw'* and encompasses an entire universe of wisdom within a few pages. Has anyone ever seen or heard of a book of such small size that contains eternal truths for all times? Can the intellect of any wise man assign to any man the grand status of capturing an ocean of wisdom in a few words wherein no truth pertaining to religious knowledge is left out? These are real and true facts that I am writing; whoever denies them should come forward for a contest against me.

Here it should also be borne in mind that Vedic discourses are devoid of another crucial characteristic that is essential and indispensable for



the Divine Word—which is that there is no trace of prophecies found in the Vedas and they are altogether devoid of the news of the unseen, whereas it is essential for a book that is called a Divine Book to manifest divine light. That is to say that, as God Almighty is the Knower of the unseen, Omnipotent, Incomparable, and Peerless, so is it necessary that His Word, which is the mirror of His perfect attributes, should provide practical proof of the above-mentioned attributes. It is evident that the *'illat-e-ghā'ī* [ultimate cause] of the descent of Word of God is that, by means of it, one should come to fully know the Being and the attributes of God, and so that man, progressing from reasoning based on conjecture, should attain to the stage of *'ainul-yaqīn* [certainty by sight], and even the stage of *ḥaqqul-yaqīn* [true certainty]. It is evident that this stage of knowledge can be attained only if the Word of God does not leave the seeker after truth at the mercy of his reason alone, but, by its own manifestations, makes all doctrines plainly clear. For instance, by making many prophecies and revealing many matters of the unseen and then showing their fulfilment, it should prove to the seeker after truth that God Almighty possesses the attribute of Knower of the unseen. Likewise, it should give its followers the promise of total help and should also fulfil these promises and thus prove to them that God is Powerful and Truthful, and their Helper. But none of these characteristics are found in the Vedas. Provided one approaches the matter with a fair mind and reflects on it with due attention and care, it would be evident to him that none of these Signs are found in the Vedas and they are bereft of the perfection of knowledge for which the Word of God is revealed. Rather, the fact is that the Vedas do not achieve the level of divine cognizance that a wise man achieves on the basis of reason and through which, to the best of his ability and skill, he is able to avoid faltering into any mistake or error. And the teachings of the Vedas are so corrupt and self-evidently false that even a ten year old boy—provided he is not bigoted and stubborn—can testify that they are faulty and a source of misguidance.

It should also be borne in mind that the Vedas are altogether devoid

and deprived of the spiritual effects which *Furqān-e-Majīd* [the Holy Quran] is comprised of. To elaborate, in addition to all of the excellences of eloquence and fluency, and being the compendium of wisdom and divine insights, the Holy Quran possesses such a spiritual effectiveness in its blessed self that its earnest following makes a man steadfast in his affairs, filled with inner light, enlightened in his bosom, accepted of God, and worthy of being addressed by the Lord of Honour. It creates in him divine light, and provides him with such bounties from the unseen and indubitable support as are not found in others. Such a sweet and comforting Word is revealed to him from the One True God, in consequence of which he realizes more and more every moment that by earnestly following the Holy Quran and by truly obeying the Holy Prophet, may peace and blessings of Allah be upon him, he has been conveyed to the stages which are reserved exclusively for the beloveds of God, and that he has been granted such divine pleasures and kindness which were bestowed upon all those of perfect faith who passed on before him. He perceives a pure spring of all these loves—not as mere talk, but as actual fact—flowing through his sincere heart and, in his expanded bosom, he experiences a type of relationship with God that he cannot describe in words or by means of any illustration. He observes divine light pouring forth like rain upon his soul. That light casts its reflection upon him sometimes in the form of a 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 Quran have been demonstrated continuously. Ever since the Sun of Truth appeared in the world in the blessed person of the Holy Prophet (may peace and blessings of Allah be upon him), thousands of people who possessed the capacity and ability have attained—and continue to attain—the lofty stages mentioned above by following the Word of God and the beloved Prophet. God Almighty bestows such favours and excellences on them repeatedly and continuously, and manifests such support and favours for them that those with clear insight are convinced that they are accepted in

the eyes of the One True God, are under a grand shadow of divine kindness, and are embellished by a majestic divine grace. Observers can clearly see that they are honoured with extraordinary bounties, distinguished with wonderful and extraordinary miracles, scented with the perfume of [God's] love, and invested with the honour of being the accepted ones of God. The light of the All-Powerful so fills their company, their attention, their resolve, their prayer, their insight, their moral qualities, their way of living, their pleasure and retribution, their liking and disliking, their movement and stillness, their speech and silence, and their exterior and interior just as a precious perfume fills a bottle of clear and transparent glass.

The grace of their companionship, attention, and love provides things which cannot be acquired through austere discipline. The condition of faith is entirely transformed through entertaining goodwill and faithfulness towards them, and the strength to display good moral qualities is attained, the confused thinking and evil inclination of the ego begins to decline, and a satisfaction and sweetness begin to appear. According to one's capacity and as appropriate, a zest for faith surges up, affection and fondness are manifested, and delight in the remembrance of Allah increases. By keeping their company over an extended period, one is necessarily brought to confess that—in their strength of faith, moral state, renunciation of the world, inclination towards Allah, love for Allah and kindness towards His creatures, and their fidelity, contentment, and steadfastness—they occupy such an exalted place, the like of which has not been seen in the world. Sane reason immediately recognizes that the shackles and chains that bind other people have been removed from their feet, and their bosoms have been cleansed of the narrowness and constriction through which the bosoms of other people are constrained and fatigued. Moreover, such people are honoured by the abundance of converse and discourse with the One True God, and are considered worthy of being addressed repeatedly and continuously. They are considered an intermediary between God, the Glorious and High, and His eager servants for direction and

guidance. Their light illumines other hearts. As at the advent of spring there is an upsurge in the flourishing of vegetation, in the same way, at their advent, natural light increases in sound natures, and the heart of every fortunate one naturally desires to exert his utmost effort to bring into manifestation its capacities for good fortune, to be freed from the veils of heedlessness, and to be rescued from the stains of sin, disobedience, vice, and the darkness of ignorance and unawareness. Their blessed era possesses such a characteristic and there is such spread of light that every believer and seeker after truth, in proportion to his degree of faith, discovers an expansion and fondness within his soul for constancy in religion without any apparent cause and perceives an increase and strengthening of resolve. In short, every sincere person partakes of the delight from the delicate perfume which he acquires through the blessing of perfect obedience, proportionate to the degree of his sincerity. It is true, however, that those who are eternally unfortunate, partake none of it, but advance further in rancour, envy, and ill fortune, and thus fall into the nethermost hell. This is what is referred to when Allah the Almighty says:

خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ<sup>1</sup>

I reiterate this very discourse in other words to make it fully understood. Although the bounties that are received by the followers of the Holy Quran and the special gifts that are bestowed upon them are beyond the scope of any written or oral statement, some of these bounties are such magnificent blessings that, by way of illustration, it would be appropriate to mention them in detail for the guidance of seekers. Accordingly, they are given below.

Of these are the knowledge and divine insights which are bestowed upon the perfect followers by the banquet of the graciousness of the *Furqān* [Holy Quran]. When a person adopts true obedience to the

1. Allah has set a seal on their hearts (*Sūrah al-Baqarah*, 2:8). [Publisher]

Glorious *Furqān*, commits himself wholly to its commandments and prohibitions, and ponders upon its guidance with perfect love and sincerity, and no overt or covert aversion remains, then his observation and reflection are bestowed a light by the Perfectly Bounteous Lord, and he is granted an exquisite intellect whereby wonderful beauties and points of divine knowledge—which are hidden in the Divine Word—are disclosed to him, and subtle divine insights descend upon his heart like spring showers. These are the very subtle divine insights which are named *hikmat* [wisdom] in the Glorious *Furqān*, as He says:

يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا<sup>1</sup>

Meaning that, God grants wisdom to whomsoever He pleases, and whoever is granted wisdom has been granted abundant good. That is, wisdom comprises abundant good, and he who is granted wisdom, attains abundant good. Such knowledge and divine insights, which, in other words, are called ‘wisdom,’ being comprehensive of abundant good, are, like a circumambient ocean which is bestowed upon the followers of the Divine Word. Their reflection and observation are so blessed that true verities of sublime order are continuously reflected in their souls, which have the characteristics of a mirror, and perfect truths continue to be disclosed to them. And divine support furnishes them with such means at the time of every investigation and scrutiny that what they set forth does not remain incomplete or defective, nor does it contain any error. So the knowledge, divine insights, subtle verities, fine points, arguments, and proofs that occur to them are at such an extraordinary stage of perfection both quantitatively and qualitatively that it is impossible for other people to match them or compete with them. This is so because they are not alone; rather, they are guided by an understanding from the unseen and the support of the All-Sustaining God. It is through the strength of that

1. *Sūrah al-Baqarah*, 2:270 [Publisher]

very understanding that they discover the mysteries and light of the Quran, which cannot be acquired by the smoky light of reason alone. This knowledge and these divine insights which are bestowed upon them—through which they are made aware of the fine and subtle points and very deep insights relating to the Being and attributes of the Divine, and to the realm of the Hereafter—are spiritual wonders which, in the estimation of people with mature insight, are higher and finer than material wonders. Rather, a careful consideration will reveal that, in the estimation of the wise, the value and rank of those with divine cognition and men of God are determined by these same miracles. These very miracles are the ornaments and embellishments of their high rank and are the adornment and beauty of their virtuous countenance, since it is part of human nature that the awe of knowledge and true insights affects it most, and that truth and divine insight is dearer to it than everything else.

If it were supposed of an ascetic worshipper that he is granted visions, is also given knowledge of unseen matters, subjects himself to austere disciplines, and many other types of miracles are manifested by him, but he is utterly ignorant of divine knowledge so much so that he cannot even distinguish between truth and falsehood—rather, he is instead entrapped by perverted thoughts, steeped in false doctrines, and immature in everything he says and commits serious blunders in every affair—such a person would appear very lowly and despicable in the estimation of persons endowed with sane and sound faculties. The reason is that when a wise person smells the stench of ignorance and hears some foolish words from someone, he is immediately disgusted with such a person. Thereafter such a person cannot be respected by a wise one and appears lowly, regardless of how ascetic a worshipper he might be. This natural human inclination shows that spiritual wonders—that is, knowledge and divine insights—are deemed by it to be a necessary characteristic of the men of God and special and necessary conditions for the recognition of the men of high standing in faith. So these signs are bestowed in a perfect and complete manner upon those

who wholeheartedly follow the Noble *Furqān*. And despite the fact that illiteracy is the dominant characteristic of the nature of many of them and they have not acquired full proficiency in customary sciences, yet they are so far advanced from their contemporaries in fine points and beauties of the knowledge of the Divine that very often their strong opponents are totally surprised by hearing their speeches or reading their writings, and spontaneously confess that their knowledge and divine insights, which bear the special colour of divine support, belong to another world.

Another proof of this is that if any denier, by way of opposition to them, seeks to compare their truthful and enlightened speeches on subjects relating to the Divine with anyone else's speech, he will be forced to confess in the end—provided he is just and honest—that real truth resided in the speeches that proceeded from them. As the discussion gets deeper and deeper, many beautiful and subtle arguments emerge—like a bright day—and keep unfolding the fact of their being in the right. Accordingly, I myself take the responsibility to furnish proof of this to every seeker after truth.

Another [of these bounties] is *ʿiṣmat* [innocence], which is also termed as 'divine protection'. Such innocence is also bestowed on the perfect followers of the Glorious *Furqān* in an extraordinary manner. By 'innocence', I mean here that they are safeguarded against unworthy and undesirable habits, thoughts, morals, and actions with which other people are seen to be defiled and polluted day and night. If they happen to make a slip, divine mercy soon makes reparation for them. It is obvious that the station of innocence is highly refined and lies far away from the demands of *nafs-e-ammārah* [the self that incites to evil], and its attainment is impossible without special divine attention. For instance, if someone is admonished to refrain simply from the habit of lying and misrepresentation in all of his affairs, statements, occupations, and professions, it becomes difficult, and even impossible for him. Even if he strives and struggles to achieve this objective, he encounters so many obstacles and impediments that ultimately he

comes to believe that it is impossible to avoid lying in the affairs of the world. But for those fortunate ones who seek to follow the guidance of the Holy Quran with true love and eager determination, not only is it made easy to avoid the abominable habit of telling lies, but they are also granted by the Omnipotent God the strength to give up every undesirable action or speech. God Almighty, by His perfect mercy, safeguards them from all abominable occasions that would lead them to the whirlpool of ruin; for, they are the light of the world—in their security lies the security of the world, and in their ruin lies 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, erroneous knowledge, improper conduct, misguided comprehension and every omission and commission of their ego. They do not hold on to anything mean, for God Almighty makes Himself responsible for their training and whichever branch He observes to be dry in their pure tree, He immediately cuts it off with His patronizing hand, and divine support watches over them in every moment and every breath. This bounty of protection which is bestowed upon them is not without proof, and an intelligent person can satisfy himself in respect of it after keeping company with them for a short while.

Another [great bounty] is the station of *tawakkul* [trust in God] upon which they are established with utmost firmness. That pure spring can never be attained by anyone besides them, rather, it is made pleasant and agreeable solely for them. The light of cognition lends them such support that very often without there being any resources and finding themselves far away from normal means, they lead such jovial and 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 Benevolent God in times of hardship, with a cheerful heart and complete certainty. Preferring others over themselves is their way of life



and the service of people is their practice. Even if the whole world were to become members of their family, they would feel no constraint, and gratitude is indeed due to God Almighty's attribute of *Sattār*, which covers up their shortcomings on every occasion and protects them with kindness before the calamity which is beyond their capacity descends upon them; for, God is the Guardian of all their affairs, as He has said Himself:

وَهُوَ يَتَوَلَّى الصَّالِحِينَ<sup>1</sup>

Others are left to the anxiety of worldly objects, and the extraordinary treatment that is especially accorded to these people is not accorded to anyone else. This characteristic of theirs can also be proven very soon by keeping [their] company.

Personal love for God is another station upon which the perfect followers of the Holy Quran are established. The love of God so saturates every particle of their existence that it becomes the essence of their being and the very breath of their life. A wonderful love of the True Beloved surges up in their hearts and an extraordinary affection and eagerness takes possession of their pure hearts, which cuts them off and separates them altogether from all others, and the fire of divine love is so radiant in them that, on special occasions, it becomes palpably perceptible to those who keep company with them. Even if true lovers of the Divine adopt any design or strategy to keep this fervour of love hidden, it becomes impossible for them to do so; just as it is impossible for worldly lovers to hide their love for their beloved—whom they yearn to see day and night—from their companions and associates; rather, the love that penetrates their talk, looks, eyes, manners, and their nature, is manifested in every particle of their being, and cannot be kept secret no matter how hard they try. Whatever they might do to conceal it, some sign of it is betrayed.

1. And He protects the righteous (*Sūrah al-A'raf*, 7:197). [Publisher]

The greatest sign of their sincerity is that they give precedence to their Real Beloved over everything else, and if they experience any tribulations from Him, they view them as bounties because of their overpowering personal love, and consider the torment to be a sweet drink. The sharp edge of a sword cannot bring about separation between them and their Beloved and no great calamity can restrain them from the remembrance of the Beloved. They regard Him as their very life and find all of their delight in His love. They deem His Being as the only being and consider His remembrance as the purpose of their lives. Him alone they cherish and from Him alone they attain comfort. They have only Him in the world and become wholly His; for Him alone they live and for Him alone they die. They are in the world but are outside the world; while possessing self, they are selfless. They have no concern with honour, reputation, life, or comfort; rather, they lose everything for the sake of the One and give up everything to find the One. They are consumed by an imperceptible fire and cannot explain why they are consumed. They are deaf and dumb to every admonition and exaltation, and are ready to endure every hardship and disgrace, and find their delight therein.

عشق است که بر خاک مذلت غلطاند عشق است که بر آتش سوزاں بنشانند

*Love is what makes one roll in the dust of disgrace;*

*Love is what makes one sit in the scorching fire.*

کس بہر کسے سر نہد جان نہ فشانند عشق است کہ ایں کار بصد صدق کنانند

*No one offers his head or sacrifices his life for someone else;*

*Love alone makes one perform this task with utmost sincerity.*

Another [bounty] is high moral qualities like generosity, bravery, preferring others to themselves, high resolve, abundant compassion, forbearance, modesty, and friendship. Only by them are these morals displayed in their most beautiful and befitting manner. Because of following of the Holy Quran, they faithfully manifest these morals

with excellence and affability in every condition up to the end of their lives, and they suffer no mental constraint to prevent them from exhibiting these good morals as required.

The truth is that whatever good quality, whether intellectual or relating to conduct or morals, that can be manifested by man, cannot be manifested by human capabilities alone; rather, the real cause of its manifestation is Allah's grace. As these people receive Allah's grace more than anyone else, the Benevolent God bestows all good qualities upon them through His boundless beneficence. In other words, no one is truly good except God Almighty and all high moral qualities and all virtues are proven for Him alone. 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 of the good qualities and truly civilized behaviours that a person acquires proceed from his nearness to God alone. This is how it should have been, for creatures are nothing in themselves. Thus, the reflection of divine moral qualities is manifested only in the hearts of those who follow the Holy Quran perfectly; and it can be demonstrated with valid investigation that pure behaviour, spiritual eagerness, and the upsurge of love with which high moral qualities are manifested by them, are not equalled anywhere in the world. Even though anyone can make a verbal claim and can talk tall by way of boasting, these are the only people who can pass safely through the narrow door of valid investigation.

Some such good qualities as may be demonstrated by other people are demonstrated with dissimulation and artificiality. They make a display of their false civilized behaviours by hiding their impurities and concealing their diseases, and their reality is exposed on the occasion of every little test. They adopt dissimulation and artificiality in the exercise of high moral qualities mostly because they find it conducive to maintaining good order in their life and civilization; if they were to follow their inner impurities on all occasions, their way of life would be disrupted. Although they carry a seed of good qualities according to their natural capacity, it is suppressed under the thorns of their ego's

desires. It is not manifested purely for the sake of God without being mixed up with selfish desires, not to speak of attaining perfection. This seed develops into perfection purely for the sake of Allah only in those people who are completely devoted to God and whose souls are filled by God Almighty with His own pure qualities, as He finds their selves to be totally empty of the defilement of anything besides God. He makes those high qualities as dear to their hearts as they are dear to Him. Thus, because of their self-annihilation, they acquire such a high rank of adorning themselves with the divine attributes of Allah that they become like an instrument of God through which He manifests His own attributes. Finding them hungry and thirsty, He gives them to drink pure water from His special spring in which no creature, in its own right, is His partner.

And one great perfection among the bounties which are bestowed to the Holy Quran's perfect followers is *'ubūdiyyat* [the state of complete submission to God]. Meaning that, despite their own excellences, they always keep an eye on their personal deficiencies and, keeping in view the greatness of God the Exalted Maker, they pass their time in humility, self-negation, and meekness. They consider humility, poverty, indigence, and being full of faults and mistakes to be their true reality, and they deem the excellences that are bestowed on them like the temporary light which the sun casts upon a wall, and which does not have a real connection with the wall, and is subject to decline like a borrowed garment. Therefore, they confine all good and excellence in God alone, and deem only His Perfect Being as the fountain of all goodness. By observing the manifestation of divine attributes, their hearts are filled with the true certainty that they themselves are nothing, so much so that they are wholly lost to their own existence, desires, and designs. And the surging ocean of the majesty of the Divine so envelops their hearts that they experience thousands of types of nothingness, and they are wholly cleansed and purified of the least suspicion of associating anything with God.

And another one of these gifts is their *ma'rifat* [cognition] and

understanding of God which is carried to completion and perfection through true visions, divinely bestowed knowledge, clear revelations, converse and discourses with the One True God, and other miraculous Signs, so much so that between them and the next world is left only a thin and transparent veil across which their vision beholds the facts of the Hereafter in this very world. On the contrary, other people certainly cannot arrive at this perfect stage because their books are full of darkness; rather, their books being full of perverse teachings, pile up hundreds of other veils on top of their own veils, and cause their disease to grow until they reach the point of death. The philosophers, who in these days are being followed by the Brahmū Samājists and whose religion depends entirely upon ideas based on rational thinking alone, are deficient in their own way. Suffice it to say that their deficiency is disclosed by the fact that their cognition, in consequence of hundreds of errors, does not move beyond the apparent causes and does not advance beyond conjectures. It is obvious that the person whose divine cognizance is confined to the visible methods—and that, too, defiled by many mistakes—occupies a very low and inferior level of knowledge in contrast with one whose cognition has arrived at the stage of the *badāhat* [self-evidence]. It is quite clear that beyond the stage of observation and reflection, there remains the stage of self-evidence and eye-witness. In other words, matters that are discovered through observation and reflection may become self-evident and be witnessed through some other means. Hence, reason affirms that the stage of self-evidence can be achieved.

Though Brahmū Samājists may deny the external manifestation of this [state of certainty], they cannot deny that if it is manifested externally it would doubtless be higher and more perfect, and that the resolution of the secrets that are left unsolved in observation and reflection, depends entirely upon this stage. And who cannot understand that a matter being established as self-evident is a higher and more perfect stage than the stage of reflection? For instance, though by observation of created things a wise and good-natured person can think that all

these things must have a Maker, yet the most obvious and clear way of divine cognition, which is a very strong argument in support of His existence, is that His creatures receive revelation, they are made aware of the end result of the reality of things before they come to pass, they receive responses to their entreaties from the One True God, they are bestowed with converse and discourses, they are revealed the events of the other world in visions, they are informed of the reality of reward and punishment, and many other types of mysteries of the Hereafter are disclosed to them. There is no doubt that all of these matters carry certainty of knowledge to the perfect and complete stage and carry one from the low-lying areas of reflection to the towering minaret of self-evidence.

In particular, converse and discourse with the One True God is the highest experience of this type, for through them not only does a person discover hidden matters, but he is also informed of all the favours that the Benevolent God bestows upon that humble servant, and he is afforded such comfort and satisfaction through a pleasant and blessed converse and is informed of the pleasure of the Exalted Maker in consequence of which he is bestowed great strength for combating the abominations of the world, as if he is bestowed mountains of endurance and steadfastness. In the same manner, man is instructed by divine revelation about the high degrees of knowledge and understanding and hidden mysteries, and deep subtleties are communicated to him which cannot be discovered without special divine teaching.

Should someone ask how all these matters—concerning which it is said that they are acquired through perfect obedience to the Holy Quran—can be established as existing, in fact, in Islam, the answer to this objection is: by companionship. Though I have stated it several times, I repeat, without fear of prolonging this discussion, in order to disclose it to every opponent that this great wealth is indeed found in Islam and is certainly not found in any other religion. For a seeker after truth I make myself responsible for furnishing proof of it. These matters can become quite obvious to someone who keeps [my] company with

goodwill, and carries out appropriate research with patience and steadfastness, according to his personal capacity and ability.

