

IMPORTANCE OF COGNITION OF ALLAH.

1. Malfoozath Page 65 Volume One.
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LOVE OF GOD

1. The Philosophy of Divine Revelation Page 76.
- 2 Malfoozath Volume Two Pages 108, 109 and 110.
- 3 The Philosophy of Divine Revelation Page 82.
4. Noah's Ark Page 35.

IMPORTANCE OF DIVINE REVELATION AND REASON

1. Barahin E Ahmadiyya Part Three Pages 116, 117, 122, 123 To 125, 131, **142**, 143, 147, 183, 184, 185,
2. Barahin E Ahmadiyya Part Three Page 41, 42, **43**, 44, 45, 46, 187, **188**, 189, 190, **191**, 192, and 193.

COGNITION OF ALLAH

1. Barahin E Ahmadiyya Part Three Pages 202 and 203.
2. The Philosophy of Divine Revelation Pages 82, 83,
3. Malfoozath Volume Two Pages 108, 109, and 110

HOW TO ACHEIVE COGNITION OF GOD

1. Surah Fatiha English Commentary by Promised Messiah (as) Pages 74 and 75.
2. The Philosophy of Divine Revelation Pages 76
3. Malfoozath Volume One Page 121
4. Essence of Islam Volume Page 113 And 114.
5. Barahin E Ahmadiyya Part Four Page 23.
6. Essence Of Islam Volume One Pages 187 And 188.
7. Malfoozath Volume One Page 65.
8. Malfoozath Volume Two Page 14.

SPREADING GLORY OF GOD

1. The Philosophy of Divine Revelation Pages 82. 83.
2. Malfoozath Volume Two 108,109,110.

The Radiance of Revelation

God Almighty has not only blessed Muslims with the gift of reason, but has also graced them with the radiance and divine light of revelation. They should not tread the paths that dry logic and philosophers seek to lead them to. Such people are eloquent in speech but their spiritual faculties are immensely frail. Observe, therefore, that God Almighty praises His servants in the Holy Quran in the following words:

أُولَى الْأَيْدِي وَالْأَبْصَارِ¹

Men of strong hands and powerful vision.

He does not say they are men of eloquent speech. This establishes that God Almighty loves those who observe both His works and words, and reflect on them, not only with their physical eyes but with their inner sight as well, and then act accordingly. And all this can never be attained without purification of the self and without cleansing our inner faculties.

How to Attain Success in this World and the Hereafter

If you desire to attain success in both worlds and seek to conquer the hearts of people, then strive to purify yourselves, make use of reason and follow the guidance given in the Word of God. Reform yourselves and serve as an example for others by demonstrating your sublime virtues. Then will you attain success. How wonderful a statement by someone who says:

سخن کز دل یروں آید نشیند لا جرم بردل

*A word which springs from the heart invariably
finds place in the hearts of others.*

So first and foremost, mould your own hearts. If you desire to touch the hearts of others, then develop the power to do so by practising what you preach. Without practice the force of words and human influence can be of no benefit. There are hundreds of thousands of people who make hollow statements. Many so-called Muslim clerics and scholars stand on pulpits and preach to others, declaring themselves to be representatives of the Holy Prophet^{sa} and the heirs of the

¹ Saad, 38:46

كَانَ اللَّهُ عَزِيزًا حَكِيمًا¹

Allah is Mighty, Wise.

By virtue of His name *Aziz* (the Mighty), God does whatever is needed and the name *Hakeem* (the Wise) denotes that His every action is done with wisdom, and done properly and adequately in accordance with the appropriate time and place. Just observe how plants and vegetation possess diverse properties. Even a *tolah* or two of turpethum is enough to clear the bowels, so too is the case with scammonia. Allah the Exalted has the power to clear a person's bowels without the use of any medicine, or to quench one's thirst without water, but it was necessary for mankind to learn of the wonders of nature. For the extent to which a person increases in their awareness and knowledge of the wonders of nature, is the degree to which they are increased in their understanding of the attributes of Allah Almighty; and this enables one to attain the nearness of God. Through medicine and astronomy we discover thousands of qualities present in nature.