Out of these matters which constitute the knowledge of the unseen, no doubt should be harboured at all that fortune tellers and astrologers also have a share in such knowledge. Because these people [the men of God] do not disclose the matters of the unseen through any special skill or by any rules of forecasting, nor do they claim to be the knowers of the unseen, but the Benevolent God who is compassionate to them and attends to their circumstances with special favours and attention, informs them for some good reason about certain matters prior to their occurrence so that what He intends to do is successfully accomplished in the best possible manner. For instance, He wants to disclose to the creatures of Allah that such a person is the one who is helped by Allah and whatever bounties and favours he receives are not ordinary and casual; rather, they are manifested by the special divine determination and favours. Likewise, whatever victory, help, good fortune, and honour he is granted is not the result of any plan or stratagem of his; rather, it is God alone who has willed to make him victorious and support him with His help. Thus, before these bounties and victories come about, the Benevolent and Merciful God, in order to prove this objective [of His], gives them the glad tidings of granting these bounties by way of prophecy. The purpose of these prophecies is not to give the news of the unseen; rather, their real objective is that it should be established with certainty and categorically that the person in question is the recipient of the help of Allah and he is from among those select persons for the support of whom the favours of the Honoured One especially manifest themselves.

It is obvious from this discourse that such a recipient of divine support has nothing in common with astrologers and the like. His prophecies are not the real objective; rather, they serve as signs and indications for recognizing the real objective. Moreover, the people whom God Almighty chooses especially for Himself and purifies with His own hand and admits among His people are not only known by

the fact that they speak of the unseen—in which case their circumstances would be suspected to resemble the astrologers, soothsayers, fortune tellers and diviners and it would be hard to tell them apart—but, they are also accompanied by a magnificent light through which a sincere seeker can readily recognize them. In fact, this is the light that surrounds all of their words and actions, activities and speech, reason and understanding, and their outer appearance and inner qualities and hundreds of its branches become visible and it manifests its grandeur in many a colourful form. In times of hardship and tribulation, the same light appears as patience, and manifests itself in the form of perseverance and submission, then those who have been blessed with this light appear like unshakeable mountains in the face of the greatest trials. The calamities whose slightest touch makes the ignorant cry and wail and takes them even to the very brink of death, are—even when such calamities attack them in their most vehement form—nothing to these people and the help of Allah immediately pulls them into the lap of its benevolence. No failing or impatience is shown by them; rather, they consider the suffering emanating from the True Beloved as a gift and accept them with an open heart and mind. Indeed, they find pleasure in it, for mountains of power and strength and patience are dispatched towards them and surging waves of the love of the Divine bar the thought of all else from their minds. Thus, they exhibit such perseverance that is extraordinary and which no man can show without divine help.

Similarly, that light manifests itself as contentment in times of need, so their hearts grow cold towards worldly desires in a wonderful manner and they view the world as something noxious. The same worldly pleasures—whose gratification is craved by worldly people and sought with greatest avidity, and whose loss makes them overly frightened—appear as absolutely nothing in the eyes of these men of God. They find all their joy in keeping their hearts filled with loyalty, love, and contentment towards the True God and in spending their times in zeal, eagerness, and affection for Him. They are averse to the wealth



that is contrary to His will and consider every honour that is against the will of the Benevolent God to be of absolutely no importance. Similarly, that light sometimes manifests itself in the garb of wisdom, sometimes in the form of lofty flights of their faculty of observation, sometimes in the marvellous displays of their faculty of performance, sometimes in the garb of meekness and compassion, and sometimes in the garb of harshness and jealousy. Sometimes it appears as generosity and selflessness, sometimes in the garb of bravery and steadfastness—sometimes in the garb of one virtue, while sometimes another. At times it manifests itself in the form of converse from the One True God, at times in the form of true visions and evident Signs. Meaning that, as the occasion demands, that light is made to surge up by the the Bestower of good things. The light is but one, and all these are its branches. He who sees only one branch and fixes his gaze on only one bough, remains limited in his insight. This is why such a person is often deceived. But he who surveys all the branches of this blessed tree collectively and understands the nature of its diverse fruits and blossoms, beholds that light as clearly as a bright day, and the drawn swords of that glorious light smash all his conceits.

Here people of certain dispositions may be perplexed as to how these excellences can be attained even by people who are neither Prophets nor Messengers. As I have already stated, this perplexity is a baseless misconception which grips the hearts of those who are not aware of the real truth about Islam. If, by virtue of their obedience, the followers of Prophets were not granted a share in their perfections, knowledge, and insights, then the door of [spiritual] inheritance would be totally closed, or would remain very narrow and constricted. For, it is contrary to the objective of [spiritual] inheritance that their followers should remain totally deprived of the bounties which the Messengers and the Prophets receive from the Source of all graces, and should fail to partake of the sweet drought of enlightened faith and insight to which the holy ones have access, and be comforted merely with uninspiring and superficial talk. Such a suggestion would also entail a kind of miserliness

on the part of the Bounteous Bestower of benefits as well as a denigration of the grandeur and greatness of the Word of Allah and the beloved Prophet, because the supreme effects of the Divine Word and the excellences of the spiritual power of the Innocent Prophet consist only in that the eternal light of the Divine Word should forever continue to enlighten the purified and eager hearts; not that their impact should ever cease, nor that it should show its effect for a limited time and then become ineffective forever. It should not be like a medicine which has lost its efficacy. Moreover, when a truth has been actually present in every age and epoch as an externally verifiable reality, and is verifiable even now, and can be manifestly proven with numerous testimonies, how can any just person deny such a luminous verity? How and where can such manifest truth remain concealed? Whereas reason itself demands that as long as a tree remains alive it should continue to bear fruit, but it would be mere foolishness to expect fruit from the tree that is withered or cut off at its root.

Given that the Glorious *Furqān* [Holy Quran] is that magnificent and verdant tree, whose roots penetrate deep into the earth and whose branches ascend up to heaven, how is it possible to deny the fruits of such a blessed tree? Its fruits are patently manifest, for people have always been eating them, as they eat them even now, and shall continue to eat them in the future as well. Moreover, the following notion held by some ignorant ones is completely absurd and false: 'In this age no one has access to these fruits; rather, their eating was the portion of only those who have gone before. They were the fortunate ones who ate those fruits and benefited from them, and afterwards were born those unfortunate ones whom the Master stopped from entering the orchard.' God does not let the capacity of those who are invested with it go waste; and the door of His bounties is not closed upon any true seeker. If any one entertains the false notion that there are times in certain ages when the door to divine bounties is closed and the efforts and endeavours of able persons are wasted, he has not yet recognized

the dignity of the Almighty God. Such a one is among those regarding whom God Almighty Himself says,

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ<sup>1</sup>

However, if the objection is raised as to where can we find in the present age the knowledge, divine insight, true visions and converse with the One True God whose certainty of existence is being claimed, and how can they be substantiated, the answer is that all these facts have been proven in this very book. For a seeker after truth, the way to test this claim is very clear and straightforward, because he can find that knowledge and divine insights in this very book. Moreover, the true visions, news of the unseen, and other miracles can be proven to him through the testimony of the people of other faiths, or he can himself attain the level of perfect certainty by staying in [my] company for a time. All the other requisites and qualities of Islam may also become manifest to him if he stays in the company. However, here it should also be borne in mind that the wonders and marvels that are revealed to men of God and the blessings that they possess can only become apparent to a seeker if he turns to them in perfect truth and sincerity with an earnest desire to find guidance. If he approaches them in such a manner, these matters are disclosed to him as much as, and in whatever way, they are destined for him by the special will of God. But where there is some flaw in the truthfulness and intentions of the seeker, and his bosom is devoid of sincerity, then such a seeker is shown no Sign. This has been the very practice of God Almighty with respect to the noble Prophets as is evident from the study of the Gospel wherein it is written that many a time the Jews wished for Masīḥ [the Messiah] to show them a miracle, but he refused outright to show them a miracle and did not even refer to any past miracle. This is made clear in

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1. And they do not make a just estimate of Allah (*Sūrah al-An'ām*, 6:92).  
[Publisher]

chapter 8, verse 12 of the Gospel of Mark wherein it is written that the Pharisees came and began to argue with him, seeking from him a Sign from heaven, to test him. He sighed deeply from the depth of his heart, and said, ‘Why do people of this generation seek a sign? Truly I say to you, no sign shall be given to the people of this generation.’<sup>1</sup> Although the apparent indication of these lines is that the Masīḥ did not bring forth any miracle, their real import is that he had not manifested any miracles up to that time; hence, he did not refer to the past occurrence of any miracle. There were very few truthful and sincere people among the Jews, in view of whose good faith a miracle could have been shown; but, later on, when truthful and sincere people appeared and came to the Masīḥ as seekers after truth, they were not deprived of observing miracles. For instance, the Masīḥ’s foreknowledge of Judas Iscariot’s evil intentions was a miracle that he showed to his disciples and faithful believers. Although all the other miracles attributed to him were considered unacceptable and objectionable by his critics on account of the story of the pool and the above-mentioned verse—and cannot be used now as proof—the occurrence of this aforementioned miracle is not impossible in the eyes of an impartial critic.

In short, the manifestation of miracles and extraordinary Signs is conditional upon the truthfulness and sincerity of the seeker. And the indications and signs of truthfulness and sincerity are that there be no intervention of rancour and haughtiness and the Sign should be sought with patience, steadfastness, humility, and meekness with the intention of being [rightly] guided and then, until the manifestation of this Sign, one should wait for it with patience and reverence so that the Benevolent God should manifest that through which a true seeker should attain the stage of perfect certainty. In short, reverence, sincerity, and patience are the most important conditions for the manifestation of divine blessings. It would be appropriate for anyone who wishes to benefit from divine grace to become the embodiment of reverence,

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1. In the King James Version, these verses are Mark 8:11–12. [Publisher]

with utmost humility and steadfastness, and seek this gift from the door of the one who is worthy of it. Wherever he sees the fountain of divine cognizance, he should hasten towards that fountain even with great difficulty, and then stay for a few days with patience and reverence. However, it does not behove those who have been granted the ability by God Almighty to manifest extraordinary Signs, that they should go about markets and public places showing them off in the manner of tricksters, nor do such phenomena lie in their power. No doubt there is fire in their flint, but its expression and manifestation depends on the loving stroke of their truthful, steadfast, and sincere devotees.

Another point to remember is that it is a mistake to label the visions and revelations of men of God merely as 'news of the unseen'. Rather, these visions and revelations are the sweet fragrance of the garden of divine succour that indicate the existence of that garden from afar. And the majesty and grandeur of such visions and revelations is truly revealed to the one who is in search of [the signs of] divine help. Meaning that, he should hold divine help as the fundamental sign, and the prophecies as essential requisites that have been used to serve as proofs of divine help. In other words, divine help is the pivot of the status of nearness to God, whereas the prophecies, being the evident proof of this, prove to all people, high and low, that these supports in fact exist. In short, divine support is the basis and prophecies are a branch thereof. Divine support is like the disk of the sun and prophecies are like the rays and sparks of that sun. Prophecies serve divine support inasmuch as they help everyone realize that the help is of an extraordinary nature and cannot be attributed to luck or coincidence. Likewise, divine help serves prophecies because their deep interrelation enhances the glory of the prophecies and imparts upon them a matchless quality that cannot be found in anyone other than those who enjoy divine help. This, then, is the quality that serves as the distinction between common prophecies and those glorious ones.

To sum up, in trying to understand the greatness and eminence of these people, one has to bear in mind the mutual link between

prophecies and perfect help [from the Divine], as this link is impossible and unthinkable in the prophecies of other people. Indeed, such obvious flaws are at times witnessed in the latter prophecies as to reveal their utter baselessness. As for the men of God, their shining prophecies are always illumined with the light of truth. Moreover, such blessed prophecies have a reciprocal relationship with the marvelous divine help in a wonderful way. God becomes the Guardian of the works of His servants and helps them in an amazing manner. He remains helpful to them, at all times and at every moment, both openly and secretly. It is His practice that He gives them the news of His help before it comes to pass, and in their times of anxiety and worry, He comforts and satisfies them with His luminous word. Then He helps them in such a wonderful way that can neither be conceived, nor imagined. And whoever stays in their company and looks deeply into these affairs and reflects over their grandeur and greatness with an untainted and pure mind, has to admit spontaneously and with absolute certitude that these people are the recipients of God's help, and that the One True God pays special attention to them. For, it is obvious that when a person hears, not once but scores of times, someone announcing before the event that he has been promised divine help and then actually witnesses the help materialize with his own eyes, he cannot be so mad or insane as not to believe in those true prophecies and mighty Signs of divine succour. It would of course be a different matter if he were to deliberately deny something he has personally witnessed out of extreme prejudice and dishonesty, but even then his heart will not be able to deny it and will always accuse him of perversity and stubbornness.

I will now record some [of my] recent visions and revelations for the benefit of seekers after truth. And, likewise, if God so wills, I will continue to record in this book from time to time whatever divine gifts are revealed to this humblest servant of God, unless God wills otherwise. And the objective of doing so is that the true seekers of certainty and cognition may benefit from them and so that they might develop serenity in their situations, and so that the veils that are causing them

to be so lowly in their resolve and so misguided in their thinking may be lifted from their hearts. And at this point I would like to repeat that these matters are not such as my humble self cannot give proof of, nor are they based on the testimony of only my own co-religionists. Rather, they are evident truths bearing the testimony of people of other faiths, and even our religious adversaries can bear witness to their truths. I have taken all this pain so that it may become perfectly clear to those who truly seek and strive for the right path that all blessings and lights are confined in and limited to Islam; and so that the penetrating argument of God Almighty may be conclusively established for the present day generation of heretics; and so that every just man may become aware of the satanic nature of those people who—loving darkness and hating light—deny the lofty status of the Ḥaḍrat *Khātamul-Anbiyā'* [the Seal of the Prophets], may peace and blessings of Allah be upon him, utter indecencies regarding that holy personage, and falsely slander the Best of Men, and who—owing to their extreme inner blindness and faithlessness—fail to realize that he was the only perfect man to have appeared in the world and that his light, like the sun, has always cast its rays upon the world and shall do so forever. And so that by virtue of these truthful writings the greatness and grandeur of Islam is manifested through the admission of the opponents themselves, and so that the way to discover the proof should be opened for the one who sincerely seeks, and the one who prides himself on his intelligence may be rid of his haughtiness.

Moreover, another reason for setting out these visions and revelations is that it may increase the believers in their faith and grant steadfastness and comfort to their hearts, and they should understand this true reality with perfect certainty that the faith of Islam is the only right path, and now under heaven there is only one Prophet and only one Book. Meaning that, Ḥaḍrat Muḥammad Muṣṭafā [the Chosen One], may peace and blessings of Allah be upon him, who is higher and more exalted than all Prophets, is the most perfect and complete of Messengers, is *Khātamul-Anbiyā'* [the Seal of the Prophets] and

*Khairul-Warā* [the Best of Men], by following whom God Almighty is found, the veils of darkness are lifted, and the signs of true salvation are witnessed in this very life; and [the Book is] the Holy Quran, which comprises true and perfect guidance and effectiveness, through which divine knowledge and understanding are obtained and the heart is cleansed of human impurities; and, being delivered from ignorance, heedlessness and doubts, a person arrives at the stage of *ḥaqqul-yaqīn* [true certainty].

Still another reason of setting out these visions and revelations and proving them through the testimonies of people of other faiths is that Muslims should be provided with a strong argument forever and that it should forever be proven to the people that the foolish, ungodly, and dark-hearted people who unjustly contest against and oppose the Muslims are overpowered and silenced, and that the seekers after truth of the present age as well as the future generations should be protected against the poison of the toxic winds of misguidance that are blowing these days. For, in these revelations there are many things whose manifestation has been determined for some time in the future. Thus, when this period will pass, and a new age would reveal its face out of the veils that hide it and would itself witness the truth of the things which are set out in this book, then, if Allah the Almighty so wills, these prophecies would prove extremely beneficial for enhancing the strength of their faith. Thus, of the prophecies that have so far been revealed to me by Benevolent God, some are set out below.

One of them is that some time ago I was in dire need of money and the local Āryas who used to keep my company were well-aware of this need. They also knew very well that, apparently, there was nothing in the offing that I could place my hopes on. They were personally aware of this matter and can testify to it. Since they had full knowledge of my difficulty, as well as the lack of means to resolve it, the desire surged in my heart involuntarily that I should pray to God, the One and Only, so that through the acceptance of my prayer, I may not only overcome my own difficulty, but may also furnish a proof of divine support to



my opponents—a Sign to the truth of which these people should bear witness. So, the same day I prayed and begged Allah the Exalted for a Sign from Him, that He may inform me of the coming of financial assistance. Thereafter I received the revelation [in the Urdu, Arabic, and English languages]:

دس دن کے بعد میں موج دکھاتا ہوں۔

أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ۔ فی شایل مقیاس۔

### **Then will you go to Amritsar.**

Meaning that, the money will arrive after ten days; God's succour is near, and just as the birth of the foal is close when a she-camel raises her tail to give birth, similarly the help from Allah is also close. And then He revealed in English that when the money arrives after ten days I will also go to Amritsar. All this was fulfilled in the presence of the Hindus—that is, the aforementioned Āryas—exactly as it had been foretold. Meaning that, I did not receive anything at all for ten days. And after ten days—that is, on the eleventh day—Muhammad Afzal Khan, Superintendent of Settlement, Rawalpindi, sent 110 rupees, and twenty rupees from some other source also arrived, and thereafter money began to pour in quite unexpectedly. On the same day, after ten days had elapsed and when the money had come from Muhammad Afzal Khan and others, I had to go to Amritsar because I received the same day a summon from the Small Causes Court to appear as a witness. This then, is the magnificent prophecy; the detailed fulfillment of which is very well known to some of the local Āryas. They are very well aware of the reality of all these events: My prayer in the midst of a dire need, the acceptance of that prayer, the receipt of glad tidings that the money would arrive after ten days, and after the arrival of the money, the information conveyed to me of having to go to Amritsar. They are also aware of the fact that this prophecy was fulfilled in their

presence, though these people, on account of the darkness of disbelief, are not free from wickedness and rancour and are, like their brothers in faith, always prepared to give vent to their hatred of and malice towards Islam, and partake of the carcass of the world, and are utterly indifferent to truth and rightness; yet if they are asked to give their testimony under oath concerning this, then because of being under oath, they cannot avoid giving true testimony—if not for the fear of God, then out of the fear of being disgraced or incurring the punishment of [false] oath.

Another of these prophecies is that Maulavī Abu Abdullah Ghulam Ali of Qasur, whom I have mentioned in Sub-Footer Number Two, entertained some doubts about the great status of the revelations received by *auliyā'ullāh* [friends of Allah]—and this was not evident in his face to face conversation, but was revealed through some passages of his booklet. Some time ago, a gentleman from among his students named Nur Ahmad—who is both a *ḥāfiẓ* and a *ḥājī* and perhaps also knows some Arabic and preaches the *Qurān* as well, and lives in Amritsar city—happened to come here in the course of his mendicant sojourns. His denial of revelation seemed even stronger than that of Maulavī [Abu Abdullah]. Like the Brahmū Samājists, he applied the word 'revelation' to human thoughts alone. Since he was staying with me and had expressed to me, in very strong words, the opinion about revelation which he entertained, I felt much aggrieved by it. Although I tried to convince him by rational arguments, they had no effect upon him. Then at last I turned to Allah and informed him before the revelation of the prophecy that I would supplicate to the Benevolent God, and would not be surprised if the supplication is graced with acceptance and the Benevolent God might reveal some prophecy and he might be an eyewitness of its fulfilment. Accordingly, I made my supplication in the presence of the All-Powerful God that night and towards the morning I saw in my vision a letter which someone had sent by post on which there was an inscription in English:

### I am quarreller.

And it was written in Arabic:

هَذَا شَاهِدٌ نَزَاعٌ<sup>1</sup>

And I also received these words by way of revelation as if they had been addressed to me by the writer of the letter. Then that state [of vision] ended. Since my humble self does not have any knowledge of the English language, I informed Mian Nur Ahmad of this vision and revelation and of the incoming letter. Thereafter, when I enquired the meaning of the English inscription from someone who was conversant with English, I learned that it meant: ‘I am quarreller.’ From this brief sentence I understood clearly that I was about to receive a letter relating to some dispute. I conceived that the Arabic inscription which was the next sentence written by the scribe meant that the writer of the letter had written it in connection with the witness testimony relating to a court case.

Ḥāfiẓ Nūr Aḥmad was held back from leaving for Amritsar that day due to heavy rain. His inability to leave because of a heavenly cause was, in fact, an intimation of the acceptance of my prayer so that he himself might become an eyewitness to the fulfillment of the prophecy, as I had supplicated to God Almighty. In short, the subject matter of the entire prophecy was narrated to him. In the evening, in his presence, I received a registered letter from Amritsar from Padre Rajab Ali, owner and manager of the Safir Hind Press, and I came to know that he had instituted a suit against his scribe—who is also the scribe of this very book—in the Small Causes Court and had given the name of this humble self as a witness to an incident. Along with it, I received a summons from the Court. The interpretation of the Arabic inscription—which means, ‘This witness is shattering’—then became patent inasmuch as

1. This witness is shattering. [Publisher]

the proprietor of the Safir Hind Press was absolutely certain that the testimony of this humble one, which would be in accord with the facts, would prove destructive for the defendant on account of its weight, truth, reliability, and credibility. That is why the proprietor of the Press put me to the trouble of coming as a witness and had summoned me as a witness. It so happened that the day on which this prophecy was fulfilled, and the travel to Amritsar was experienced, was also the day on which the first prophecy mentioned above was also fulfilled. Thus, Mian Nur Ahmad witnessed the fulfilment of that first prophecy as well. Meaning that, money was received on that day after the expiry of the period of ten days and I was summoned and had to go to Amritsar. *ذَلِكَ* [So Allah be praised for all this].

Another one of them is that one day I received a revelation at the time of *Fajr* that:

آج حاجی ارباب محمد لشکر خان کے قرائتی کا رویہ آتا ہے۔

Today some money will arrive from a relative of Hājī Arbāb Muhammad Lashkar Khan.

As usual, this prophecy was communicated immediately to some Āryas and it was agreed that one of them should go to the post office at the time of the delivery of the mail. Accordingly, one Āryah **named Malāwāmāl** went at that time to the post office and brought the news that ten rupees had arrived from Hoti Mardan. He brought a letter which stated that these ten rupees had been sent by Arbāb Sarwar Khan. As the word Arbāb was a common courtesy title [in both names], I pointed out to the Āryas that the occurrence of the word Arbāb in both names was sufficient to establish the truth of the prophecy. However, some of them did not agree with that and said that a common courtesy title is not the same as being related and they persisted in their denial. Because of their persistence, I was compelled to write a letter to inquire about it. After several days, the response came from Hoti Mardan from a friend, Munshī Ilāhī Bakhsh, who

was an accountant at Hoti Mardan in those days, saying that Arbāb Sarwar Khan was the son of Arbāb Muhammad Lashkar Khan. This letter silenced and confounded all of my opponents. *فالحمد لله على ذلك* [So Allah be praised for all this].

Another of these is that one morning in April 1883, I was informed in a state of wakefulness that some money had been dispatched from Jhelum. The local Āryas, who used to go to the post office, were well aware that I had received no letter from Jhelum about the dispatch of any money, because my humble self had made a prior arrangement that whatever letters came for me through the post office were collected by the Āryas themselves and they were thus fully informed of all events on a daily basis. Moreover, even to this day, the postal clerk of the post office has been a Hindu. During those days when I received the revelation, a Pundit's son by the name Shām Lāl, who could write in both Devanagari and Persian, had been in my employment as a scribe of the daily diary. I used to make him write my revelations concerning the unseen matters in Devanagari and Persian before their fulfilment and then Shām Lāl used to sign them. Accordingly, I made him write, as usual, this prophecy as well, and at that time it was also communicated to many Āryas. Not even five days had passed, when I received forty-five rupees by money order from Jhelum. On verification, it was confirmed that the money order had been dispatched on the day on which God, the Knower of the unseen, had informed me about its dispatch. This prophecy was also fulfilled in a manner that the opponents were made aware of its truthfulness in a very clear way and they had no choice but to accept it, because they knew on the basis of their personal knowledge that the dispatch of this money from Jhelum in that month occurred without any communication and no letter had been received prior to it. *فالحمد لله على ذلك* [So Allah be praised for all this].

Another of these is that some time ago I saw in a dream that I had received a letter from Hyderabad written by Nawwab Iqbal-ud-Daulah, which contained a promise to send some money. As usual, the same Hindu was asked to write down this dream in the above-mentioned

daily diary and several Āryas were informed. After a few days a letter arrived from Hyderabad and the said Nawwab sent 100 rupees. *فالحمد لله على ذلك* [So Allah be praised for all this].

One of these is that a friend wrote [to me] at the time of great difficulty, that one of his relatives was involved in a very serious lawsuit and there was no visible sign that he would be acquitted and there seemed to be no way of his being exonerated. After writing about this painful situation he beseeched me to pray. Because it was destined that God should be kind to him and because this [divine] decree was changeable, that very night I was granted the time that was conducive to supplication which had not been granted to me for some time. So I prayed [for him] and as the time was conducive to supplication, it gave me the hope of its being accepted. Hence an Āryah was informed about the signs of acceptance. After a few days I received the news that the plaintiff had died all of a sudden and in this way the defendant was spared. *فالحمد لله على ذلك* [So Allah be praised for all this].

Moreover occasional revelation in a foreign language of which my humble self has absolutely no knowledge and then the fact that the revelation comprises a prophecy is one of the rare wonders which proves the vast powers of the Omnipotent God. All of the words of the foreign language are not retained in my memory and, at times, some variation in their pronunciation occurs on account of the speed with which the revelation comes down and unfamiliarity with the accent and language; nevertheless, little difference occurs in respect of the clear and uncomplicated sentences. Occasionally, some words are not retained in my memory because of the revelation's speed. However, when the sentence is revealed two or three times, the words are remembered very well. At the time of revelation the Omnipotent God exercises His control over the conversation in which there is no mixture of any internal or external means. At that time the tongue is an instrument in the hand of God and He uses this instrument—that is, the tongue—as He pleases. It often happens that the words continue flowing with force and speed. Sometimes it occurs as if someone

is walking gracefully and elegantly, takes a step, and then pauses before taking the next, thus displaying the beauty of his gait. And the wisdom behind adopting these two styles is that the divine revelation should remain totally distinguished from selfish and Satanic thoughts and that the revelation of the Absolute God should be recognized at once through its majestic and beautiful blessings. I recall one such situation. I first received a revelation in English:

**I love you.**

Then came the revelation:

**I am with you.**

Then came the revelation:

**I shall help you.**

Then came the revelation:

**I can what I will do.**

Thereafter, with such emphasis that made my body tremble, came the revelation:

**We can what We will do.**

At the time, the tone and pronunciation made me feel as if an Englishman was standing over me and uttering these phrases. Despite the awe-striking tone, there was a pleasure in it, giving comfort and satisfaction to the soul even before the meanings had been ascertained. Such revelations in English have often been repeated. On one occasion

an English speaking student came to see me and in his very presence the following was revealed:

**This is My enemy.**

Though I perceived that this revelation pertained to him, I asked him its meaning. Later on, he proved to be such a person and it was confirmed that he was a prey to many kinds of ills.

On one occasion in the morning, I saw in my vision a few printed pages, which had come through the post office, at the end of which were the words:

**I am by 'Īsā.**

After ascertaining the meaning of the phrase from someone who knew English, I informed two Hindu Āryas of it and told them that my understanding was that some Christian, or someone who thought like a Christian, would send me printed matter containing some criticisms against the religion of Islam. So at the time of the mail delivery an Āryah was sent to the post office. He brought some printed pages in which some unintelligent person had raised some objections in the manner of Christians. On one occasion, when I was seeking guidance in connection with a certain matter, I saw in a dream that I was given a silver coin of almond colour which had two lines embossed on it. The first line had this sentence in English:

**Yes, I am happy.**

The second phrase, which was written below a line that had been drawn, was the translation of the same first phrase:

ہاں میں خوش ہوں۔



On one occasion, when some sorrow and grief was in the offing, a paper on which the following English phrase was written was shown to me in a vision:

### **Life of pain.**

On one occasion the following two sentences were revealed in English concerning some opponents who had, out of bitter enmity, desecrated the Holy Quran without any reason, and out of irremediable personal enmity, had made some irrelevant and stupid criticisms against the firm faith of Islam.

### **God is coming by His army. He is with you to kill the enemy.**

That is, God Almighty is coming with a host of reasoning and arguments. He is with you to overpower and destroy the opponents. Likewise, there were many phrases, some of which I remember, while others I have forgotten. But most of the revelations that are vouchsafed to me are in Arabic. In particular, revelations consisting of the Quranic verses are vouchsafed to me abundantly and repeatedly. I am writing below some of the Arabic revelations which comprise great prophecies and divine favours, along with their translation, so that, God-willing, the true seeker might benefit from them and so that the opponents should realize how the Benevolent God bestows His favours upon the people whom He loves and those who are on the right path, how He treats them with compassion in the converse and discourse, and how He inform them of the favours that He has prepared for them [for manifestation] at their appropriate times, before they come into existence. These revelations are as follows:

بوركت يا احمد وكان ما بارك الله فيك حقاً فيك۔

You have been blessed, O Ahmad, and the blessing that God has bestowed upon you, has been bestowed with truth.

شانك عجيب و اجرک قريب-

Your rank is wonderful and your reward is near.

انى راض منك- انى رافعك اليّ- الارض والسماء معك كما هو معى-

I am pleased with you. I shall raise you towards Me. The heaven and the earth is with you as it is with Me.

In this revelation هو [it is] has been used in singular form because it denotes مَا فِي السَّمَوَاتِ وَالْأَرْضِ [‘whatever is in the heavens and the earth’]. The purport of these phrases is the expression of divine bounties and blessings which are bestowed upon every perfect believer by virtue of his obedience to Ḥaḍrat *Khairur-Rusul* [the Best of Messengers]. The Holy Prophet, may peace and blessings of Allah be upon him, is the true object of these favours; all the others are mere beneficiaries. It should always be borne in mind that whatever praise and commendation is made in the revelation of any believer, it is, in fact, the praise of the Holy Prophet, may peace and blessings of Allah be on him, and that believer attains a portion of this praise to the degree of his obedience; and that, too, through the kindness and favour of Almighty God, and not on account of any ability and merit of his own. After this God said:

انت و جيه فى حضرتى اخترتك لنفسى-

You have a high station in My Presence. I have chosen you for Myself.

انت منى بمنزلة توحيدى و تفريدى فحان ان تعان و تعرف بين الناس-

You are to Me like My Unity and Uniqueness. The time has come that you should be helped and be made well known among people.

هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُنْ شَيْئًا مَّذْكُورًا

Has not man—meaning, you—passed through a period of time when nobody in the world knew you or talked about you? That is, nobody knew you as to who you are, nor your status. You were not in anyone’s reckoning; meaning, you amounted to nothing.

This is a reference to the kindnesses and favours already bestowed, so that it should serve as a specimen for the future favours of the True Benefactor.

سبحان الله تبارك و تعالی زاد مجدك۔ ينقطع اباؤك و يبدء منك۔

All kinds of Holiness belong to Allah, who possesses all blessings, and is the Highest Being. He has raised your status. The name and remembrance of your forefathers will be cut off—that is, they will not be remembered in their independent capacities—and God will initiate respect and honour with you.

نصرت بالرعب واحييت بالصدق ايها الصديق۔ نصرت وقالوا لات حين مناص۔

You have been helped with prestige and have been brought to life with truth, O truthful one. You have been helped; and your opponents said, ‘No way of escape is left.’

This indicates that divine help will reach such a stage that the opponents will be broken-hearted and they will be filled with despair, and truth will be made manifest.

وما كان الله ليتركك حتى يميز الخبيث من الطيب۔

Allah is not such as to leave you until He clearly distinguishes between the foul and the pure.

وَاللَّهُ غَالِبٌ عَلَىٰ أَمْرِهِ وَ لَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ۔

Allah is supreme over His decree but most people know it not.

إذا جاء نصر الله والفتح و تمت كلمة ربك هذا الذى كنتم به تستعجلون-

When the help and the victory of Allah will come and the word of your Lord is fulfilled, the disbelievers deserve to be addressed with, 'This is what you hastened for.'

اردت ان استخلف فخلقت آدم انى جاعل فى الارض-

Meaning that, I decided to appoint a *khalīfah* [vicegerent] from Myself so I created Ādam [Adam]. I will establish in the earth.

The last sentence is abbreviated; it means, 'I am going to establish him.' The word *khalīfah* in this context means a person who would be the means of conveying the message and guidance between Allah and His creatures. Here it does not signify secular *khalāfat* which applies to kingdom or government, which, according to the Islamic shariah, cannot be proven to be granted by God to people other than the Quraish. Instead, it connotes only spiritual ranks and spiritual vicegerency. Also, 'Ādam' does not refer to Ādam, the father of mankind; rather, it means a person through whom a movement of conveying the message and guidance would be established to lay the foundation of spiritual birth, as if he is in the position of a father for the seekers after truth from the point of view of spiritual life. This is a grand prophecy predicting the establishment of a spiritual movement at a time when no sign of this movement exists. After this, God Almighty defined the spiritual status of this spiritual Ādam:

دَنَا فَتَدَلَّى فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَى<sup>1</sup>

When this noble verse, which is a verse of the Holy Quran, was revealed, there was hesitation in interpreting and understanding its

1. He drew nearer to God; then he came down to mankind, So that he became, as it were, one chord to two bows or closer still. [Publisher]

meaning. During this reflection, I was overcome by a light slumber and the meaning was made clear during that slumber, the details of which follow.

*Danuww* [ascent] means nearness to Allah and nearness does not refer to physical movement in space. On the contrary, man is said to be *muqarrab-e-ilāhī* [the one who is near to Allah] when he totally separates himself from his own will, ego, obstinacies, and other people and then loses himself in divine love and submission from head to toe and keeps himself completely aloof from everything other than God and plunges himself into the ocean of divine love so that no trace of ego and self-conceit remains in him. And as long as he does not cleanse himself of the stain of his being and as long as he does not adorn himself with the ornament of *baqā billāh* [being sustained by God] he cannot have the ability to attain nearness [to God]. And the rank of *baqā billāh* is achieved only when the love of God becomes the sole food of man and his condition becomes such that he cannot survive at all without His remembrance, and when he realizes that if his heart is occupied by something other than God, it is tantamount to his death and it becomes vividly manifest to him that he lives with Him. And, he is so drawn towards God that his heart remains occupied in divine remembrance at all times and he experiences the pangs of His love at every moment. And such aversion wells up in his heart towards everyone [and everything] except God, as if he has personal enmity towards them and he instinctively feels painful to even think of inclining towards them. When this condition is established, then his heart, on which descends the divine light, will be fully cleansed and the divine names and attributes will be reflected in it and, consequently, another excellence which is *tadallā* [descent] will be realized in the person of the *ʿarif* [one cognizant of divine matters]. *Tadallā* means that, having adorned oneself with the likeness of divine attributes, one descends towards God's creatures with mercy and compassion, as does the Most Gracious, Most Merciful One. Since the excellences of *danuww* are the necessary precondition for the excellences

of *tadallā*, the degree of *tadallā* directly corresponds to the degree of *danuww*. The excellence of *danuww* is that there should be a manifestation of the reflection of divine names and attributes within the seeker's heart and a manifestation of the True Beloved within him with all His perfect attributes, without any semblance of being a shadow and without any suspicion of ascent or descent. This is the essence of vicegerency and the nature of breathing the Spirit of God into a person, and this alone is the real foundation of adorning oneself with divine attributes. As descent is dependent upon the adornment of divine attributes, the perfection of this adornment demands that such an individual strive in compassion for God's creatures and be ever-prepared to render advice and seek their welfare from the depth of the heart to the extent, the exceeding of which cannot be imagined. Such a perfect intermediary must, of necessity, combine two opposites within himself. He must be turned completely towards God and also be completely turned towards God's creatures. In this way, he appears as a chord between two bows—that of Divinity and that of humanity—having a perfect relationship with both.

In short, both *danuww* and *tadallā* are indispensable for perfect nearness to God. *Danuww* is the name of that perfect nearness to God when man, through perfect purification of his self, goes beyond the stage of *sair ilallāh* [journey towards Allah] and is established in the condition of *sair fillāh* [journey in Allah] and, having totally obliterated his worthless being and having immersed himself in the ocean of the Incomparable and the Matchless [Being], takes on a new being which is free from alienation, duality, ignorance, and foolishness and fully absorbs the holy colour [of the attributes] of Allah. And *tadallā* is the name of that condition of man when he, having been adorned with the divine attributes and having taken the colour of the divine kindnesses and mercies, returns to the servants of God for their reform and benefit.

Keep in mind that anyone who attains this station is turned towards two directions—while remaining in one place, possessing one

heart and the same condition and intent—one, towards God who is Eternal, and the other towards God's creatures who have been brought into being by Him. The Eternal and the created thus make a circle, the upper side of which is the Absolute and the lower half of which is the contingent. In the middle of that circle, the perfect man through his ascent and descent establishes a strong union with both sides, just as the diameter has with the two arcs of a circle. That is to say, he becomes an intermediary between the God the True and His creatures. First he is invested with the special mantle of ascent, and nearness to God and he ascends to the highest pinnacle of that nearness. Then he is brought towards God's creatures. His ascent and descent are represented in the shape of two bows and the spirit of the perfect bearer of both relationships becomes the chord between the two bows. The word *qāb* is used in Arabic idiom for the string of a bow. Thus the literal meaning of the verse would be that he ascended—meaning, towards God—and then descended—meaning, towards creatures—and through this ascent and descent became a single chord between two bows. As his facing towards mankind results from [immersing himself in] the holy fountain of divine attributes, his attention towards mankind is exactly in accord with his facing towards God. In other words, as the Divine Master greatly inclines towards His creatures, it is as if He is lodging close to them; it follows that when a seeker after God arrives at the ultimate point of his sojourn towards Allah, he must necessarily revert to where God is. Therefore, perfection of his *danuww*—that is, perfect nearness to God—becomes the cause of his *tadallā*—that is, descent [towards man].

يحيى الدين و يقيم الشريعة-

He will revive the Faith and will establish the Shariah.

يا آدم اسكن انت و زوجك الجنة- يا مريم اسكن انت و زوجك الجنة- يا احمد اسكن  
انت و زوجك الجنة- نفخت فيك من لدنى روح الصدق-

O Ādam! O Maryam [Mary]! O Ahmad! Dwell you and your

follower and companion in Paradise—that is, in the means of true salvation. I have breathed into you the Spirit of righteousness from Myself.

In this revelation the naming of the spiritual Ādam has been explained. That is to say, as the birth of Ḥaḍrat Ādam, may peace be on him, was without the intervention of means, in the same way, the Spirit is breathed into a spiritual Ādam without the intervention of any visible means. This breathing of the Spirit in its true reality is unique to the Prophets, may peace be upon them, and then this bounty is bestowed upon some special individuals from among *ummat-e-Muḥammadiyyah*, on account of their submission [to the Holy Prophet<sup>saw</sup>] and by way of inheritance [from him]. And all prophecies which are mentioned in these [revealed] phrases are evident. Thereafter He said:

نصرت وقالوا لات حين مناص-

You have been helped and they said, 'Now, there is no way of escape left.'

ان الذين كفروا و صدوا عن سبيل الله رد عليهم رجل من فارس شكر الله سعيه-

A man of Persian descent has written the refutation of those who have disbelieved and have obstructed [people] from the path of Allah. Allah appreciates his effort.

كتاب الولي ذوالفقار على-

The book of the *walī* [friend of Allah] is like Dhulfaqāri 'Alī [the sword of Ali].

This means that it annihilates the opponent. As the sword of Ali performed wonderful feats in grave dangerous expeditions, so will this book. This is also a prophecy which indicates the great effectiveness and the widespread blessings of the book. Then He says:



ولو كان الإيمان معلقا بالثريا لناله-

Had faith been hanging in the Pleiades—that is, had departed from the earth altogether—even then the above-mentioned man would have found it.

يكاد زيته يضيء ولو لم تمسه نار-

Its oil might well-nigh glow forth on its own even though fire does not even touch it.

ام يقولون نحن جميع منتصر سيهزم الجمع و يولون الدبر- وان يروا اية يعرضوا ويقولوا سحر مستمر واستيقنتها انفسهم وقالوا لات حين مناص فما رحمة من الله لنت عليهم ولو كنت فظا غليظ القلب لا نفضوا من حولك- ولو ان قرانا سيرت به الجبال-

Do they say, ‘We are a strongly supported host that is fully competent of giving a response’? This entire host will soon be routed and they will turn their backs. When these people see a Sign they say, ‘This is an ordinary and time-worn magic’, even though their hearts are convinced of those Signs. In their hearts, they are convinced that there is now no way of escape. It is by the mercy of Allah that you are gentle with them. If you had been hard-hearted they would not have come near you and would have separated themselves from you, even if they were to witness such Quranic miracles by which mountains would have moved.

These verses were vouchsafed to me as revelation in reference to some of those people who thought and behaved in that manner and it may be that there might emerge others who talk in the same way and, even after being fully convinced, continue to remain in denial. Thereafter, He said:

انا انزلناه قريبا من القاديان- و بالحق انزلناه و بالحق نزل- صدق الله و رسوله وكان امر الله مفعولا-

Meaning: ‘We have caused these Signs and wonders and this revelation filled with points of wisdom and verity, to descend near Qadian. We have sent it down to satisfy a real need and it has descended to satisfy the real need. The prophecy of Allah and His Messenger has been fulfilled at its duly appointed time and whatever God had willed was bound to happen.’

These last phrases indicate that the Noble Prophet, may peace and blessings of Allah be upon him, has indicated the appearance of this person in his hadith mentioned above, and God Almighty has indicated it in His Holy Word, as this indication has been mentioned among the revelations set out in Part III and the Quranic indication is in the verse:

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ يَا هُدًى وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ<sup>1</sup>

This verse contains the prophecy about Ḥaḍrat Masīḥ in respect of the secular and governmental affairs and the promise which has been made about the complete supremacy of the faith of Islam. That supremacy would be manifested through the Messiah. And when Ḥaḍrat Masīḥ [Messiah], may peace be upon him, would come for the second time into this world, then the religion of Islam would spread over the entire expanse of the world at his hands. But it has been revealed to my humble self that on account of my meekness, humility, trust in God, sincerity and the Signs and [heavenly] light, I resembles the Masīḥ in his previous life; and that the nature of this humble one and the nature of the Masīḥ greatly resemble each other, as if they are two pieces of the same jewel or two fruits of the same tree. The harmony between us is of such a great extent that there is very little that the spiritual eye can distinguish between us.

There also exists an overt resemblance which is that the Masīḥ [Messiah] was the follower and servant of the faith of a perfect and

1. *Sūrah aṣ-Ṣaff*, 61:10 [Publisher]

high-standing Prophet, i.e. Mūsā [Moses] and his Gospel is a branch of the Torah, and this humble one too, is one of the lowliest servants of that majestic Prophet who is *Sayyidur-Rusul* [the Chief of all Messengers<sup>as</sup>] and the Crown of all Messengers. If they are *Hāmid* [One who praises Allah], he is *Aḥmad* [One who praises Allah to the utmost] and if they are *Maḥmūd* [One who is praised], he is *Muḥammad* [One who is praised to the utmost]—may peace and blessings of Allah be upon him. Since my humble self has a complete resemblance with Ḥaḍrat Masīḥ, the Benevolent God has from the beginning included this humble one in His prophecy about the Messiah. That is, Ḥaḍrat Masīḥ is the overt and physical manifestation of the above-mentioned prophecy, and this humble one is the spiritual and rational application; meaning that, the spiritual supremacy of the religion of Islam which depends upon irrefutable proofs and manifestly valid arguments would be, as is destined by God, brought about by this humble one either in my lifetime or after my death. Since its inception, the religion of Islam has enjoyed supremacy due to its truthful arguments and its opponents have continued to suffer disgrace and ignominy, yet the clear manifestation of this supremacy over different groups and nations was contingent upon a time which, on account of the availability of means of travel, would make the whole world as united countries comprising, as it were, one nation, and would provide all the means for imparting the teaching and spreading the Faith with the utmost facility and ease, and would be suitable for imparting the true teachings, both externally and internally. So, this is that age, for due to the opening up of the paths of travel and communication between one nation and the other, and between one country and the other, facilities for propagation have been provided in an excellent manner; and because of the arrangements for postage, railways, telegraph, ships, and miscellaneous other means, many facilities have been provided for the dissemination of religious publications. In short, the time has indeed come when the entire world is becoming like one country. And, because many languages are being spread and are in vogue, many means have become available to understand and

to make others understand; and the problems caused by estrangement and unfamiliarity have been resolved to a great extent; and on account of the recurrent mingling and daily social interaction, the xenophobia that had naturally affected all people has been attenuated to a great extent. For instance, the Hindus whose world was confined within the limits of the Himalayan Range and who were excommunicated by their religion for travelling by sea, now go for sightseeing as far as England and America. In short, in this age every means for the propagation of faith has become widely accessible. Even though the world is still enveloped in much darkness, the time of misguidance appears to be approaching its end and the peak of misguidance seems to be declining. By some design of God, sane natures have started looking for the straight path and good and pious natures are more amenable to follow the path of truth. This natural surge of *Tauḥīd* has inclined worthy and ready hearts to the pure spring of the Oneness of God and has also demonstrated to the wise that the edifice of creature-worship is unstable. In the eyes of the wise, false gods have once again begun to appear as human beings. Besides, the heavenly help in support of the True Faith has so surged up that those Signs and miracles on account of which the humble and defective servants were made gods, are being manifested and made perceptible by the humble devotees and servants of the Chief of Messengers. And the humble followers of the Chief of Messengers are now openly manifesting the same Signs—which some earlier Prophets used to show to their disciples in secret—to the enemies and Islam's Sun of Truth continues to rise on account of the testimonies of these very enemies. Moreover, the present age is so conducive to the propagation of the Faith that issues which in the previous times could not be propagated throughout the world in an entire century, can—in this present age—be spread all over the world in just a single year. Therefore, the present age has so much potential and power—the like of which cannot be found in any [prior] age—to openly propagate Islamic guidance and Divine Signs. Hundreds of means such as railways, telegrams, newspapers, etc., are always readily available to serve

this purpose so that [the news of] one country's incidents are known to others. Thus, spreading the true proofs of the religion of Islam throughout the world undoubtedly depended on such an age, and this very resourceful age possesses the means of extending the hospitality to this dear guest [Islam] in all aspects.