The Properties of Things Are Another Name for Knowledge

What are the sciences? They are nothing more than a knowledge of the properties of things. If the celestial bodies, stars and vegetation did not possess effects, it would become difficult for mankind to believe in the attribute of Allah Almighty known as *Aleem* (the All-Knowing).

It is a certain fact that the foundation of our knowledge is based on our insight into the properties of things. The purpose in this is so that we may learn wisdom. The sciences have also been referred to as wisdom (*hikmat*). As such, Allah the Exalted states:

وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا²

And whoever is granted wisdom has indeed been granted abundant good.

The Purpose of the Supplication 'Guide Us in the Right Path'

Hence, the purpose of the prayer *إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ* (*Guide us in the right path*) is that when a person makes this supplication, they ought to emulate the deeds, morals and beliefs of 'those upon whom God has bestowed His blessings'. In so

¹ *an-Nisa*, 4:159

² *al-Baqarah*, 2:270

tached ourselves to a Prophet who manifests God to us. A poet has put it beautifully:

*Muhammad of Arabia, King of both the worlds;
Whose threshold is safeguarded by the Holy Spirit.*

*I cannot call him God, but I do say;
To recognize him is to recognize God.*

How shall we express our gratitude to God who bestowed upon us the good fortune to follow the Prophet who is a sun for the souls of the righteous as there is a sun for the bodies. He appeared in a time of darkness and illumined the world with his light. He was neither tired nor fatigued till he purified all parts of Arabia from associating partners with God. He is the proof of his own truth for his light is present in every age and true obedience to him purifies a person as the clear and transparent water of a river cleanses dirty linen. Who has come to us with a sincere heart and has not witnessed that light, and who has knocked honestly on that door for whom it has not been opened? But the pity is that most people prefer the lower life and do not desire that higher light should enter into them.

[Chashma-e-Ma'rifat, Rūhānī Khazā'in, Vol. 23, pp. 301-303]

Knowledge of Allāh's Attributes granted to the Holy Prophet

قُلْ رَبِّ زِدْنِي عِلْمًا¹¹⁸

This means: O my Lord! Grant me perfect knowledge of Your greatness, Your ways and Your attributes.

At another place it is said:

وَيَذُوكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ¹¹⁹

¹¹⁸ Tā Hā, 20:115 [Publisher]

the highest limits of praise rendered by those who praise Me. You will not find in the heavens or in the earth any praiseworthy feature that is not to be found in My countenance. If you tried to count My excellences you would not be able to number them, even if you exerted yourselves hard and took pains like the dedicated. Search well then if you can light upon a praiseworthy merit that you do not find in Me or can discover an excellence that is beyond Me and My Presence. If you feel that way then you have no knowledge of Me and are bereft of vision. I am known through My glories and excellences and the heavy clouds saturated with My blessings indicate the plenitude of My bounties. Those who believe in Me as comprehending all perfect attributes and all excellences and attribute to Me whatever perfection they observe anywhere and whatever glory they can conceive of in the highest flights of their imagination and ascribe to Me every grandeur that their minds and vision may observe and every power that is reflected in the mirror of their thoughts, are indeed the people who are treading the paths that lead to true recognition of Me. They have grasped the Truth and they will be successful. Be up then (may Allah keep watch over you) and seek earnestly for the attributes of Allah, the Glorious, and reflect over them like deep thinkers.

Seek diligently and ponder every aspect of perfection searching for it in every overt and covert manifestation of this universe as a greedy person occupies himself incessantly with the pursuit of the object of his desires. When you arrive at the comprehension of the fullness of His perfection and begin to perceive His fragrance, it is then that you have found Him. This is a mystery that is unveiled only to those who are earnest seekers of guidance.

Reflection over Divine Attributes safeguards against errors

This then is your Lord, your Master, Perfect in Himself, comprehending all perfect excellences and worthy of all praise. He alone can know Him who deliberates deeply over the

Fatiha, seeking His help with a pining heart. For those who make a covenant with Allah in perfect sincerity, binding themselves fast in perpetual obedience to Him, and cleanse their minds of all rancour and ill-will, are admitted through the portals of this Sura and are endowed with inner sight.