Thus, by raising this humblest of men in this age and bestowing upon me hundreds of heavenly Signs and vouchsafing to me miraculous secrets, and divine insights and verities, and furnishing me with hundreds of conclusive intellectual arguments, God Almighty has desired that He should publish and introduce the true teachings of the Holy Quran among every people and in every country, and that He may perfect His conclusive argument upon them. In order to fulfil this design, the Benevolent God enabled this humble one to include an announcement in this book for an award of ten thousand rupees to complete the argument, to set forth a heavenly Sign with the testimony of enemies and opponents, and to invite all of the opponents for a contest, so that not even the minutest aspect of completing the argument be left unattended. Every one of my opponents will himself become a witness to his own helplessness and defeat. In short, the resources for the propagation of the Faith and the arguments and conclusive proofs which the Benevolent God has bestowed upon me by His grace and beneficence have not been bestowed upon anyone of the followers of earlier faiths, nor were the abilities, which have been vouchsafed upon this humble one from the unseen, granted to any of them *وذلك فضل الله يؤتيه من يشاء*. [And that is Allah's grace; He bestows it upon whomsoever He pleases].

Since Allah the Benevolent has particularly endowed my humble self with special resources and has raised this humble one in an age which is most conducive and helpful in carrying out the service of propagation to its completion, He has also given me the glad tidings—through His grace and beneficence—that from eternity it had been destined that the spiritual fulfilment of the above-mentioned

noble verse and the verse, <sup>1</sup> وَاللَّهُ مُتِمُّ نُورِهِ applies to this humble one. God Almighty will Himself convey to opponents the reasons, arguments, and everything that this humble one has written for them, and will thus fulfil the meaning of the above-mentioned verse by exposing my opponents' frustration, confusion, and defeat in this very world. *فالحمد لله على ذلك* [So Allah be praised for all this].

The revelation after this is as follows:

صل على محمد و آل محمد سيد ولد ادم و خاتم النبيين-

Call down blessings on Muhammad and the progeny of Muhammad, who is the Chief of the children of Ādam and is *Khātamul-Anbiyā'* [the Seal of the Prophets], may peace and blessings of Allah be upon him.

This indicates that all these ranks, munificence, and favours are on account of him [the Holy Prophet<sup>saw</sup>], and a reward for loving him. *Subhānallāh* [Holy is Allah]! What high ranks *Sarwar-e-kā'ināt* [the Chief of all creation] has in the presence of the One True God and what kind of nearness does he have to Him that his lover becomes the beloved of God, and his servant is appointed the master of a whole world!

بیچ محبوبے نمائد پنجو یار دلبرم مہر و مہ را نیست قدرے در دیارِ دلبرم

*No beloved can reach the level of my beloved;*

*The sun and the moon have no value in the city of my beloved.*

آں کجارتے کہ دارد پنچوروش آب و تاب وال کجا باغے کہ مے دارد بہارِ دلبرم

*Where is the face possessing the brilliance of his face!*

*Where is the garden possessing the fragrance of my beloved's garden!*

At this time, I recall that one night this humble one recited *Durūd*

1. But Allah will perfect His light (*Sūrah aṣ-Ṣaff*, 61:9). [Publisher]

*Sharīf* [calling down blessings on the Holy Prophet] so abundantly that my heart and soul became fragrant therewith. The same night I saw in a dream that people were carrying into the house of this humble one waterskins filled with divine light in the form of pure water and one of them said, ‘These are the very blessings which you had sent to Muhammad, may peace and blessings of Allah be upon him.’

I recall a similar wonderful experience. Once I received a revelation which indicated that there was a vigorous discussion in the High Assembly in Heaven. That is, God’s will for the revival of the Faith was surging, but the appointment of the man to revive the Faith was not yet disclosed to the High Assembly, and this is why they were in disagreement. It was at this time in the dream that I saw people searching for a revivor. A man appeared before my humble self and, pointing towards me, he said:

هذا رجل يحب رسول الله

Meaning that, this is the man who loves the Messenger of Allah.

The meaning of this statement was that the principal qualification for this mission is the love of the Holy Prophet<sup>saw</sup> and that this quality was definitely found in me. Similarly, the secret behind the direction to call down blessings on the Holy Prophet’s progeny in the revelation mentioned above is that the love for *Ahle-Bait* [the members of the household of the Holy Prophet<sup>saw</sup>] plays a great part in acquiring divine light. Anyone who is included among those who have attained nearness to the One True God attains the spiritual inheritance of those righteous and holy ones, and becomes their heir in respect of knowledge and divine insights.

At this point I recall a very clear vision which was as follows: Once, after *Maghrib* prayer, while I was fully awake, I was overtaken by a slight numbing of my faculties resembling a mild intoxication and had a wonderful experience. First, there was a sound of some people walking briskly, as the sound made by shoes when one walks fast; and

then five very dignified, pleasing, and handsome personages came into my vision—namely, the Messenger of God, may peace and blessings of Allah be upon him, Ḥaḍrat Ali<sup>ra</sup>, Hasnain<sup>ra</sup> [Ḥasan<sup>ra</sup> and Ḥusain<sup>ra</sup>], and Fāṭimah az-Zahrā', may Allah be pleased with all of them. One of them, and as I recall it was Ḥaḍrat Fāṭimah, may Allah be pleased with her, out of great affection and kindness like a loving mother, placed this humble one's head upon her thigh. Then, I was given a book concerning which I was told, 'It is a commentary on the Quran, which has been compiled by Ali and now Ali bestows this commentary upon you.' فالحمد لله على ذلك. [So Allah be praised for all this]. Thereafter, this revelation was received:

انك على صراط مستقيم- فاصدع بما تؤمر و اعرض عن الجاهلين-

You are on the right path. So, proclaim widely that which you are commanded and stay away from the ignorant ones.

وقالوا لولا نزل على رجل من قريتين عظيم- وقالوا انى لك هذا- ان هذا لمكرمكرموه فى المدينة- ينظرون اليك و هم لا يبصرون-

They will say, 'Why has it not descended upon some great learned scholar from the other [two] cities?' They will also ask, 'From where have you obtained this status? This is a stratagem that you have devised together in the town.' They look towards you but do not see; meaning, they are unable to recognize you.

تالله لقد ارسلنا الى امم من قبلك فزين لهم الشيطان-

We call Ourselves to witness that We have raised many perfect *auliya'* [friends of Allah] among the followers of [the Holy Prophet] Muhammad, may peace and blessings of Allah be upon him, but Satan corrupted the path of their followers; that is, many innovations were commingled and the straight path of the Quran was not preserved amongst them.



قل ان كنتم تحبون الله فاتبعونى يحببكم الله- واعلموا ان الله يحى الارض بعد موتها- ومن كان لله كان الله له- قل ان افتريته فعلى اجرام شديد-

Say, 'If you love Allah, then follow me'; meaning, be sincere followers of the chosen Prophet so that Allah may also love you. And know that Allah revives the earth anew. And Allah becomes his, who devotes himself to Allah. Say, 'If I have invented a slander, the heavy sin thereof is on me.'

انك اليوم لدينا مكين امين- وان عليك رحمتى فى الدنيا والدين- وانك من المنصورين- Today you are a man of established position, and trustworthy, and My mercy is upon you in [matters of] the world and the faith and you have been helped.

يحمدك الله و يمشى اليك-

God praises you and is coming towards you.

الا ان نصر الله قريب-

Hearken! The help of Allah is nigh.

سبحان الذى اسرى بعبده ليلا-

Holy is He who took His servant on a journey during the night. That is, in the age of darkness and misguidance, which resembles the night, God has, of His own, guided [me] to the stages of divine insight and certainty.

خلق آدم فآكرمه -

He created Ādam and thus honoured him.

جرى الله فى حلال الانبياء -

The Champion of Allah in the mantle of the Prophets.

This revealed sentence means that the status of admonition and guidance and of being the recipient of divine revelation is, in fact, a mantle

of the Prophets, and is bestowed upon others as a loan. This mantle of the Prophets is bestowed upon some individuals from among the Muslims to lead the defective to perfection.

These words indicate the same as the Holy Prophet, may peace and blessings of Allah be on him, has said, *عُلَمَاءُ أُمَّتِي كَأَنْبِيَاءِ بَنِي إِسْرَائِيلَ* [The divines among my followers will be like the Prophets of *Banī Isrā'īl*]. Though such people are not Prophets, they are entrusted with the functions of the Prophets.

وكنتم على شفا حفرة فانقذكم منها-

You were on the brink of a pit and He rescued you therefrom.  
That is, He granted the means for rescue.

عسى ربكم ان يرحم عليكم وان عدتم عدنا وجعلنا جهنم للكافرين حصيرا-

The will of God Almighty is turning towards bestowing mercy upon you. But if you revert to sin and disobedience, We shall also revert to punishment and chastisement. We have made Hell a place of confinement for disbelievers.

This verse here indicates the glorious coming of Ḥaḍrat Masīḥ. That is to say that if [people] would not accept [the divine message] through mildness, gentleness, kindness, and graciousness and would rebel against the truth that has been made manifest through conclusive arguments and manifest Signs, then a time is about to come when God Almighty would treat the sinners with severity, sternness, wrath, and harshness. And Ḥaḍrat Masīḥ, may peace be on him, would descend in the world with great glory and would cleanse all paths and roads of rubbish, and no trace of the perverted and the crooked would remain [in the world], and divine glory would obliterate the seed of misguidance through its severe manifestation. This age is the precursor of that age. Meaning that, whereas God Almighty would at that time complete the argument through His glory, He is now completing the argument through His grace; that is, [through His] benevolence and kindness.

توبوا واصلحوا والى الله توجهوا و على الله توكلوا واستعينوا بالصبر والصلوة۔

Repent and stay away from wickedness, transgression, disbelief, and sin. Reform yourselves and turn towards God and trust in Him and beseech His help through steadfastness and prayer, because sins are averted through good deeds.

بشرى لك يا احمدى۔ انت مرادى ومعى۔ غرست كرامتك بيدي۔

Good news for you, O My Ahmad! You are My purpose and are with Me. I have planted your honour with My own hand.

قل للمؤمنين يغضوا من ابصارهم و يحفظوا فروجهم ذلك اذكى لهم۔

Say to the believers to restrain their looks from *nā mahrams* [those outside the prohibited category] and to guard their private parts and ears from unworthy acts. This is required and essential for their attainment of purification.

This is an indication that it is incumbent upon every believer to refrain from all that is prohibited and to safeguard all his limbs from committing any illegitimate act. His purification depends on this very method.

چشم گوش و دیدہ بند اے حق گزین یاد کن فرمان قل للمؤمنین

*O believer in God! Restrain your eyes and ears*

*And recall the commandment: 'Say to the believers.'*

فاطر خود زین و آن یکسر بر آر تا شود بر خاطر حق آشکار

*Do not let your heart be attached to things that do not matter*

*So that Truth should be manifested to your heart.*

زیر پا کن دلبران این جهان تانماید چہرہ آل محبوب جان

*Tread underfoot the beloveds of this world,*

*So that the Beloved of your heart may show His countenance to you.*

کاملانِ حَیّ اند ہم زیرِ زمیں تو بگوری باحیاتِ ایس چہیں  
*The perfect remain alive, even when they lay buried in the earth*  
*And you are in the grave, despite being alive.*

سالہا باید کہ خونِ دل خوری تا بکوئے دلتانے رہبری  
*You have to endure heartfelt anguish for several years*  
*To find the path to the Beloved of the heart.*

کے بآسانی رہے بکشاید صد جنوں باید کہ تا ہوش آیدت  
*How can this path [to God] be opened easily?*  
*You need a hundred-fold madnesses to come to your senses.*

و اذا سألك عبادى عنى فأتى قريبا- اجيب دعوة الداع اذا دعان- وما ارسلنك الا رحمة  
 للعلمين-

And when My servants ask you concerning Me, *say* I am near. I accept the prayer of the supplicant. And I have sent you so that I may provide the means of attaining mercy for all people.

لم يكن الذين كفروا من اهل الكتاب والمشركين منفكين حتى تأتيهم البينة- وكان كيدهم  
 عظيما-

Those who have disbelieved from among the People of the Book and the idolaters—that is, have firmly persisted in disbelief—would not desist from their disbelief until clear proof was shown to them. Their stratagem was mighty.

This indicates that the heavenly Signs and rational arguments that God Almighty has set forth at the hand of this humble one were utterly needed to complete the argument. The dark-minded people of this age, who are being consumed from within by the worm of ignorance and vice, were not likely to give up their disbelief without clear Signs and conclusive reasoning. They were instead occupied with devising plans

to somehow bring about the utter obliteration of the garden of Islam from the face of the earth.

اگر خدا ایسا نہ کرتا تو دنیا میں اندھیر پڑ جاتا۔

Had God not done this, the world would have been enveloped in darkness.

This indicates the fact that the world was in great need of these clear Signs and that worldly people—whom the ailments of their disbelief and viciousness had reduced into spiritual lepers—could not have regained health without this heavenly medicine which, in reality, is the water of life for seekers after truth.

واذا قيل لهم لا تفسدوا فى الارض قالوا انما نحن مصلحون۔ الا انهم هم المفسدون۔ قل اعوذ برب الفلق من شر ما خلق ومن شر غاسق اذا وقب۔

When it is said to them, ‘Create not disorder in the land and do not spread disbelief, idolatry, and evil doctrines,’ they retort, ‘Ours is indeed the right way; we are not trouble-makers. Rather, we are peace-makers and reformers.’ Hearken! They are the disorderly ones who are creating disorder in the land. Say, ‘I seek the protection of the Lord of creation from the mischief of wicked creation and I seek God’s protection against the dark night.’

This means that this age, on account of its great corruption, is like a dark night and therefore divine powers and forces are needed for its illumination. This task is beyond human capabilities.

انى ناصرک۔ انى حافظک۔ انى جاعلك للناس اماما۔ اكان للناس عجيبا۔ قل هو الله عجيبي۔ يجتبي من يشاء من عباده۔ لا يُسئل عما يفعل وهم يُسئلون۔ وتلك الايام نداولها بين الناس۔

I will help you. I shall protect you. I shall make you a leader of men. Do the people wonder that Allah is the Possessor of

wonders? He always does wonderful things. He chooses among His servants whom He pleases. He is not questioned about that which He does as to why He did so, but people are questioned. And such days We cause to alternate among men. Meaning that, sometimes it is the turn of one, while at other times, it is the turn of someone else, and that divine favours are continually bestowed upon individuals from among the Muslims turn by turn.

وقالوا ائى لك هذا- وقالوا ان هذا الا اختلاق- اذا نصرالله المؤمن جعل له الحاسدين فى الارض فالتار موعدهم- قل الله ثم ذرهم فى خوضهم يلعبون-

They will ask, 'Wherefrom have you obtained this? This is an imposture!' When Allah the Almighty helps a believer He makes many in the earth jealous of him. Fire is the ultimate resort for those who persist in jealousy and do not desist. Say, 'All these works belong to God', and then leave them beguiled by their useless sport.

تلطف بالناس و ترحم عليهم انت فيهم بمنزلة موسى واصبر على ما يقولون-

Deal with people with kindness and tenderness and be compassionate towards them. You are among them like Mūsā [Moses] and be patient against what they say.

Ḥaḍrat Mūsā excelled in forbearance and gentleness over all the Prophets of *Banī Isrā'īl* [Children of Israel]. Neither Masīḥ [the Messiah] nor any other Prophet among the Children of Israel approached the high status of Ḥaḍrat Mūsā. It is proven from the Torah that Ḥaḍrat Mūsā<sup>as</sup> was the best and highest among all Israelite Prophets in kindness, gentleness, and high moral qualities. For instance, Numbers, chapter 12, verse 3 of the Torah states that Moses was very meek, above all the men who were upon the face of the earth. Thus, God has praised the meekness of Mūsā in the Torah using words which He has not employed with reference to any other Prophet among the Children of Israel. It is true,

however, that the high moral qualities of Ḥaḍrat *Khātamul-Anbiyā'* [the Seal of the Prophets], may peace and blessings of Allah be upon him, which are mentioned in the Holy Quran, are thousands of times higher than those of Ḥaḍrat Mūsā because Allah the Almighty has said that Ḥaḍrat *Khātamul-Anbiyā'*, may peace and blessings of Allah be upon him, comprehends all high moral qualities that are found individually among all the Prophets. Moreover, He has said with regard to the Holy Prophet, may peace and blessings of Allah be upon him:

إِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ<sup>1</sup>

If something is described in terms of the word *‘azīm*, it signifies in Arabic idiom the highest perfection of that thing. For instance, when it is said that a tree is *‘azīm*, it means that it possesses all the length, breadth and strength which is possible for a tree to possess. Likewise, the meaning of this verse is that whatever high moral qualities and excellent virtues can be found in man, the person of Muhammad fully comprehends all those perfect moral qualities. Hence, this praise is of such high standard beyond which is impossible. And the same has been mentioned in another place concerning the Holy Prophet, may peace and blessings of Allah be on him. He has said:

وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا<sup>2</sup>

Meaning that, you are the recipient of the greatest grace of God and no other Prophet can approach your status. In respect of the status of the Holy Prophet, may peace and blessings of Allah be upon him, the same description is found as a prophecy in Psalms, chapter 45, where it is stated ‘...therefore God, your God, has anointed you

1. You do surely possess high moral excellences (*Sūrah al-Qalam*, 68:5).  
[Publisher]

2. *Sūrah an-Nisā'*, 4:114 [Publisher]

with the oil of gladness above your fellows.’ Because the ulema of *ummat-e-Muhammadiyah* are like the Israelite Prophets, this humble one is metaphorically likened to Ḥaḍrat Mūsā in the above-mentioned revelation. All of these blessings belong to Ḥaḍrat *Sayyidur-Rusul* [the Chief of the Messengers], that God the Benevolent honours his humble followers with such noble discourses out of His great favours and benevolence. اللهم صل على محمد و آل محمد [O our Allah, send down Your blessings upon Muhammad and upon the progeny of Muhammad]. After this are the following revealed sentences:

واذا قيل لهم آمنوا كما آمن الناس قالوا انؤمن كما آمن السفهاء الا انهم هم السفهاء ولكن لا يعلمون- و يحبون ان تدهنون- قل يا ايها الكفرون لا اعبد ما تعبدون- قيل ارجعوا الى الله فلا ترجعوا- وقيل استحوذوا فلا تستحوذون- ام تسئلهم من خرج فهم من مغرم مثقلون- بل اتيناهم بالحق فهم للحق كارهون- سبحانه وتعالى عما يصفون- احسب الناس ان يتركوا ان يقولوا امنا وهم لا يفتنون- يحبون ان يحمدا بما لم يفعلوا- ولا يخفى على الله خافية- ولا يصلح شيء قبل اصلاحه- ومن رء من مطبعه فلا مرد له-

When it is said to them, ‘Believe as other people have believed’, they say, ‘Shall we believe as the foolish have believed?’ Beware! It is surely they that are foolish, but they do not know. They wish you to compromise with them. Say, ‘O ye disbelievers! I worship not that which you worship. You were told to revert to Allah, but you do not come back. You were admonished to overpower your sinful inclinations, but you do not overpower them.’ Do you ask for any recompense for which they feel encumbered and imagine that acceptance of truth is a heavy burden? Nay! They have been given the truth at no cost, and they still hate the truth. Holy is Allah and far above the faults that they attribute to Him! Do these people think that by merely making a verbal profession of faith they would be left alone without being put to test? They long for praise for what they have not done. There is nothing that is hidden from God Almighty. As long as Allah does not reform something,



no reform can take place. Whosoever is repelled by Allah, none can draw him back.

لعلك باخع نفسك الا يكونوا مؤمنين- لا تقف ما ليس لك به علم- ولا تخاطبني في الذين ظلموا انهم مغرقون- يا ابراهيم اعرض عن هذا انه عبد غير صالح- انما انت مذكر وما انت عليهم بمسيطر-

Will you grieve yourself to death because they do not believe? Follow not that of which you have no knowledge. Do not supplicate to Me in the matter of the wrongdoers; they will be drowned. O Ibrāhīm [Abraham]! Stay away from him; he is not a good person. You are only an admonisher and are not a keeper over them.

These few verses, which have been conveyed to me in revelation, pertain to some specific people. This is followed by the revelation:

واستعينوا بالصبر والصلوة واتخذوا من مقام ابراهيم مصلى-

Beseech help with steadfastness and Prayer, and take the station of Ibrāhīm [Abraham] as a place for prayer.

In this revelation, the 'place of Ibrāhīm' means high moral qualities and a strong relationship with Allah; that is, love of Allah, devotion to Him, seeking His pleasure, and complete faithfulness. This is the real station of Ibrāhīm which is awarded to *ummat-e-Muhammadiyah* through following and by way of inheritance. He who is created in the spiritual essence of Ibrāhīm must tread along the same path.

يظل ربك عليك و يغيثك و يرحمك- وان لم يعصمك الناس فيعصمك الله من عنده- يعصمك الله من عنده وان لم يعصمك الناس-

God Almighty will spread the shade of His mercy over you and will redress your grievances and will have mercy on you; and if all people refrain from safeguarding you, God will safeguard

you. And God will certainly safeguard you with His help even if all the people refrain from it.

Meaning that, God will Himself help you, and will safeguard your efforts from going to waste and His support will remain with you.

و اذ يمكر بك الذى كفر- او قد لى ياهامان لعلى اطلع الى اله موسى وانى لأظنه من الكاذبين-

Remember when the disbeliever, out of an evil design, said to his colleague, ‘Prepare a fire of some mischief or tribulation, so that I might find out about the God of Mūsā [Moses]—that is, the God of this man—how He helps him, and whether He is with him or not, because I consider him to be a liar.’

This, though in terms of the past, gives intimation of something that will happen in the future.

تبت يدا ابي لهب وتب- ما كان له ان يدخل فيها الا خائفا وما اصابك فمن الله-  
Both hands of Abu Lahab [the Father of Flames] perished and so did he perish himself. It did not behove him to enter into this affair with such daring without fear and humility. And as for that which afflicts you, it is from God alone.

In this there is an indication of evil from some individual that will proceed from him whether in writing or in some other manner. [And Allah knows best]. وَاللّٰهُ اَعْلَمُ بِالصَّوَابِ

الفتنة ههنا فاصبر كما صبر اولو العزم- الا انها فتنة من الله ليحب حبا جما- حبا من الله العزيز الاكرم عطاء غير مجدود-

This is where the mischief is. Then be steadfast as those of high resolve were steadfast. Hearken! This tribulation is from God so that He might love you with perfect love—the love of God, the Lord of Honour, and the Exalted, bounty without end.

شاتان تذبحان۔ وکل من علیها فان۔

Two goats will be slaughtered and there is no one on earth who will avoid death.

That is, everyone has to submit to divine decrees and no one can escape death. Someone leaves this world a few days earlier, while others join him later.

ہمیں مرگ است کزیاران پوشدروئے یاراں را بیکدم می کند وقت خزاں فصل بہاراں را

*Death it is that hides the face of friends from friends,*

*And suddenly transforms spring into autumn.*

ولا تهنوا ولا تحزنوا۔ الیس اللہ بکاف عبده۔ ألم تعلم ان اللہ علی کل شیء قدير۔ وجئنا  
بک علی هؤلاء شهيدا۔

And slacken not, and be not grieved. Is not God sufficient for His servant? Do you not know that God has power over all things? God shall call you as a witness against these people.

اوفی اللہ اجرک و یرضی عنک ربک و یتم اسمک و عسی ان تحبوا شیئا و هو شر لکم و  
عسی ان تکرهوا شیئا و هو خیر لکم واللہ یعلم و انتم لا تعلمون۔

God will bestow your reward in full and will be pleased with you and will perfect your name. And it is possible that you hold something dear, yet in reality it is harmful for you; and it is possible that you dislike something, yet in reality it is beneficial for you. God Almighty knows the end results of things and you do not know.

كنت كنزا مخفيا فاحببت ان اعرف۔ ان السموات والارض كانتا رتقا ففتقناهما۔ وان  
يتخذونك الازوا۔ اهذا الذي بعث اللہ۔ قل انما انا بشر مثلکم یوحى الی انما الهمکم  
اله واحد والخیر کلہ فی القرآن لا یمسه الا المطہرون۔ فقد لبثت فیکم عمرا من قبلہ افلا  
تعقلون۔

I was a hidden treasure and I willed to be recognized. The heavens and the earth were both a closed mass and We cleft them

both. They will ridicule you and will say mockingly, 'Is this the one whom Allah has raised for the reformation of mankind?' That is, do not expect the reformation of those whose nature is steeped in evil.

And then He said: Say, 'I am but a human being like you. It has been revealed to me that you have none worthy of worship except Allah the Almighty. He alone is worthy of worship, with whom nothing should be associated. All goodness and welfare is comprehended in the Quran; good cannot be found anywhere else. The verities of the Quran are only disclosed to those whom Allah has cleansed and purified with His own hand, and I have been living among you for a long time, then do you not understand?

هست فرقان مبارک از خدا طیب شجر نونهال و نیک بو سایه دار و پُر زبر  
*The blessed Furqān [The Holy Quran] is a holy tree from God*  
*That is young, fragrant, shady, and laden with fruits.*

میوه گر خواهی بیا زیر درخت میوه دار گر خردمندی مجنباں بید را بهر ثمر  
*If you desire fruit, come under the fruit-laden tree*  
*If you have any sense, do not shake the willow tree to procure fruit.*

ور نیاید باورت در وصف فرقان مجید حسن آل شاهد پیرس از شاهدان یا خود نگر  
*If you do not believe in the excellences of the Glorious Furqān,*  
*Ask someone who has witnessed the beauty of this Beloved or look into it yourself.*

وانکه او نامد پے تحقیق و در کین بتلاست آدمی هرگز نباشد هست او بدتر ز خر  
*He who does not come forward for the research, and is bent upon enmity,*  
*Is by no means human, but is worse than a donkey.*

قل ان هدی الله هو الهدی و انّ معی ربّی سیهدین۔ رب اغفر وارحم من السماء۔ رب انی مغلوب فانتصر۔ ایلی ایلی لما سبقتنی ایلی اوس۔

Say, 'The [real] guidance is only the guidance from Allah. My Lord is with me, He will soon open the way for me. O my Lord! Grant mercy and forgiveness from heaven; I am overcome so You combat [the enemy] on my behalf. O my God! O my God! Why have You forsaken me?

The last portion of this revelation is ايلي اوس [‘Eli aus’]; it has remained unclear on account of the speed of the revelation, and none of its meanings were disclosed. والله اعلم بالصواب [And Allah knows best].

اے خالق ارض و سما بر من در رحمت کشا دانی تو آں دردِ مرا کز دیگران پنہاں کنم  
*O Creator of the heaven and earth! Open the door of mercy upon me.  
 You know the anguish I hide from others.*

از بس لطیفی دلبرادر ہر رگ و تارم دریا تاچوں بخودیا بم تزدل خوشتر از بتاں کنم  
*O my Beloved, You are most Subtle and Refined; Come and permeate every vein and fiber of my being,  
 So that when I find You within me, I rejoice with heart more resplendent than an orchard.*

در سرکشی اے پاک خواہاں برکنم در بھر تو زانساں ہی گریم کز ویک عالمے گریاں کنم  
*And if You decline this prayer, O Pure One, I will die from the pangs of separation;  
 I will weep to the extent that, I will cause the whole world to weep with me.*

خواہی بقہرم کن جدا خواہی بلطفم رونما خواہی بکش یا کن رہا کے ترک آں داماں کنم  
*Whether You part from me in anger, or show Your countenance to me in kindness;  
 Whether You kill me or free me, I can never stop loving You!*

All the indications in the following revelation have reference to specific situations, the explanations to which are not necessary here.

يا عبدالقادر انى معك اسمع و اذى غرست لك بيدى رحمتى و قدرتى و نجيناك من الغم  
و فتناك فتونا- ليأتينكم منى هدى- الا ان حزب الله هم الغالبون- وما كان الله ليعذبهم  
وانت فيهم وما كان الله ليعذبهم وهم يستغفرون-

O 'Abdul-Qādir I am with you; I hear and I see. For you, I have planted mercy and omnipotence with My own hand and have delivered you from sorrow and have purified you. And you will receive My help. Hearken! It is the army of Allah which always prevails. And Allah is not such as to chastise them while you are among them or while they seek forgiveness.

انا بدك اللازم انا محييك نفخت فيك من لدنى روح الصدق والقيت عليك محبة منى  
ولتصنع على عينى كزرع اخرج شطأه فاستغلظ فاستوى على سوقه-

I am your inevitable support. I am the One who brings you to life. I have breathed into you the Spirit of truth and have poured love upon you from Myself so that you might be treated well in My presence. So you are like a seed that sends forth its sprout then it grows stronger until it stands firmly on its stem.

In these revelations, reference is made to those supports and favours of God Almighty and news has been conveyed of such exaltation, dignity, honour, and greatness as would gradually reach its perfection.

انا فتحنا لك فتحا مبينا ليغفرلك الله ما تقدم من ذنبك وما تأخر-

We have granted you—that is, will grant you—a clear victory. Some disagreeable events and hardships that will intervene are ordained so that God Almighty may forgive your shortcomings, past and future.

Meaning that, had God Almighty wished, He had the power to accomplish the work in view without any kind of difficulty and to cause the great victory to be achieved quite easily. But the difficulties are for the purpose of raising rank and forgiving defaults.

Today while my humble self was correcting proofs I was handed a few sheets of paper in a vision. They bore the inscription:

فتح کا نقارہ بجے۔

Let the drums of victory beat.

Then a person showed me, with a smile, a picture on the other side of the sheets and said:

دیکھو کیا کہتی ہے تصویر تمہاری۔

Look. What does your picture say?

When my humble self looked, it was indeed the picture of my very humble self in green attire. The picture was very majestic like that of a victorious commander laced with armaments. On the right and left of the picture were inscribed the words:

حجة الله القادر و سلطان احمد مختار

The instrument of Allah the All-Powerful and Vicegerent—  
with royal authority—of Ahmad the Chosen [Prophet of God].

This is Monday, 19 Dhul-Hajj 1300 AH, 22 October [18]83 CE, 6 Kātak 1940 [Bikramī].

اليس الله بكاف عبده فبرأه الله مما قالوا وكان عند الله وجيها. اليس الله بكاف عبده فلما تجلّى ربه للجبل جعله دكا. والله موهن كيد الكافرين بعد العسر يسر و لله الامر من قبل ومن بعد. اليس الله بكاف عبده. ولنجعله اية للناس ورحمة منا وكان امرا مقضيا قول الحق الذى فيه تمترون۔

Is God not sufficient for His servant? So God cleared him of the charges that were made against him and he has a high standing in the estimation of God. Is God not sufficient for His servant? So, when God manifested Himself on the mountain, He shattered it into pieces—that is, the mountains of difficulties were

made easy to surmount—and God Almighty will frustrate the design of the disbelievers and will manifest their defeat and humiliation. There is ease after hardship. Allah's is the supreme authority before and after. Is God not sufficient for His servant? And We will make him a Sign of mercy for the people and this matter had already been determined. This is that word of truth which you doubt.

محمد رسول الله والذين معه اشداء على الكفار رحماء بينهم- رجال لا تلهيهم تجارة ولا بيع عن ذكر الله- متع الله المسلمين ببركاتهم- فانظروا الى آثار رحمة الله- وانبئوني من مثل هؤلاء ان كنتم صدقين- ومن يتبع غير الاسلام ديننا لن يقبل منه وهو في الآخرة من الخاسرين-

Muhammad is the Messenger of God and those who are with him are firm against the disbelievers; that is, the disbelievers are speechless and powerless before them and the awe of their truthfulness overwhelms the hearts of the disbelievers. They are compassionate among themselves. They are men whom commerce cannot stop nor does trade hinder them from the remembrance of Allah. That is, their love for Allah has attained such perfection that worldly engagements, no matter how unrelenting, cannot interfere in their condition [of devotion]. God Almighty will make the Muslims benefit from their blessings. So their appearance indicates Signs of the mercy of Allah. Then observe those Signs. If you possess anyone like them—that is, if there are people among your companions and coreligionists who possess such support from Allah—then produce such people if you are truthful. He who wishes for and seeks a religion other than the faith of Islam, such religion will never be accepted of him and in the Hereafter he will be among the losers.

يا احمد فاضت الرحمة على شفقتك انا اعطيناك الكوثر فصل لربك وانحر- واقم الصلوة



لذكرى- انت معى وانا معك- سرى- وضعنا عنك وزرك الذى انتقض ظهرك ورفعنا  
لك ذكرك- انك على صراط مستقيم- وجيها فى الدنيا والاخرة و من المقربين-

O Ahmad! Mercy flows from your lips. We have bestowed upon you abundant points of wisdom Therefore, observe prayer and offer sacrifice in gratitude to Him and establish prayer for My remembrance. You are with Me and I am with you. Your secret is My secret. We have relieved you of the burden which had well-nigh broken your back, and have exalted your praise. You are on the straight path, [and] of high standing in this world and the Hereafter, and among those who are close [to Allah].

حماك الله- نصرك الله- رفع الله حجة الاسلام جمال- هو الذى امشاكم فى كل حال- لا  
تحاط اسرار الاولياء-

God will support you. God will help you. God will raise the argument of Islam. It is the beauty of Allah that has purified you in every situation. The mysteries that God Almighty has granted to His *auliyā'* [friends of Allah] cannot be encompassed.

One is drawn towards Him in one way, while another is by another way, Ya'qūb [Jacob]<sup>1</sup> earned the status by imprisonment that the others attain by asceticism. This is an indication that there are two divine attributes which are engaged for the instruction of God's servants. The first attribute is of tenderness, kindness, and benevolence; it is called *jamāl* [grace]. The other attribute is of force and harshness; it is called *jalāl* [grandeur]. It is thus the way of Allah that those who are summoned to His exalted threshold are nurtured sometimes through His attribute of *jamāl* and sometimes through His attribute of *jalāl*. Whenever the greatest favours of the One True God are decreed, the manifestation of the attribute of *jamāl* remain dominant; but on a few occasions the divine will disciplines or nurtures His special servants

1. Seems to be a scribe's error in Urdu. The reference seems to be to Prophet Yūsuf [Joseph], the son of Ya'qūb [Jacob]. Allah knows best. [Publisher]

through the attribute of *jalāl*. Even with regard to the noble Prophets it has been the way of the One True God that they are nurtured continually through the operation of the attribute of *jamāl*, but sometimes the attributes of *jalāl* also come into operation to demonstrate their steadfastness and their high moral qualities. They were afflicted with all types of tribulation at the hands of evil people so that their high moral qualities, which cannot be demonstrated without the pressure of great suffering, may be demonstrated and people of the world may know that they are not weak but are truly faithful.

وقالوا انى لك هذا ان هذا الا سحر يؤثر- لن نؤمن لك حتى نرى الله جهرة- لا يصدق السفيه الا سيفة الهلاك- عدو لى و عدو لك قل اتى امر الله فلا تستعجلوه- اذا جاء نصرالله الست بربكم قالوا بلى-

They will ask, 'Wherefrom have you obtained this? This is merely deception that has been employed. We shall not believe until we see God with our own eyes.' A foolish one does not confirm anything except the stroke of destruction. [He] is My enemy and your enemy. Say, 'The decree of Allah is imminent; do not try to hasten it.' When the help of Allah arrives it will be asked, 'Am I not your Lord?' They will answer, 'Of course.'

انى متوفيك ورافعك اليّ وجاعل الذين اتبعوك فوق الذين كفروا الى يوم القيمة ولا تهنوا ولا تحزنوا وكان الله بكم رؤوفاً رحيمًا- الا ان اولياء الله لا خوف عليهم ولا هم يحزنون- تموت وانا راض منك فادخلوا الجنة ان شاء الله أمنين- سلام عليكم طبتم فادخلوها أمنين- سلام عليك جعلت مباركًا- سمع الله انه سميع الدعاء انت مبارك في الدنيا والاخرة- امراض الناس وبركاته ان ربك فعال لما يريد- اذكر نعمتي التي انعمت عليك وانى فضلتك على العلمين- يايتها النفس المطمئنة ارجعى الى ربك راضية مرضيةً فادخلى فى عبادى وادخلى جنتى- من ربكم عليكم و احسن الى احبابكم وعلمكم مالم تكونوا تعلمون- وان تعدوا نعمة الله لا تحصوها-

I shall give you full reward and shall raise you towards Me. I shall place those who follow you—that is, truly enter into the fold of the followers of Allah and the Messenger—above those who deny you until the Day of Judgment.

That is, they will prevail over their opponents in reasoning and arguments and the radiant light of truthfulness and sincerity will always accompany them.

Do not slacken and be not grieved; God is exceedingly Compassionate towards you. Hearken! Truly there is no fear on the intimate friends of Allah, nor do they grieve. You will die when Allah will be pleased with you. Then enter into Paradise—God willing—in peace. Peace be upon you! You have been cleansed of idolatry, so enter Paradise in peace. Peace be upon you! You have been blessed. Allah has heard the supplication; He hears the supplications. You are blessed in the world and in the Hereafter.

[In this revelation] He has referred to the following prayer which God Almighty had caused to flow forth from the tongue of this humble self a few times before by way of revelation:

رب اجعلنى مباركا حيثما كنت۔

Meaning that, O my Lord, make me so blessed that wherever I may live, blessing may abide with me.

Then of His grace and munificence God accepted the supplication which He had Himself taught. This is one of the wonderful ways of His providence that He Himself teaches a supplication by way of revelation and then responds: 'Your supplication has been granted.' About this blessing, a wonderful revelation was vouchsafed to me in Urdu in 1868 or 1869, which seems appropriate to be written here. This is how the circumstances developed for this revelation. Maulavī Abū Sa'īd Muhammad Husain of Batala, who had at one time been my fellow student, came back to Batala after completing his religious studies. The people of Batala looked askance at him on account of some of his notions and ideas. One person was very insistent that my humble self

should debate a controversial point with Maulavī Muhammad Husain. Yielding to his insistence, I accompanied this man in the evening to the home of Maulavī Muhammad Husain and found him in the company of his father in the mosque. To summarize, upon hearing the explanation of the respected Maulavī [Muhammad Husain], this humblest one concluded that there was nothing unfair and objectionable in his statement; consequently, the debate with him was abandoned for the sake of Allah. At night the Benevolent God addressed me in His revelation and discourse in reference to the same abandonment of the debate, and said:

تیرا خدا تیرے اس فعل سے راضی ہوا اور وہ تجھے بہت برکت دے گا۔ یہاں تک کہ بادشاہ  
تیرے کپڑوں سے برکت ڈھونڈیں گے۔

Your God is well-pleased with what you have done, and He will bless you greatly, so much so that kings will seek blessings from your garments.

Thereafter, those kings, riding upon horses, were shown in a state of vision. Since the attitude of humility and lowliness was adopted purely for the sake of God and His Messenger, Allah, the Perfect Benefactor, did not desire to leave it unrewarded. [فتدبروا و تفکروا. [So reflect and ponder].

After this He said:

‘The maladies of people and the blessings of God.’ This means that the benefit of being blessed will be that through this the spiritual illnesses of people will be cured and that those individuals who are fortunate will be directed and guided by my teachings, and will be healed and cured of physical ills and difficulties except those for which an unchangeable decree of Allah has been determined. Then the revelation continued, ‘Your Lord is All-Powerful and does whatever He determines.’ Then He said,

‘Keep in mind the bounty of God. I have exalted you above all of the scholars of your time.’

It should be remembered that this exaltation is derived and partial. That is to say, whoever perfectly follows Ḥaḍrat *Khātām-ul-Anbiyā’*, [the Seal of the Prophets] may peace and blessings of Allah be upon him, ranks above his contemporaries in the estimation of God. All true and perfect exaltation has been bestowed upon Ḥaḍrat *Khātām-ul-Anbiyā’*, by the One True God. All other people are rewarded ranks according to their degree of obedience to, and love for, him. [Observe then how high is the degree of his perfection. O Allah, send down Your blessings on him and his progeny]. The meaning of the remaining part of the revelation quoted above is as follows:

O soul at rest upon truthfulness, return to your Lord; He well-pleased with you and you well-pleased with Him. So enter among My chosen servants and enter My Paradise. God has been Benevolent towards you and has been Bountiful towards your friends and has taught you knowledge that you could not know on your own. If you try to count the favours of God, it will not be possible for you to do so.

After these revelations, a few revelations in Persian, Urdu, and one in English were revealed. They are written below for the benefit of seekers. They are:

بجز ام کہ وقت تو نزدیک رسید و پائے محمدیاں بر منار بلند تر محکم افتاد۔

**Now come forward and go forth, as your time is near. The time is now coming that the people of Muhammad will be lifted from the pit and their steps will be planted firmly on a strong tower.**

پاک محمد مصطفیٰ نبیوں کا سردار۔ خدا تیرے سب کام درست کر دے گا اور تیری ساری مرادیں تجھے دے گا۔ رب الافواج اس طرف توجہ کرے گا۔ اس نشان کا مدعا یہ ہے کہ قرآن شریف خدا کی کتاب اور میرے مونہہ کی باتیں ہیں۔ جناب الہی کے احسانات کا دروازہ کھلا ہے اور اس کی پاک رحمتیں اس طرف متوجہ ہیں۔

The holy Muhammad, the Chosen one, Chief of the Prophets. God will set all your affairs aright and will bestow upon you all that you desire. The Lord of hosts will turn His attention towards this. The purpose of this Sign is that the Holy Quran is the Book of God and is the words of My mouth.<sup>1</sup> The gate of the Exalted God's bounties is open and His holy mercies are directed towards this.

[English] The days shall come when God shall help you. Glory be to this Lord God, Maker of earth and heaven.

وہ دن آتے ہیں کہ خدا تمہاری مدد کرے گا۔

The days are coming when God shall help you.

خدائے ذوالجلال آفرینندہ زمین و آسمان۔

God of Glory, Maker of earth and heaven.

After these revelations, a prophecy was fulfilled in the presence of some Āryas who are the followers of Pundit Dayanand, a detailed account of which will not be without benefit for the readers. Even though its description here might be somewhat long, it is being recorded for the benefit of people who are unaware of the grandeur of Islam.

1. The Promised Messiah<sup>as</sup> was asked who is the subject indicated by the word [My] in the revelation: - [The Holy Quran is the Book of God and is the word of My mouth] i.e., whose mouth is referred to. He said It means the words of Allah's mouth. Allah the Almighty has said: 'The words of My mouth.' There are instances in the Holy Quran where different pronouns are used for the same subjects. (*Badr*, vol. 6, no. 28, 11 July 1907, p. 6)

Before this prophecy was fulfilled, unusual difficulties and undesirable events were experienced. Finally, the Benevolent God removed all difficulties and fulfilled this prophecy on Monday, 10 September 1883. The detail of this is that, on Thursday, 6 September 1883, the Benevolent God gave glad tidings to this humble one through His blessed word to give solace to me at the exact time of need:

بست ویک روپیہ آنے والے ہیں۔

Twenty and one rupees are coming.

This glad tidings had the special aspect that the exact amount to be received was mentioned, and to give intimation of a specific amount is special to the Knower of the unseen; no one else can do so. The other, even more wonderful aspect is that this amount was of an unusual nature, because it had no relationship to the price that had been fixed for the book. Because of these special aspects this revelation was communicated to some Āryas ahead of time. Then a revelation was received emphatically for the third time on 10 September 1883:

بست ویک روپیہ آئے ہیں۔

Twenty and one rupees have arrived.

It was understood from this revelation that the prophecy would be fulfilled that same day. Perhaps not even three minutes had elapsed from receipt of this revelation when a man by the name of Wazir Singh, tending to a sick man, arrived and presented a gift of one rupee upon his arrival. Even though this humble one does not practise as a physician, if perchance some sick person comes and I am able to think of a medicine, I give it away for the sake of Allah and solely to earn [His] blessings. However, I accepted this rupee from him for it suddenly passed through my mind that it was a part of that prophecy. Thereafter, I sent a trusted person to the post office thinking that the other part may be fulfilled through the post office. The postal clerk, a Hindu, replied that

he had only one money order valued at five rupees to which a card was attached—which had arrived from Dera Ghazi Khan—but that he did not have any money with him and would remit this money as soon as he would receive it. I was so surprised and perturbed upon receiving this information as cannot be described in words. During this perturbation, while I had bowed down my head, thinking that five and one would make only six, how will they turn into twenty-one, I begged Allah about the matter. During this very contemplation, I suddenly received this revelation:

بست ویک آئے ہیں اس میں شک نہیں۔

Twenty and one have arrived, there is no doubt in this.

Not even six hours had elapsed from [the time of] this revelation on that very day, when an Āryah, who heard the postal clerk's message, happened to go to the post office and in the course of conversation, the postal clerk informed him that, in fact, twenty rupees had arrived, but by a slip of the tongue he mentioned the amount of five rupees. Thus, the same Āryah brought twenty rupees with a post card from Munshī Ilāhī Bakhsh, Accountant, and it was discovered that the post card had not been attached to the money order and it was further discovered that the money had arrived. Moreover, it was known from the writing of Munshī Ilāhī Bakhsh, as a receipt in care of the post office, that the money order had arrived in Qadian on 6 September 1883; that is, the same day of the revelation. Thus, the whole statement of the postal clerk was proven wrong and the entire disclosure of the Knower of the unseen was proven correct. Thus, in memory of this blessed day, one rupee's worth of sweets were distributed to some Āryas as well. *فالحمد لله على الآئه و نعمائه ظاهرها و باطنها* [So Allah be praised for all His favours and His bounties, manifest and hidden].



اے خدا اے چارہ آزار ما اے علاج گریہ ہائے زار ما  
*O God! O Panacea for our sorrows!*

*O Remedy for our cries and supplications!*

اے تو مرہم بخش جانِ ریش ما اے تو دلدارِ دلِ غم کیش ما  
*O You who apply the soothing balm on our lacerated souls!*

*O You who console our distressed hearts!*

از کرم برداشتی ہر بار ما واز تو ہر بار و بر اشجار ما  
*You have graciously borne all our burdens;*

*All the fruit and flowers of our trees are by Your grace.*

حافظ و ستاری از جود و کرم . بیکساں را یاری از لطفِ اتم  
*With Your grace and mercy You protect us and hide our weaknesses;*

*With Your infinite compassion, You help the destitute.*

بندۂ درماندہ باشد دلِ طپاں ناگہاں درماں براری از میاں  
*When a servant of Yours becomes aggrieved and destitute,*

*You suddenly produce a remedy for him.*

عاجزی را ظلمتے گیرد براہ ناگہاں آری برو صد مہر و ماہ  
*When a poor mortal is surrounded by darkness on the way,*

*You instantly cause hundreds of suns and moons to rise for him.*

حسن و غلق و دلبری بر تو تمام صحبتی بعد از لقائے تو حرام  
*All beauty, goodness, and charm culminate in You;*

*Having met You, it is forbidden to have company with anyone else.*

آں خرد مندی کہ او دیوانہ ات شمع بزم است آنکہ او پروانہ ات  
*Wise is he who is madly in love with You;*

*He is the beacon of light who is enraptured by You.*

ہر کہ عشقت در دل و جانش فتد ناگہاں جانے در ایمانش فتد  
*Anyone whose heart and soul is penetrated by Your love,  
 His faith at once becomes alive.*

عشق تو گردد عیاں بر روئے او بوئے تو آید زبام و کوئے او  
*Your love is visible on his face;  
 Your fragrance emanates from the very doors and walls of his house.*

صد ہزاراں نعمتش بخشی ز جود مہر و مہ را پیشش آری در سجود  
*You grant him hundreds of thousands of bounties through Your grace,  
 And cause the sun and moon to prostrate before him.*

خود نشینی از پیے تائید او روئے تو یاد او فتد از دید او  
*You are ready to support him Yourself;  
 Seeing his face, one is reminded of Your countenance.*

بس نمایاں کارها کاندہر جہاں می نمائی بہر اکرامش عیاں  
*You work great wonders in this world  
 In order to manifest his honour.*

خود کنی و خود کنائی کار را خود دہی رونق تو آں بازار را  
*You do everything and get everything done;  
 You are the One who brings splendour to this bazaar.*

خاک را در یکدمے چیزے کنی کز ظہورش خلق گیرد روشنی  
*In an instant, You turn dust into something precious,  
 So that through its manifestation mankind might find light.*

بر کسی چوں مہربانی میکنی از زمینی آسمانی میکنی  
*When You turn to someone with your grace,  
 You transform him from an earthly to a heavenly being.*

صد شعاعش می دہی چون آفتاب تا نماند طالبِ دین در حجاب  
*You grant him countless rays like the sun,  
 So that no seeker of faith may languish in the dark,*

تاز تا سگی تا آید عالمے تا نشان یابند از کویت ہے  
*So that a whole world may come out of darkness,  
 So that people may find the way to Your path.*

زین نشانها بدرگان کور و کراند صد نشان بینند و غافل بگذرند  
*But the mischievous are blind and deaf to these Signs;  
 They witness hundreds of them but pass them by in heedlessness.*

عشق ظلمت دشمنی با آفتاب شب پرانِ سرمدی جان در حجاب  
*They love darkness and oppose the sun;  
 They are the eternal bats and their souls are in veils of darkness.*

آن شہ عالم کہ نامش مصطفی سید عشاق حق شمس الضحیٰ  
*The sovereign of the world whose name is Muṣṭafā<sup>saw</sup>  
 He is the chief of the lovers of God and the sun at its growing  
 brightness.*

آنکہ ہر نورے طفیل نور اوست آنکہ منظور خدا منظور اوست  
*Verily, all light is due to his light;  
 Whoever is accepted by him is accepted by God.*

آنکہ بہر زندگی آبِ رواں در معارف پیمو بحر بیکراں  
*He is the flowing water of life;  
 He is the boundless ocean of knowledge and wisdom.*

آنکہ بر صدق و کمالش در جہاں صد دلیل و حجت روشن عیاں  
*He is the one in the support of whose truth and perfection,  
 Hundreds of proofs and luminous Signs have been shown to the world.*

آنکہ انوارِ خدا بر روئے او مظهرِ کارِ خدائے کوئے او  
*He is the one whose face is illumined by divine light;*  
*His path is the very manifestation of divine Signs.*

آنکہ جملہ انبیاء و راتناں خادمانش ہیچو خاکِ آنتاں  
*He is the one before whom all Prophets and righteous ones*  
*Are mere servants, like dust at his doorstep.*

آنکہ مہرش میرساند تا سما میکند چوں ماہِ تاباں درصفا  
*Love for him raises a man to the heavens*  
*And makes him purer than the radiant moon.*

میدد فرعونیاں را ہر زماں چوں ید بیضائے موسیٰ صد نشاں  
*He demonstrates to the Pharaohs of every age,*  
*Hundreds of miracles like the white hand of Mūsā.*

آں نبی در چشمِ ایس کوران زار ہست یک شہوت پرست و کیس شعار  
*This is the Prophet who, according to these blind wretches,*  
*Is a sensual and rancorous person!*

شرمت آید اے سگ ناچیز و پست می نبی نامِ یلاں شہوت پرست  
*Have some shame, O wretched and lowly dog!*  
*Do you call the champions sensualists!*

ایس نشانِ شہوتی ہست اے لتیم کز رخش رخشاں بود نور قدیم  
*O cursed one! Is it the mark of a sensualist*  
*That his face shines with eternal light,*

در شبی پیدا شود روزش کند درخزاں آید دل افروزش کند  
*Who appears at night, converting it to day,*  
*Who arrives in autumn and changes it into spring,*

منظر انوارِ آں بیچوں بود در خرد از هر بشر افزوں بود  
*Who is a reflection of the light of the Incomparable God,  
 Who excels all men in wisdom,*

اتباعش آں دهد دل را کشاد کش نه بیند کس بصد ساله جهاد  
*By following whom one finds such tranquillity  
 That cannot be found after a hundred years of jihad,*

اتباعش دل فرزند جان دهد جلوه از طاقتِ یزداں دهد  
*Following whom enlightens one's heart,  
 And demonstrates the manifestations of divine might,*

اتباعش سینہ نورانی کند باخبر از یار پنهانی کند  
*Following whom illumines one's heart,  
 And one becomes aware of the Hidden Friend,*

منطق او از معارف پُر بود هر بیان او سراسر دُر بود  
*Whose every word is full of truth and wisdom,  
 Whose every statement is a pure pearl,*

از کمالِ حکمت و تکمیلِ دین پا نهد بر اولین و آخرین  
*Who, in respect of great wisdom and perfection of law,  
 Is the leader of all those before and after,*

و از کمالِ صورت و احسن اتم ☆ جمله خوباں را کند زیر قدم  
*On account of whose perfect grace and beauty,  
 All darlings are humbled in his presence,*

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☆ There seems to be a scribe's error. This line should read: *وز کمالِ صورت و حُسنِ اتم*: [Publisher]

تا بعش چوں ایندیا گردد ز نور    نورش افتد بر همه نزدیک و دور  
*Whose follower is enlightened like Prophets,  
 Whose light falls on everyone far and near,*

شیر حق پُر بیدت از رب جلیل    دشمنان پیشش چو روباه ذلیل  
*Who is like a ferocious lion of truth from the Glorious God,  
 Before whom, his enemies are like wretched foxes,*

ایں چنین شیرے بود شهوت پرست    هوش کن اے رو بہی ناچیز و پست  
*Can such a lion be a sensualist?  
 Come to your senses, you wretched and vile fox!*

چہستی اے کورکِ فطرت تباہ    طعنہ بر خوباں بدیں روئے سیاہ  
*O ill-natured and blind one! What is your worth?  
 Do you dare, with your unsightly face, to criticize the beautiful!*

شہوتِ شال از سر آزادی است    نے اسیر آں چو تو آں قوم مست  
*The zeal of these lovers of God is due to their emancipation;  
 They are not the slaves of passion like the uninformed people of your ilk.*

خود نگہ کن آں یکے زندانی است    و آں دگر داروغہ سلطانی است  
*Imagine one who is a prisoner  
 And the other who is the royal jailer;*

گرچہ در یکجاست ہر دو را قرار    لیک فرقی ہست دوری آشکار  
*Though the two live in the same place,  
 The difference between them is all too obvious.*

کارِ پاکاں بر بدال کردن قیاس    کارِ ناپاکاں بود اے بدحواس  
*To impute the vices of evil-doers to the righteous  
 Can only be the work of the unclean, O befuddled one!*

کاملاں کز شوق دلبر می روند باد و صد بارے سبکتر می روند  
*The perfect ones keep moving forward in eagerness for the Beloved,  
 Though they carry a hundred burdens, they travel so light.*

ایں کمال آمد کہ با فرزند و زن از ہمہ فرزند و زن کیسو شدن  
*The marvel is that despite having children and wives,  
 They are independent of all their children and wives.*

در جهان و باز بیرون از جهان بس ہمیں آمد نشان کا ملاں  
*To be in the world and yet remain aloof from it,  
 This alone is the sign of the perfect ones.*

چوں ستوری زیر بار افتد بسر در تہی رفتن سریع و تیز تر  
*When a horse falls when burdened,  
 But moves swift and fast when unburdened;*

ایں چہنیں اپسی کجا آید بکار نابکارست ایں در اسپانش مدار  
*Of what use would such a horse be?  
 It is worthless and must not be kept among horses.*

اسپ آل اسپ است کو بارِ گران می کشد ہم میرود بس خوش عنان  
*A horse is one that carries a heavy burden  
 And yet gallops on gracefully.*

کاملے گر زن بداد صد ہزار صد کنیزک صد ہزاراں کاروبار  
*A perfect one may have a hundred thousand wives,  
 Hundreds of slave-women and countless enterprises,*

پس گر افتد در حضورِ او فتور نیست آل کامل ز قربت ہست دور  
*But if all these affect his service to God,  
 He is not perfect; nay, he is far from God's nearness.*

نیت آں کامل نہ مردے زندہ جان گر خرد مندی ز مردانش مخواست  
*He is neither perfect, nor alive;*

*If you are wise, do not consider him a man at all.*

کامل آں باشد کہ بافرزند و زن باعیال و جمله مشغولئی تن  
*Perfect is he who, despite having wives and children*

*And family and many worldly endeavours;*

با تجارت باہمہ بیع و شرا یک زماں غافل نگردد از خدا  
*And despite engaging in businesses and transactions,*

*Is not unmindful of God at any time.*

ایں نشان قوتِ مردانہ است کاملاں را بس ہمیں پیمانہ است  
*This is the sign of the power of a truly masculine person;*

*This alone is the criterion for the perfect.*

سوختہ جانے ز عشقِ دلبرے کے فراموشش کند با دیگرے  
*How can one whose heart is consumed in the love of the Beloved*

*Forget Him and think of anything else?*

او نظر دارد بغیر و دل بہ یار دست درکار و خیال اندر نگار  
*He may apparently be looking at something, but his heart is with the*  
*Friend.*

*His hands may be occupied, but his thoughts are with the Beloved.*

دل طپاں در فرقتِ محبوب خویش سینہ از ہجران یاری ریش ریش  
*His heart is restless in separation from the Beloved,*

*And his soul is distressed in the absence of the Friend.*

اوقادہ دور از روئے کسے دل دواں ہر لحظہ در کوئے کسے  
*He may be far from the Beloved's countenance,*

*But his heart is always rushing towards the Beloved's abode.*



خم شدہ از غم چو ابروئے کسے ہر زماں پیچاں چو گیسوئے کسے  
*Like the eyebrow of someone, he has become stooped on account of grief,  
 And like someone's entangled locks, he is ever twisting and turning  
 in anguish.*

دلبرش در شد بجان و مغز و پوست راحت جانش بیاد رُوئے اوست  
*The Beloved is in his heart, and soul, and body;  
 All his pleasure lies in contemplating His countenance.*

جاں شد اوکے جان فراموشش شود ہر زماں آید ہم آغوشش شود  
*He has become his life; how could one forget one's life?  
 He comes to him all the time and takes him in His arms.*

دیدہ چوں بر دلبر مست اوفتد ہرچہ غیر اوست از دست اوفتد  
*When he beholds the charming Beloved  
 He drops whatever he has in his hand.*

غیر گو در بر بود دور است دور یار دور افتادہ ہر دم در حضور  
*Someone else, even when in the lap, is far away.  
 The Beloved, even when far away, is ever so near.*

کاروبار عاشقان کارِ جداست برتر از فکر و قیاسات شماست  
*The affairs of the lovers are of another realm altogether,  
 They are far beyond your logic and reason.*

قوم عیارست دل در دلبری چشم ظاہر بین بدیوار و دری  
*They are a very wise people indeed—while their hearts are with the Friend,  
 Their eyes are busy surveying their surroundings.*

جاں خروشاں از پیئے مہ پیکرے بر زباں صد قصہا از دیگرے  
*While their hearts are pining for the charming Beloved,  
 Their tongues are busy talking about others.*

فانیوں کو مانعے سے یار نہیں ہے  
*Nothing hinders those lost in love from the Friend,*

*Nor are their wives and children a burden to them.*

باد و صد زنجیر ہر دم پیش یار  
*Despite a hundred obligations, they are ever present in the Beloved's court;*

*When in His company, thorns are to them flowers; in His absence flowers are thorns.*

تو بیک خارے براری صد نغان  
*You wail and shout a hundred times when a single thorn pierces you,*

*But those lovers remain cheerful even when sacrificing their lives.*

عاشقان در عظمتِ مولیٰ فنا  
*The lovers are lost in the glory of their Lord;*

*They are immersed in the ocean of Tauḥīd [Oneness of God] on account of their fidelity.*

لیکن و مہر شان ہمہ بہر خداست  
*Their enmity, their friendship, is all for the sake of God;*

*Even their fury, when it is shown, is, in fact, God's fury.*

آن کہ در عشق احد محو و فناست  
*When one is lost and absorbed in the love of the One God,*

*Whatever one does is the doing of the Greatest Being.*

فانی است و تیر او تیر حق است  
*He is mortal, but his arrow is God's arrow;*

*His quarry is, in truth, God's quarry.*

آنچه می باشد خدا را از صفات خود دمد در فانیان آل پاک ذات  
*All the holy attributes that belong to the Divine,*  
*God Himself breathes them into the people who are lost in Him.*

خوئے حق گردد در ایشان آشکار از جمال و از جلال کردگار  
*They then begin to manifest divine attributes,*  
*Be they attributes of grace or attributes of glory.*

لطف شان لطف خدا هم قهر شان قهر حق گردد نه همچو دیگران  
*Their favour is the favour of God, their wrath becomes God's wrath;*  
*Their affairs are not like the affairs of others.*

فانیان هستند از خود دور تر چون ملائک کارکن از دادگر  
*These who have died to themselves are far removed from their egos;*  
*Like the angels, they are in the service of the Just God.*

گر فرشته قبض جانے میکند یا کرم بر ناتوانے میکند  
*When an angel takes away a person's life,*  
*Or shows kindness to some weak one,*

ایں همه سختی و نرمی از خداست او ز خواہشہائے نفس خود جداست  
*All such severity or tenderness is, in fact, from God alone;*  
*For, an angel is totally devoid of his own selfish desires.*

ہم چنینیں میدان مقام انبیاء و اصلان و فاصلان از ماسواء  
*The same is the status of the Prophets;*  
*They are with God and distant from all else.*

فانی اند و آلہ ربانی اند نور حق در جامہ انسانی اند  
*They are lost in God; they are the weapon of God.*  
*They are divine light personified in mortal form.*

سخت پنہاں در قبابِ حضرت اند گم ز خود در رنگ و آبِ حضرت اند  
*They remain concealed in the abode of the Divine,*

*Detached from themselves, they live in the colours of the Divine.*

اخترانِ آسمانِ زیب و فر رفتہ از چشمِ خلّاقِ دور تر  
*They are the stars of the heaven of beauty and grandeur;*

*They have moved far from people's eyes.*

کس ز قدر نورِ شاں آگاہ نیست زانکہ ادنیٰ را باعلیٰ راہ نیست  
*No one is aware of the grandeur of their light;*

*For, the low, surely, do not have access to the high.*

کور کورانہ زند رائے دنی چشمِ کورش بے خبر زان روشنی  
*The blind can only express a perverted view because of their blindness;*

*For, their unseeing eyes are unaware of that light.*

ہم چنینیں تو اے عدوِ مصطفیٰ مے نمائی کوریٰ خود را بما  
*In the same way, O enemy of Muṣṭafā<sup>saw</sup>,*

*You are exposing your blindness.*

بر قمرِ عوعو کئی از سگِ رگے نورِ مہ کمتر نہ گردد زیں سگے  
*It is the nature of dogs to bark at the moon,*

*But beastly manners cannot diminish the moonlight.*

مصطفیٰ آئینہٴ روتے خداست منعکس دروے ہماں خوتے خداست  
*Muṣṭafā<sup>saw</sup> is a reflection of the countenance of God,*

*All attributes of the Divine are reflected in his person.*

گر ندیدیستی خدا او را بہ ہیں من رائی قد رائی الحق ایں یقین  
*If you have not seen God, then look at him;*

*True are his words: 'Whoever has seen me has seen Haqq [God].'*

آنکہ آویزد بمستانِ خدا خصم او گردد جنابِ کبریا  
*Whoever opposes God's lovers,*  
*God the Great Himself becomes his enemy.*

دستِ حق تائید ایں مستان کند چون کسی بادستِ حق دستان کند  
*God's hand comes to the aid of these lovers*  
*When someone tries to deceive them.*

منزلِ شان برتر از صد آسماں بس نہاں اندر نہاں اندر نہاں  
*Their status is higher than a hundred heavens;*  
*They are hidden beyond hidden, and further still.*

پا فشرده در وفائے دلبرے واز سرش برخاک افتادہ سرے  
*In their fidelity to their Beloved they are steadfast;*  
*In their love for Him their heads remain prostrate in His presence.*

جانِ خود را سوختہ بہر نگار زندہ گشتہ بعد مرگ صد ہزار  
*For the sake of that Beloved they have consumed their selves;*  
*After dying a hundred thousand deaths they are restored to life.*

صاحبِ چشم اندر آنجا بے تمیز چشمِ کوراں خود نباشد بیچ چیز  
*Even the one with eyes cannot discern such phenomena;*  
*The blind amount to absolutely nothing there!*

روئے شان آں آفتابے کاندراں چشمِ مرداں خیرہ ہم چوں شیراں  
*His face is a sun so brilliant*  
*That the eyes of men are dazzled like those of bats, by his light.*

تو خودی زنِ رائے تو بچوںِ زناں ناقص ابنِ ناقص ابنِ ناقصاں  
*You are cowardly and your viewpoint is like that of cowards.*  
*You, your father, and your forefathers are all far from perfect.*

خوب گر نزد تو زشت است و تباہ پس چه خوانم نام تو اے روسیاه  
*If the handsome one is, in your eyes, unsightly and miserable,*  
*Then what am I to call you, O ugly faced one!*

کوریت صد پردہ ہا بر تو گند وایں تعصبہائے تو بیخت بکند  
*Your blindness has put hundreds of veils on you;*  
*Your prejudices have ruined you utterly.*

اے بسا محبوب آل رب جلیل پشت از کوری حقیر است و ذلیل  
*Many who are loved by the Glorious Lord*  
*Seem wretched and worthless to you owing to your blindness.*

اے بسا کس خوردہ صد جام فنا پیش ایں چشمت پر از حرص و ہوا  
*Many who have partaken of hundreds of cups of self-annihilation*  
*Appear greedy and avaricious to your eyes.*

گر نماندے از وجود تو نشاں نیک بودے زس حیات چوں سگاں  
*Had your whole being been annihilated,*  
*It would have been better than this beastly life you lead.*

زاغ گر زادی بجایت مادرت نیک بود از فطرت بد گوہرت  
*Had your mother given birth to a raven instead of you,*  
*It would have been better than the evil nature you possess.*

زانکہ کذب و فسق و کفر در سراسر است وایں نجاست خواریت زال بد تراست  
*Even though falsehood, disobedience, and unbelief has infiltrated*  
*your mind,*  
*It is nothing compared to the filth you eat.*

تو ہلاکی اے شقی سرمدی زانکہ از جانِ جہاں سرکش شدی  
*O eternally vicious one! You are damned,*  
*For you have rebelled against the very life of the world.*

اے در انکار و شکے از شاہِ دینِ خادمان و چاکرانِش را بہ بین  
*You who are in denial and doubt regarding the King of Faith,*  
*Take a mere glance at his servants and followers.*

کس ندیدہ از بزرگانتِ نشانِ نیست در دستِ تو بیش از دانتاں  
*No one has ever witnessed a Sign from your elders;*  
*You have nothing in your hand but stories of old.*

لیکِ گرِ خوابی بیابنگرِ زما صد نشانِ صدقِ شانِ مصطفیٰ  
*But if you wish you can come to me*  
*And see hundreds of Signs for the truth of the grandeur of Muṣṭafā<sup>saw</sup>.*

ہاں بیا اے دیدہ بمتہ از حد تا شعاعش پردہ تو بر درد  
*O you who close your eyes in envy!*  
*Come so that his light might tear asunder the veils that cover*  
*your eyes.*

صادقاں را نورِ حق تابد مدام کاذباں مردند و شد تَر کی تمام  
*The light of truth shines ever bright for the truthful;*  
*The liars are dead and gone and so is all their pride.*

مصطفیٰ مہرِ درخشانِ خداست بر عدوش لعنتِ ارض و سماست  
*Muṣṭafā<sup>saw</sup> is God's shining Sun*  
*The curse of heaven and earth is upon his enemy.*

ایں نشانِ لعنتِ آمد کایں خساں ماندہ اندرِ ظلمتی چوں شہراں  
*It is the sign of being accursed*  
*That the wretched languish in darkness like bats.*

نے دلِ صافی نہ عقلے راہ ہیں راندہ درگاہِ رب العالمین  
*Their hearts are not pure, nor is their reason able to see the way;*  
*They have been rejected from the court of the Lord of all the worlds.*

جان کنی صد کن بکین مصطفیٰ ره نه بینی بجز بدین مصطفیٰ  
*Even if you exert yourself to death a hundred times in enmity to  
 Muṣṭafā<sup>saw</sup>,*

*You will not find a straight path other than the religion of Muṣṭafā<sup>saw</sup>.*

تانه نور احمد آید چاره گر کس نمی گیرد ز تاریکی بدر  
*Until the light of Ahmad<sup>saw</sup> comes to one's aid,*

*No one can come out of darkness.*

از طفیل اوست نور هر نبی نام هر مرسل بنام او جلی  
*All Prophets owe their light to him;*

*The name of every Prophet is illumined because of his name.*

آن کتابے پچو خور دادش خدا کز رخس روشن شد ایس ظلمت سرا  
*God gave him the Book that is like the sun:*

*Its luminous countenance has illumined a world filled with darkness.*

هست فرقان طیب و طاہر شجر از نشانها میید ہر دم ثمر  
*The Furqān [Holy Quran] is a pure and holy tree*

*That flourishes the fruit of Signs in every age.*

صد نشان راستی دروے پدید نے چو دین تو بنایش بر شنید  
*It has demonstrated hundreds of Signs of truth;*

*It is not based on hearsay as your faith is.*

پڑ ز اعجاز است آل عالی کلام نور یزدانی درو رخشد تمام  
*That sublime Book is full of miracles,*

*And divine light shines through it in all its splendour.*

از خدائی با نموده کار را بر دریدہ پردہ کفار را  
*It demonstrates divine powers*

*And cuts asunder the veils of the disbelievers.*



آفتاب است و کند چون آفتاب گرنه کوری بیابنگر شتاب

*It is the Sun and makes others like the sun;*

*Come quickly and see if you are not blind.*

اے مزور گر بیائی سوئے ما واز وفا رخت افگنی در کوئے ما

*O hypocrite! If you would only come to me*

*And faithfully stay in my company,*

و از سر صدق و ثبات و غم خوری روزگارے در حضور ما بری

*And spend some time with me*

*Truthfully, steadfastly, and sincerely,*

عالے بینی ز ربانی نشان سوئے رحماں خلق و عالم راکشاں

*You would witness a world of divine Signs*

*That draws mankind towards the Gracious One.*

گر خلاف واقعہ گفتم سخن راضیم گر تو سرم بڑی ز تن

*And if what I am saying is contrary to the truth,*

*I am willing that my head be severed from my body.*

راضیم گر خلق بردارم کشند از سر کیں با صد آزارم کشند

*I am willing to be hanged on the gallows,*

*Or be killed after suffering hundreds of torments at people's hands.*

راضیم گر باشدم ایس کیفرے خوں رواں برخاک افتاده سرے

*I am willing to accept the punishment*

*That my bleeding head should roll in the dust.*

راضیم گر مال و جان و تن رود و آنچه از قسم بلا بر من رود

*I am willing to give up my life, property, and my body*

*And to suffer all kinds of calamities.*

گردِ زو غم رفته باشد بر زباں را ضمیم بر هر سزائے کاذباں  
*If my tongue has uttered falsehood,*

*I am willing to accept every punishment that a liar deserves.*

لیک گر تو زیں سخن پیچی سرے بر تو ہم نفرین رب اکبرے  
*But if you refuse to accept the same for yourself,*

*Then may God's curse afflict you.*

نیں سخنما ہر کہ روگرداں بود آں نہ مردے رہزن مرداں بود  
*Whoever turns away from what I say*

*Is not a man but a swindler.*

اے خدا بچِ خبیثانے برار کز جفا باحق نمیدارند کار  
*O God! Destroy and uproot the wicked*

*Who recklessly abandon truth.*

دل نمیدارند و چشم و گوش ہم باز سر پتچاں ازاں بدر اتم  
*They have neither hearts, nor eyes, nor ears,*

*Yet they dare stand against the Full Moon.*

دین شان بر قصہ ہا دارد مدار گفتگو ہا بر زباں دل بے قرار  
*Their faith is based solely on fables;*

*They have much on their tongues, but their hearts are restless.*

فرق بسیار است در دید و شنید خاک بر فرق کسے کیں را ندید  
*There is a great difference between hearsay and seeing;*

*Woe upon the helpless one who does not understand this truth.*

دید را کن جستجو اے ناتمام در نہ در کار خودی بس سردو خام  
*O imperfect man! Seek knowledge of God,*

*Or you will remain helpless and disappointed in your objective.*

بر سماعت چوں ہمہ باشد بنا آں نیفراید جوئے صدق و صفا  
*Something that depends solely on hearsay*

*Will never foster faith and purity to the slightest degree.*

صد ہزاراں قصہ از روئے شنید نیست یکساں باجوئے کال ہست دید  
*A hundred thousand tales based on hearsay*

*Cannot equal a grain of what one has witnessed.*

دیں همان باشد کہ نورش باقی است و از شراب دید ہر دم ساقی است  
*The true faith is one whose light is enduring*

*And which serves the drink of divine cognition at all times.*

دل مدہ الا بخوبی کز جمال و امید بر تو آیات کمال  
*Give your heart to the Charming One and to none else,*

*For He is the One who shows you magnificent Signs through His beauty.*

کوری خود ترک کن ماہے بہ میں اے گدا برخیز واں شاہے بہ میں  
*Cast off your blindness and look at the Moon!*

*Get up, O beggar, and behold the King!*

رو بہ بین و قد بہ بین و خد بہ بین واز محاسنہائے خوباں صد بہ بین  
*Look at the face, the stature, the figure;*

*Look at the countless charms He possesses.*

یکدم از خود دور شو بہر خدا تا مگر نوشی تو کاسات لقا  
*For the sake of God, turn completely away from your ego*

*So that you may drink from the cups of divine union.*

دین حق شہر خدائے امجد است داخل او در امان ایزد است  
*The true faith [Islam] is the city of the Glorious God,*

*Whoever enters it comes under divine protection.*

در دے نیک و خوش اسلوبی کند ہم چو خود زیبا و محبوبی کند  
*It can make you righteous and good in an instant,  
 And can make you a darling and beloved like itself.*

جانبِ اہلِ سعادت پے بزن تا شوی روزے سعید اے جانِ من  
*Take a step towards the blissful ones  
 So that, my dear one, you too might one day become blissful.*

اے بصد انکار و کیں از کودنی رو در حق زن چرا سر می زنی  
*O you who foolishly reject and oppose!  
 Why waste your time? Go and knock at God's door,*

نالہا کُن کے خداوندِ یگانہ بگسلاں از پائے من بند گراں  
*And supplicate to the One Peerless God  
 To remove the heavy chains that fetter your feet.*

تا مگر زان نالہائے درد ناک دستِ غیبی گیردت ناگہ ز خاک  
*It may well be that your cries and supplications  
 Cause a hidden hand to pick you up from the dust.*

بے عنایاتِ خدا کار است خام بختہ داند ایں سخن را والسلام  
*All is incomplete without God's mercy;  
 Only the wise realize this truth. So peace be on you!*

## SUB-FOOTNOTE NUMBER FOUR<sup>1</sup>

My humble self had written [this book] up to this point when a man, by the name of Shahab-ud-Din, of Theh Ghulam Nabi, a believer in the Oneness of God, came and informed me that Maulavi Ghulam Ali, Maulavi Ahmadullah of Amritsar, Maulavi Abdul Aziz, and some other *maulavīs* [Muslim religious clerics] emphatically deny the kind of revelation that resembles prophetic revelation. Further, some *maulavīs* among them regard such revelations to be delusions of maniacs. The argument they advance in support of this contention is that if this kind of revelation was indeed true and authentic, then the Companions of the Holy Prophet of God, may peace and blessings of Allah be upon him, were the most deserving and worthy of receiving it, and yet it is not proven that they were recipients [of such revelation].

I, the humblest of men, now submit that if the *maulavīs* have indeed raised this objection—as Shahab-ud-Din, a believer in the Oneness of God, says they did—then, in response, every seeker after truth as well as the above-mentioned *maulavīs* should keep in mind that the absence of evidence is not evidence of absence. Is it not possible that the revered Companions, may Allah be pleased with them, might have been the recipients of these types of revelation and yet did

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1. **Sub-Footer Number Four** is referenced from **Footer Number Eleven** on page 268; and ‘this point’ in the first sentence refers to that page. [Publisher]

not deem it appropriate to make them generally known at that time? God Almighty ordains ever new courses of action to be appropriate in every age. Hence, during the time of the prophethood, divine wisdom required that the revelations of non-prophets should not be recorded in the manner of prophetic revelation, lest the words of the non-prophet be intermingled with those of the Prophet. But the revelations of the *auliyā'* [friends of Allah] and other men of inner spiritual excellence who came after that age are well known and well publicized, and have been duly recorded in every age. To verify this, one should read *Maktūbāt* of Shaikh 'Abdul-Qādir al-Jilānī<sup>1</sup> and Mujaddid Alf Thānī,<sup>2</sup> as well as books by other *auliyā'ullāh* [friends of Allah], wherein a vast number of their revelations have been recorded. Even Imam Rabbānī [Mujaddid Alf Thānī] has explicitly written in the second volume of his *Maktūbāt*, letter number 51 to be precise, that even a non-prophet can be honoured with the divine word and discourse, and that such a person is called a *muḥaddath* and his rank is nearer to the rank of the Prophets. Likewise, Shaikh 'Abdul-Qādir al-Jilānī has elucidated this matter at various places in *Futūḥul-Ghaib*. A diligent search into the sayings and letters of *auliyā'ullāh* will yield many such statements. And the rank of *muḥaddathiyat*<sup>3</sup> in *ummat-e-Muḥammadiyyah* [the followers of Muhammad] is proven so widely that only the extremely ignorant and utterly unaware can deny it. Up to the present day, thousands of *auliyā'ullāh* have appeared within this ummah, endowed with perfect excellences, whose wonders and miracles are as proven and established as those of the Israelite Prophets. Anyone who investigates

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1. Shaikh Muḥy-ud-Dīn 'Abdul-Qādir al-Jilānī<sup>ra</sup> [1077–1166 CE] was born in Persia and migrated to Iraq, where he became a renowned scholar and teacher of sufism, *fiqh*, and the Holy Quran. [Publisher]
  2. Mujaddid Alf Thānī is a title meaning 'Reformer of the Second Millennium' and was given to Imam Rabbānī, Shaikh Ahmad<sup>ra</sup> of Sirhind, India [1564–1624 CE]. [Publisher]
  3. Receiving divine revelation [Publisher]

will know that just as the One True God has bestowed the title *Khairul-Umam* [the Best of People] upon this ummah, so has He bestowed the greatest excellences on its elders which cannot be concealed in any way, and to deny them is the worst kind of concealment of truth.

I would also like to add that it is completely baseless and wrong to allege that there is no proof that the revered Companions received such divine revelations. For, according to authentic *ahādīth*, there is ample proof of the great number of revelations and miracles experienced by the revered Companions, Allah be pleased with them. Ḥaḍrat Umar's, Allah be pleased with him, learning of the perilous state of Sāriyah's troops through divine communication has been recorded by al-Baihaqī<sup>1</sup> on the authority of Ibn-e-Umar. What was it, if not divine revelation! Moreover, Ḥaḍrat Umar's words, يا سارية الجبل الجبل [‘O Sāriyah! The mountain, the mountain!'] were uttered in Madinah, but were heard by Sāriyah and his troops in a far off land through the grace of divine providence. What was it, if not a miraculous Sign! Likewise, certain revelations and visions experienced by Ḥaḍrat **Ali Murtaḍā**, may Allah honour and exalt him, are also very well known. Besides this, I ask: Is the testimony of God Almighty in the Holy Quran in this regard not sufficient for one's satisfaction? Has He not said regarding the revered Companions:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ<sup>2</sup>

When on one hand, the Almighty God declares the Companions of His Noble Prophet to be better and greater than the past peoples in terms of all excellences, and on the other hand, by way of example He gives an account of the perfect ones of the past peoples, such as Maryam

1. Imam Abu Bakr Aḥmad bin Ḥusain al-Baihaqī<sup>ra</sup> [994–1066 CE] was a renowned hadith and *fiqh* scholar from the Persian region of Khurasan. [Publisher]

2. You are the best people raised for the good of mankind (*Sūrah Āl-e-Imrān*, 3:111). [Publisher]

Ṣiddīqah [Mary the Truthful], the mother of ‘Īsā [Jesus], as well as the mother of Ḥaḍrat Mūsā [Moses], the disciples of Ḥaḍrat Masīḥ [i.e. Jesus the Messiah] and Khidr—none of whom was a Prophet, but they were all recipients of revelation from Allah and were apprised of the secrets of the unseen through *wahy-e-i‘lām*.<sup>1</sup>

Now consider what conclusion follows from this. Does it not prove that the perfect followers among *ummat-e-Muḥammadiyyah* should be more deserving to be *mulham-o-muḥaddath* [the recipients of revelation and discourse] than those people, because according to the explanation of the Holy Quran they [the perfect followers among *ummat-e-Muḥammadiyyah*] are *Khairul-Umam*? Why do you not ponder over the Holy Quran? And why are you so prone to error in your deliberations? Do you not know that the *Ṣaḥīḥain*<sup>2</sup> record, about this ummah, the glad tidings of the Holy Prophet, may peace and blessings of Allah be upon him, that like the previous ummahs, many a *muḥaddath* would be raised in this ummah as well? And the word *muḥaddath*—in which the *ḍ* [*dāl*] is pronounced with a *fatḥah*—refers to those who are blessed with divine converse and discourse. You are also aware of Ibn-e-‘Abbās’ *qirā‘at*<sup>3</sup> of the verse: و ما ارسلنا من قبلك من رسول و لا نبى ولا محدث الا اذا تممتى القى الشيطان فى امنيته فينسخ الله ما يلقى الشيطان ثم يحكم الله آيته<sup>4</sup>. Thus, according to this verse, which *Bukhārī* has also documented, it is established that a *muḥaddath*’s revelations are certain and unequivocal, in which the interference of Satan cannot stand.

1. The revelations received by the believers who are not Prophets. [Publisher]
2. The two most recognized authentic books of *aḥādīth*—*Ṣaḥīḥ Bukhārī* and *Ṣaḥīḥ Muslim*. [Publisher]
3. *Qirā‘at* literally means ‘reading’; that is, another revealed version of a verse of the Holy Quran. In the present case it is *Sūrah al-Ḥajj*, 22:53 of the Holy Quran. [Publisher]
4. Never sent We a Messenger or a Prophet or a Muḥaddath before you, but when he sought to attain what he aimed at, Satan put obstacles in the way of what he sought after. But Allah removes the obstacles that are placed by Satan. Then Allah firmly establishes His Signs. [Publisher]



It also goes without saying that if the revelations of Khidr and the mother of Mūsā were only a bundle of doubts and delusions, and were not certain and unequivocal, what right did they have to endanger the life of any innocent person or to push them to death, or do anything else that was both unlawful and unreasonable? After all, it had to be unequivocal knowledge that made those actions obligatory upon them, and made permissible for them matters that were by no means permissible for others.

Apart from this, one should reflect impartially that an observable and existing phenomenon which has been proven true and has been established as fact through verifiable experiences cannot be shaken by mere conjectures and suspicions: وَالظَّنُّ لَا يُغْنِيَنَّ عَنِ الْحَقِّ شَيْئًا [And conjecture avails nothing against truth]. In the revelations received by my humble self, there is nothing concealed or hidden. Rather, it is a phenomenon that has withstood the crucible of hundreds of trials, yet emerged securely intact, and the Benevolent God has granted me manifest victory in great contests.

Here I recall that the true dream, which I have recorded in Part III regarding a court case of a Hindu, was also accompanied by a revelation that came at a time of a strange dispute and denial and relieved me of a great anxiety and distress. The following is a detailed account.

In this true dream of mine, which was like a clear vision, it was conveyed to me that one Bishambar Dās, a Khatrī<sup>1</sup> Hindu, who is alive and present in Qadian, would not be acquitted in a criminal case, but that his sentence would be reduced by one-half, and that his fellow prisoner named Khush Hāl, who is also alive and present in Qadian, would serve out the whole of his sentence. A trial was encountered about this aspect of the vision. It so happened that when the Chief Court remitted the case to the lower court, in accordance with the prophecy of my humble self, the relatives of the two accused persons considered this remittal as an acquittal and announced the news in the town that both of

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1. Belonging to the military caste [Publisher]

them had been acquitted of the crime. I recall that this news spread in town during the evening. I was ready to offer the *'Ishā'* prayer while I was in the mosque, when one of the worshippers stated that this news had been spread in town and that the accused persons had returned to town. As I had publicly announced that they would certainly not be acquitted, I became prey to indescribable grief and sorrow. Then God, who always lends support to this humble servant of His, gave me the glad tiding at the beginning or during the course of the prayer with this revelation:

لا تخف انك انت الاعلى

Fear not, for you will have the upper hand.

Accordingly, the next morning it became clear that the news about the acquittal was totally false and that the result was exactly as my humble self had been foretold and of which Sharampat, the Āryah, and several other people—who still live in **Qadian**—had been apprised in advance.

Another similarly awe-striking incident took place which is even more astonishing. It is described hereunder. Concerning a case instituted by my late father against one of his tenants relating to some tenancy rights in dispute, it was revealed to me in a dream that the suit would be decreed favourably. I communicated this dream to an Āryah who lives in Qadian. Then it so happened that on the final date of the hearing, only the defendant appeared in the court with some of his witnesses, but no attorney etc. appeared from this side. The defendant and all witnesses, upon their return in the evening, spread the news that the suit had been dismissed. On hearing this news, the said Āryah accused me of falsehood and mocked me. It is difficult for me to put into words the pain and torment that I suffered at that time, for it was hard to imagine that all these people, including some who were impartial, would make a statement contrary to the facts. In this condition of extreme grief and sorrow the following revelation came to me very forcefully and was entrenched into my heart like an iron nail:

ڈگری ہو گئی ہے مسلمان ہے۔

The suit has been decreed; are you a Muslim!

It meant: ‘Do you not believe and, despite being a Muslim, entertain any doubt?’ On further investigation it transpired that the suit had in fact been decreed and that the opposite party had misunderstood the verdict when they heard it.

Likewise, it is a fact without any exaggeration that hundreds of revelations [of mine] were as clearly fulfilled as the bright day. And there are many revelations which have come down by way of secrets which I cannot communicate. Time after time, I have received such clear revelations in the very presence of opponents that they could not possibly deny their fulfilment.

Only a few days ago, I was suddenly confronted with certain situations in which I faced three types of grief. I could think of no means of resolving them and there appeared no way out of suffering loss and damage. The same evening, my humble self went out for a walk in the woods, as was my routine. At the time, I was accompanied by an Āryah named Malāwāmal. Upon my return, when I approached the gate of the village, I received the following revelation:

ننجيك من الغم۔

We shall deliver you from grief.

Then again, I received the following [revelation]:

ننجيك من الغم ألم تعلم ان الله على كل شيء قدير۔

That is: ‘We shall deliver you from this grief—will certainly deliver you. Know you not that Allah has power to do all things?’

That Āryah was informed about this revelation at the very spot it was received. Then God removed all three aspects of the grief. فالحمد لله على ذلك [So Allah be praised for all this].

From many extraordinary coincidences, one is when Shahab-ud-Din, a believer in the Oneness of God, informed me about the opinion of the above-mentioned *maulavīs*; that very night, I received a revelation in English which I narrated to Shahab-ud-Din which is as follows:

**Though all men should be angry, but God is with you. He shall help you. Words of God cannot exchange.**

Apart from this, I received some more revelations which I write below:

الخير كله فى القرآن كتاب الله الرحمن- إليه يصعد الكلم الطيب-

Meaning: ‘All good is in the Quran, which is the Book of Allah the Almighty—that very Allah, who is the Most Gracious; towards that Gracious One ascend all holy words.’

هو الذى ينزل الغيث من بعد ما قنطوا و ينشر رحمته-

Allah is the Noble One who causes the rain to descend after people have despaired of it and spreads His mercy over the world.

This means that God turns His attention towards the revival of the Faith precisely at the time when the need arises.

يجتبي إليه من يشاء من عباده-

He chooses whomsoever He wills from among His servants.

وكذلك منا على يوسف لنصرف عنه السوء والفحشاء ولتنذر قوما ما انذر اباؤهم فهم غافلون-

In this way, We bestowed Our bounty on Yūsuf [Joseph] so that We may avert from him evil and indecency; so that you should

warn those people whose ancestors have not been warned by anyone, and therefore, they are neglectful.

Here the name Yūsuf refers to this humble one on account of some spiritual affinity. *والله اعلم بالصواب* [And Allah knows best]. After this, He said:

قل عندي شهادة من الله فهل انتم مؤمنون ان معي ربي سيهدين- رب اغفر وارحم من  
السماء ربنا عاج- رب السجن احب الي مما يدعونني اليه- رب نجني من غمي- ايلي  
ايلى لما سبقتنى- كرمهائى تو مارا كرد گشاخ-

Say, 'I have with me proof from Allah, then will you not believe?'

That is, God Almighty's support, [His] revealing the secrets of the unseen, informing of hidden things before their occurrence, accepting prayers, revelations in various languages, and disclosing points of wisdom and divine verities, are all divine testimony which is the duty of the believer to accept. The translation of the remaining above-mentioned revelations is:

Indeed my Lord is with me. He will show me the way. O my Lord, forgive my sins and show mercy from heaven. Our Lord is *عاجى* [*ājī*] (The meaning of this has not been disclosed as yet). O my Lord, prison is more attractive to me than the unworthy things towards which they invite me. O my Lord, deliver me from my grief. O my God! O my God! Why have You forsaken me? Your bounties have made us daring.

All these are mysteries which apply to their appropriate times, which are in the knowledge of the All-Knowing. After this, He said:

هو شعنا نسا-

[*Howasha'nā, Na'sā*]

These two phrases are probably Hebrew, the meaning of which has not as yet been disclosed to this humble one.<sup>1</sup>

Thereafter, there are two English phrases, the correct wording of which I am still not sure on account of the speed of the revelation. They are:

**I love you. I shall give you a large party of Islam.**

Since there is no English-speaking person present today, nor has the full meaning of this revelation been conveyed to me, it is written here without the [Urdu] meaning. After this came the revelation:

يا عيسى انى متوفيك و رافعك اليّ (و مطهرك من الذين كفروا)<sup>2</sup> - وجاعل الذين اتبعوك  
فوق الذين كفروا الى يوم القيمة- ثلة من الاولين و ثلة من الآخرين-

O 'Īsā, I shall give you full reward or cause you to die and shall raise you towards Me, meaning that I shall raise your status or will raise you from the life on earth towards Me, and I shall grant predominance to your followers over those who disbelieve, until the Day of Judgment.

This means that I shall give supremacy to those who follow your beliefs and religion over others in arguments, reasoning, and blessings, until the Day of Resurrection.

1. *Hosanna* appears in Matthew 21:9. It is translated in the Psalms 118:25 as, 'Save now, I beseech You, O Lord...' *Na'sā* in Hebrew means 'was accepted'. [Publisher]

2. Publisher' Note: The Promised Messiah<sup>as</sup> has written about مطهرك من الذين كفروا و in *Barāhīn-e-Aḥmadiyya*, vol. 5, Urdu edition, p. 73 (*Rūḥānī Khazā'in*, vol. 21, p. 94): 'This sentence was inadvertently missed in *Barāhīn-e-Aḥmadiyya*; it means: "And shall clear you of all the accusations and calumnies of the disbelievers." This revelation has been revealed many times.'

There is a group from among the first ones and a group from among the last ones.

In this revelation, the word 'Īsā alludes to my humble self. Then, after this, Allah revealed in Urdu:

میں اپنی چکار دکھلاؤں گا۔ اپنی قدرت نمائی سے تجھ کو اٹھائوں گا۔ دنیا میں ایک نذیر آیا  
پر دنیا نے اس کو قبول نہ کیا لیکن خدا اُسے قبول کرے گا اور بڑے زور آور حملوں سے اُس  
کی سچائی ظاہر کر دے گا۔

I shall demonstrate My light and shall raise you with a demonstration of My power. A Warner came unto the world, but the world accepted him not; yet God shall accept him and demonstrate his truthfulness with mighty assaults.

الفتنة ههنا فاصبر كما صبر اولو العزم۔

There is a trial here, then be steadfast as were the Prophets of high resolve.

فلما تجلّى ربه للجبل جعله دكا۔

When the Lord will manifest Himself on the mountain of difficulties, He will crush them into bits.

قوة الرحمن لعبيد الله الصمد۔

It is the power of [the Gracious] God, which He, the Absolutely Independent will demonstrate for His servant.

مقام لا تترقى العبد فيه بسعى الاعمال۔

Meaning that to be the 'servant of Allah, the Independent and Besought of all' is a status that is bestowed through special bounty. It cannot be achieved through efforts.

يا داؤد عامل بالناس رفقاً واحساناً واذاحييتهم بتحيةة فحيوا باحسن منها- واما بنعمة ربك  
فحدث-

O Dāwūd [David], behave towards people gently and benevolently and return the greetings of peace with a better greeting. And proclaim the bounties of your Lord to the people.

### You must do what I told you.

اشكر نعمتى رأيت خديجتى انك اليوم لذو حظ عظيم- انت محدث الله فيك مادة  
فاروقية-

Be grateful for My favour that you have found ahead of time. Today you have a great share of good, **you are a *muhaddath* of Allah. You have the quality of distinguishing between the truth and falsehood.**

سلام عليك يا ابراهيم- انك اليوم لدينا مكين امين- ذو عقل متين- حب الله خليل الله  
اسد الله و صل على محمد- ما ودعك ربك و ما قلى- ألم نشرح لك صدرك- ألم نجعل  
لك سهولة فى كل امر بيت الفكر و بيت الذكر- و من دخله كان آمناً-

Peace on you, O Ibrāhīm [Abraham]. Today you have an established position of high rank, trustworthiness, and strong intellect with Us. You are a beloved of Allah, a special friend of Allah, and a lion of Allah. Call down blessings on Muhammad, may peace and blessings of Allah be upon him.

Meaning that, this is the result of obedience to this Noble Prophet. The remaining translation is:

Your Lord has not forsaken you, nor is He displeased with you. Have We not opened up your bosom? Have We not made everything easy for you by granting you *Baitul-Fikr* and *Baitudh-Dhikr*? He who enters *Baitudh-Dhikr* sincerely, for the sake of worship, with purity of intention, and good faith, will be secure against an evil end.



Here *Baitul-Fikr* refers to the upper room in which this humble one has remained, and still remains, occupied with the compilation of this book, and *Baitudh-Dhikr* refers to the mosque established next to it.

The last sentence mentioned above refers to the attribute of the same mosque whose letters also indicate the date<sup>1</sup> of the foundation of this mosque, which is as follows:

مبارك و مبارك و كل امر مبارك يجعل فيه

Meaning that, this mosque is a source of blessings, is blessed itself, and every blessed deed will be performed in it. After this, in regard to my humble self, He said:

رفعت و جعلت مباركا-

You have been elevated and made blessed.

والذين آمنوا و لم يلبسوا ايمانهم بظلم اولئك لهم الامن وهم مهتدون-

Meaning that, those who will believe in the blessings and light which have been bestowed upon you by Allah the Almighty, and whose faith is sincere and filled with loyalty, will be secured from the paths of error. They alone are rightly guided in the sight of Allah.

يريدون ان يَطْفِئُوا نور الله- قل الله حافظه- عناية الله حافظك- نحن نزلناه و انا له لحافظون- الله خير حافظا وهو ارحم الراحمين- ويخوفونك من دونه- ائمة الكفر- لا تخف انك انت الاعلى ينصرك الله فى موطن- ان يومى لفصل عظيم- كتب الله لاغلبن انا ورسلى لا مبدل لكلماته بصائر للناس- نصرتك من لدنى- انى منجيك من الغم- وكان

1. In the Arabic *abjad* system each letter in the alphabet corresponds to a numerical value. Using this system, the date of the founding of the mosque, year 1300 of the Hijrah calendar, equals the sum of the numerical values of each Arabic letter used in the sentence. [Publisher]

ربك قديرا- انت معي و انا معك- خلقت لك ليلا و نهارا- اعمل ما شئت فاني قد غفرت لك- انت مني بمنزلة لا يعلمها الخلق-

The opponents will desire to extinguish the light of Allah. Say: Allah Himself is the Guardian of this light. Allah's favour guards you. We have sent it down and We are the Guardian. Allah is the Best of guardians and He is the Most Merciful.

They will try to frighten you with diverse things; they are the leaders of disbelief. Fear not, indeed, you will be on top. That is, you shall prevail in terms of arguments, proofs, acceptance, and blessings. Allah will help you in many fields; that is, you will remain victorious in all polemical discussions and debates.

Then the revelation continued:

My Day will distinguish clearly between truth and falsehood. Allah has decreed: I and My messengers shall certainly prevail. No one can change the words of God. These acts of God are powerful arguments in support of the truthfulness of the faith [of Islam]. I shall provide you help from Myself. I Myself shall deliver you from distress, and your Lord is Powerful. You are with Me and I am with you. I have created the night and the day for you. Act as you would like, for I have forgiven you; you have a standing with Me of which people have no knowledge.

The last sentence does not mean that the prohibitions of the law are lawful for you; rather, it means that prohibited things are repulsive in your sight and that the love of righteous acts has been ingrained within your nature. In other words, whatever is God's will has been made the will of His servant, and all matters of faith have been made dear to him as a natural desire. [And that is Allah's grace which He bestows upon whomsoever He pleases].

و قالوا ان هو (الا)<sup>1</sup> افك افترى- و ما سمعنا بهذا فى ابائنا الاولين ولقد كرمنا بنى ادم وفضلنا بعضهم على بعض- اجتيناهاهم و اصطفيناهاهم كذلك ليكون اية للمؤمنين- ام حسبتم ان اصحاب الكهف و الرقيم كانوا من آياتنا عجايبا- قل هو الله عجيب- كل يوم هو فى شان- ففهمناها سليمان و جحدوا بها و استيقنتها انفسهم ظلما و علوا- سنلقى فى قلوبهم الرعب- قل جاءكم نور من الله فلا تكفروا ان كنتم مؤمنين- سلام على ابراهيم صافيناه و نجيناها من الغم تفردنا بذلك- فاتخذوا من مقام ابراهيم مصلى-

And they will say: 'This is a falsehood that he has invented. We have not heard of any such thing among our elders, that is, among the *auliyā'* of past.' The fact is that all children of Ādam [Adam] have not been created equal; God has exalted some of them above others and has chosen them from among others. This indeed is the truth, so that it might be a Sign for the believers. Do you imagine that Our wonders are confined to *Aṣḥāb-e-Kahf* [the People of the Cave] only? No, rather, Allah possesses wonders since eternity and His wonders never come to an end. Everyday He is in a magnificent state. Thus, We taught those Signs to Sulaimān [Solomon], meaning my humble self. People denied them wrongfully, though their hearts believed [in them]. So, We shall soon strike terror in their hearts. Say, Light has descended from Allah, so do not reject it if you are believers. Peace be on Ibrāhīm. We purified him and delivered him from grief. We Ourselves have done this; therefore you should follow in the footsteps of Ibrāhīm.

Meaning that, follow the true path of the Noble Messenger<sup>saw</sup> which is no longer clearly recognized by many people in this age—some of them have become slaves of the letter like the Jews while some others have

1. The word لا (which has been inserted in brackets in the Arabic text above) had been inadvertently omitted by the scribe in the first sentence of this revelation. The Promised Messiah<sup>as</sup> has quoted the same revelation in *Arba'in*, no. 2, 1<sup>st</sup> edition, p. 7, *Rūḥānī Khazā'in*, vol. 17, p. 353, with reference to *Barāhīn-e-Aḥmadiyya*, and the word لا is included there. [Publisher]

indulged in the worship of creatures, like the polytheists. They should enquire about this path from this humble servant of the Benevolent God and should tread upon it.

ترسم آل قوم کہ بر دُرُود کشاں مے خندند      در سر کار خرابات کنند ایماں را  
*I fear for the people who are engrossed in doing evil deeds,  
 That they might ruin their faith for the sake of these foul activities.*

ربّ اغفر و ارحم [O my Lord! Forgive and have mercy].

دوستاں عیب کنندم کہ چرا دل بتو دادم      باید اول بتو گفتن کہ چنیں خوب چرائی  
*Friends accuse me, asking why did I fall in love with You,  
 Whereas they should ask You first, 'Why are You so beautiful?'*

[All grace comes from Allah. والفضل من اللّٰه و لا حول و لا قوّة الا باللّٰه العلیّ العظیم  
 There is no strength or power but from Allah, the High, the Exalted].

—Author

## ABOUT MYSELF AND MY BOOK

In the beginning, when I wrote this book, the situation was very different from now. Thereafter, the sudden manifestation of the providence of Allah [the Almighty] made me, the humblest of men, aware—like Mūsā [Moses]—of a world which I was totally unaware of before. In other words, this humble one was also wandering, like Ḥaḍrat Ibn-e-Imran, in the dark night of my own ideas during which I once heard the voice from the unseen, *إِنِّي أَنَا رَبُّكَ* [‘Verily, I am your Lord’], and such mysteries were then revealed [to me] as were beyond the reach of reason and imagination. Therefore, the Lord of all the worlds is now the Guardian and Manager of this book, both manifestly and intrinsically. I have no knowledge of His will as to its size and volume. The reality is that the extent to which the blessings of the divine origin of Islam have been manifested up to Part IV is sufficient as conclusive arguments. I hope that with His grace and munificence, He will continue to grace me with His support from the unseen until He totally dissipates the darkness of doubts and suspicions.

Although my humble self is not sure about my own life, I am extremely glad that the **Self-Subsisting and All-Sustaining**, who is free from destruction and death, is the Supporter of the religion of Islam until the Day of Judgment and that His grace upon *Khātamul-Anbiyā’* [the Seal of the Prophets], may peace and blessings of Allah be upon him, is such as has never been bestowed upon any Prophet before.

Here, I am obligated to thank those good-natured believers who have supported the publication of this book to this very day. May Allah the Almighty shower His mercy upon all of them; and, for every single moment in which they exerted efforts to support His Faith [of Islam] with their heartfelt love, may God the Benevolent bestow grace upon them in the very same manner.

Some people have considered this book to be merely a matter of financial give and take, whereas God has opened the hearts of others and established their hearts upon sincerity and goodwill. But the latter category, until now, consists of those who have very limited financial resources. The same has been the way of Allah with His holy Prophets, that only the weak and the indigent initially inclined towards them. If it is the desire of Allah the Almighty, He will also open the heart of some resourceful person to bring this task to its conclusion. وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ. [And Allah has the power to do all things].

## GLOSSARY

- Āryah Samāj** A Hindu sect founded by Pundit Dayanand in 1875. Their first and foremost belief is that Parmeshwar [God] is not the Creator of matter and souls. Rather, that all of these things are eternal and self-subsisting like Parmeshwar.
- Auliya'** A shorter version of *auliyā'ul-lāb*, literally means 'friends'; plural of *walī*.
- Avatār** A term in Hinduism referring to the appearance of a deity upon earth.
- Bahādur** Literally, 'brave'. An honour conferred by the British Indian Empire on important Muslims and Parsis.
- Barāhīn** Convincing arguments or proofs; the singular is *burhān*.
- Baqā** Islam recognizes three stages in man's spiritual journey towards God: The first stage is فنا (*fanā*—passing away), which is the total annihilation of one's ego for the sake of God; the second stage is بقا (*baqā*—subsistence), which denotes a new spiritual life; and the third stage is **fatḥah** (*liqā*—meeting), which is the state of achieving union with God.
- Brahmū Samāj** A Hindu revival movement that believes in the One God, but believes that reason alone is enough to guide mankind towards Him. They do not believe in divine revelation.
- Dārul-Ibtilā'** The material world that is the abode of trials and tribulations.
- Dārul-Jazā** The world of the Hereafter that is the abode of reward or punishment.
- Eid** Literally, 'Happiness that is often renewed'. Eid ul-Fitr marks the end of the month of Ramadan. Eid ul-Adha is celebrated to commemorate Ibrahim's willingness to sacrifice his son for God.
- Fanā** *see* *Baqā*.
- Fanā Fillāh** A state of being lost in the love of Allah.
- Fatḥah** In Arabic script, the vowel mark for 'a' sound, appearing as a diagonal

- line placed above a letter and designating a short 'a': — if the Arabic letter ʾ (*alif*) immediately follows, it indicates a long 'a'.
- Fiqh** Jurisprudence; refers to the study of Islamic law and its interpretation. There are many schools of jurisprudence in Islam.
- Furqān** Another name for the Holy Quran, meaning the discrimination between right and wrong.
- Ghaḍab-e-ilāhī** The wrath of Allah.
- Ḥadīth** A saying of the Holy Prophet Muhammad<sup>saw</sup>. The plural is *aḥādīth*.
- Ḥaḍrat** A term of respect used to show honour and reverence for a person of established righteousness and piety. The literal meaning is: His/Her Holiness, Worship, Eminence, etc. It is also used for God in the superlative sense.
- Holy Prophet<sup>saw</sup>** A title used exclusively for the Founder of Islam, Ḥaḍrat Muhammad<sup>saw</sup>.
- Holy Quran** The final and perfect Scripture revealed by Allah for the guidance of mankind for all times to come. It was revealed word by word to the Holy Prophet Muhammad<sup>saw</sup> over a period of twenty-three years.
- Idlāl-e-ilāhī** God's judgment that some people are misguided as they do not seek the ways of guidance through effort and hard work and, therefore, God, in accordance with His eternal law, does not grant them guidance and deprives them of His support.
- Ka'bah** The first house built for the worship of God. Located in Mecca. Muslims face Ka'bah while performing their daily prayers and make circuits of it as an act of devotion.
- Kashf-e-qubūr** Opening of a grave in a vision and disclosing of the matters of the unseen.
- Khairul-Umam** Literally, 'the Best People', referring to the Muslim nation.
- Khātamul-Anbiyā'** The Seal of the Prophets, a title accorded to the Holy Prophet<sup>saw</sup>.
- Lailatul-Qadr** Literally, 'Night of Destiny'.
- Liqā** see *Baqā*.
- Mahābhārata** One of the two major Sanskrit epics of ancient India, the other being the Ramayana.
- Maulavī** A Muslim religious cleric.
- Muḥaddath** A recipient of divine revelation. Plural is *muḥaddathīn* or *muḥaddathūn*.
- Muhammad<sup>saw</sup>** Founder of Islam. see Holy Prophet<sup>saw</sup>.
- Mūnī** A Hindu sage or saint.
- Nafs-e-ammarah** The self that incites to evil.
- Nawwāb** An honorific title ratified and bestowed by Mughal emperors to semi-autonomous Muslim rulers of princely states in South Asia.



- The female equivalent is 'Begum' or 'Nawwab Begum'.
- Parmeshwar** A term in Hinduism for God. Sometimes also written as Parmeshar.
- Pir(s)** Literally, 'old' (in Persian). Generally refers to a spiritual leader at whose hands students have taken an oath of allegiance. Title is commonly used for leaders of Sufi orders.
- Quran** *see* Holy Quran.
- Ra'is-e-a'zam** a great chieftain.
- Rabb** Lord, Master, Creator; One who sustains and develops; One who brings to perfection by degrees.
- Rabbul-'ālamīn** an attribute of God as mentioned in *Sūrah al-Fātiḥah*. Meaning: 'Lord of all the worlds.'
- Raḥīm** Merciful—an attribute of God as mentioned in *Sūrah al-Fātiḥah* and throughout the Holy Quran. The verbal noun of this attribute is *raḥīmiyyat*.
- Raḥmān** Gracious—an attribute of God as mentioned in *Sūrah al-Fātiḥah* and throughout the Holy Quran. The verbal noun of this attribute is *raḥmāniyyat*.
- Rishī** A Hindu saint or a spiritual scholar.
- Rubūbiyyat** The Divine quality of sustaining or nurturing.
- Sair fillāh** The sojourn in Allah.
- Sanyās** Relinquishment, resignation, abandonment; abandonment of the world, profession of asceticism.
- Shariah** Religious law of Islam. The term is also used in the general sense of any revealed law.
- Sūrah** A chapter of the Holy Quran.
- Tauḥīd** The Oneness of God—the fundamental Islamic belief that there is none worthy of worship except Allah.
- Ummat-e-Muḥammadiyah** The community or followers of the Holy Prophet Muhammad<sup>saw</sup>.
- Vedas** The most ancient Hindu scriptures, written in Sanskrit and containing hymns, philosophy, and guidance on ritual for the priests of the Vedic religion. There are four Vedas—*Rigveda*, *Samaveda*, *Yajurveda*, and *Atharvaveda*.
- Walāyat** The state of being a friend of God.
- Walī** Literally, 'friend'. In the terminology of Islamic mysticism, it refers to a very pious person or a friend of Allah. The singular form is *walī* [friend] or *waliyyullāh* [friend of Allah], the plural form is *auliyā'ullāh* which is sometimes abbreviated as *auliyā'*.
- Yasū' Masīḥ** Jesus the Messiah.



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- I** shall raise your status or will raise you from the life on earth towards Me. 434
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- O** soul at rest upon truthfulness, return to your Lord; He

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**Peace** be on Ibrāhīm. We purified him and delivered him from grief. We Ourselves have done this; therefore you should follow in the footsteps of Ibrāhīm. 439

**Peace** be upon you! You have been cleansed of idolatry, so enter Paradise in peace. Peace be upon you! You have been blessed. 399

**Peace** on you, O Ibrāhīm [Abraham]. 436

**People** denied them wrongfully, though their hearts believed [in them]. 439

**Remember** when the disbeliever, out of an evil design, said to his colleague, ‘Prepare a fire of some mischief or tribulation, so that I might find out about the God of Mūsa. 390

**Repent** and stay away from wickedness, transgression, disbelief, and sin. Reform yourselves and turn towards God and trust in Him and beseech His help through steadfastness and prayer, because sins are averted through good deeds. 383

**Say**, ‘I am but a human being like you. It has been revealed to me that you have none worthy of worship except Allah the Almighty. He alone is worthy of worship, with whom nothing should be associated.’ 392

**Say**, ‘If I have invented a slander, the heavy sin thereof is on me.’ 381

**Say**, ‘If you love Allah, then follow me’; meaning, be sincere followers of the chosen Prophet so that Allah may also love you. And know that Allah revives the earth anew. And Allah becomes his, who devotes himself to Allah. 381

**Say**, ‘I have with me proof from Allah, then will you not believe?’ 433

**Say**, ‘I seek the protection of the Lord of creation from the mischief of wicked creation and I seek God’s protection against the dark night.’ 385

**Say**, Light has descended from Allah, so do not reject it if you are believers. 439

**Say**, ‘O ye disbelievers! I worship not that which you worship. You were told to revert to Allah, but you do not come back. You were admonished to overpower your sinful inclinations, but you do not overpower them.’ 388

**Say**, ‘The decree of Allah is imminent; do not try to hasten it.’ When the help of Allah arrives it will be asked, ‘Am I not your Lord?’ They will answer, ‘Of course.’ 398

**Say**, ‘The guidance is only the guidance from Allah. My Lord is with me, He will soon open the way for me. O my Lord!’ 393

**Say** to the believers to restrain their looks from *nā mahrams* and to guard their private parts and ears from unworthy acts. This is required and essential for their attainment of purification. 383

- Slacken** not, and be not grieved. Is not God sufficient for His servant? Do you not know that God has power over all things? God shall call you as a witness against these people. 391
- So**, We shall soon strike terror in their hearts. 439
- So**, when God manifested Himself on the mountain, He shattered it into pieces and God Almighty will frustrate the design of the disbelievers and will manifest their defeat and humiliation. 395
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- The** Champion of Allah in the mantle of the Prophets. 381
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- The** days shall come when God shall help you. Glory be to this Lord God, Maker of earth and heaven. 402
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- The** holy Muhammad the Chosen one, Chief of the Prophets. 402
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- Then** will you go to Amritsar. 357
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- The** prophecy of Allah and His Messenger has been fulfilled at its duly appointed time and whatever God had willed was bound to happen. 374
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- There** is a trial here, then be steadfast as were the Prophets of high resolve. 435
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- The** suit has been decreed; are you a Muslim! 431
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- The** will of God Almighty is turning towards bestowing mercy upon you. But if you revert to sin and disobedience, We shall also revert to punishment and chastisement. We have made Hell a place of confinement for disbelievers. 382
- They** are compassionate among themselves. They are men whom commerce cannot stop nor does trade hinder them from the remembrance of Allah. 396
- They** will ask, 'Wherefrom have you obtained this? This is an imposture!' When Allah the Almighty helps a believer He makes many in the earth jealous of him. 386
- They** will ask, 'Wherefrom have you obtained this? This is merely deception that has been employed. We shall not believe until we see God with our own eyes.' 398
- They** will say, 'Why has it not descended upon some great learned scholar from the other [two] cities?' They will also ask, 'From where have you obtained this status? This is a stratagem that you have devised together in the town.' 380
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