The Fatiha also warns that whoso perishes for lack of his cognition of Allah, the Supreme, through his misconduct or by taking some other than Him as his god, in truth perishes because of his disregard of His excellences, his failure to contemplate His wonders and his neglect of all that is His due, as is the way of those who are the devotees of falsehood. Have you not considered that the Christians were invited to the Unity of God, but it was this distemper that brought about their ruin? Their erring selves and their beguiling passions drew them to the worship of a servant of Allah as their god. They drank deep of misguidance and ignorance and forgetting the excellences of Allah, the Supreme, and His attributes they invented for Him sons and daughters. Had they pondered the attributes of Allah, the Supreme, and the excellences that are worthy of Him, their insight would not have failed them and they would not have perished. That is why Allah, the Supreme, has warned us here that to safeguard ourselves against error in respect of a true concept of Him we must ponder His excellences and should seek out His appropriate attributes and should remind ourselves constantly of them, for they are far superior to every material gift and far more helpful than every kind of succour. We should reflect particularly over those attributes of His which have been manifested in His works, that is to say, His might, His power, His dominance and His bounteousness. Then be mindful of it and neglect it not. Be sure that all Providence belongs to Allah and all Rahmaniyyat belongs to Allah and all Rahimiyyat belongs to Allah and all sovereignty belongs to Allah on the Day of Judgment. Withhold not, therefore, your obedience from your Sustainer and be of those who submit themselves wholly to the One Lord. This verse also connotes that Allah, the Supreme, is far above every suspicion of weakness or shortcoming, such as the assumption



How can I hide any longer this storm?
 Instead I had better scatter my dust to the four winds.
 How far removed are we from the mundane world!
 Holy is He Who has humbled my opponents.

[Durr-e-Thamīn]



Praise and Thanks be to the All-Powerful God
(Persian poem)

Praise and thanks be to the Lord God;
 It is because of Him that all existence found expression.

This universe is but a mirror of His countenance;
Each and every particle leads the way to Him.



In the mirror of the heavens and the earth,
His unique face is reflected in all its glory.

Each blade of grass is aware of His Being;
Each branch points the way to Him.

The light of the sun and the moon is but a reflection of
 His light;
 Every manifestation is subject to His decree.



Each brain is but a secret among His secrets;
Each step seeks the portals of His glory.

Every heart's desire is to relish the beauty of His
 countenance;
 Even the one that is lost is really in search of His path.

He created the sun, the moon and the earth;
He displayed His creative might in millions of forms.



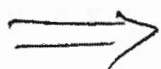
All these creations are but a register of His creativity;
In which are contained an infinite number of mysteries.

He placed this book of nature before our eyes;
To remind us of the path to righteousness.

So that you recognize the God Almighty
Who bears no resemblance to the world and all who
 dwell in it.



So that it should be a criterion to judge the revelation
 from the Beloved;
To enable you to recognize from among thousands, the
 ones that are from the Friend.



So that all paths of imposture are blocked;
 So that light and darkness can be told apart.

Then whatever the Lord God willed came to pass;
 And His handiwork bore witness to His Word.

Idolators and all their pretence
 Are pierced by the sharp arrows of these witnesses.



If you call someone else as Gracious God,
 The heaven and the earth will spit in your face.

If you invent a son for Him Who is Unique,
 All high and low will curse you.



This world is virtually proclaiming aloud:
 That God is Unique, All-Sustaining, and without
 partner.

He has nor father nor son nor wife;
 He is Immutable since eternity.



If the rain of His grace were to slow down for a
 moment,
 All this creation and the universe would come to
 nought.



Take a close look at the laws of nature,
So that you realize the greatness of the Lord of all the
 worlds.

[Diā-ul-Ḥaqq, Rūḥānī Khazā'in, Vol. 9, pp. 251-252]

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

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

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

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

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

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

verdict of the Holy Qur'ān is that prayer comprises a spirituality and that in consequence of prayer a grace descends which bestows the fruit of success **in diverse forms.**

Thus every just person can understand that as despite the admission of determination, it is the way of Allāh that in hundreds of matters effort and endeavour produce results, in the same way, the effort that is put forth in the form of prayer is not wasted. At one place in the Holy Qur'ān, God Almighty has appointed it as a sign of His recognition that He hears the supplication of distressed ones, as it is said:

أَتَىٰ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاَهُ⁶¹


As God Almighty has appointed the acceptance of prayer as a sign of His existence, how can any sensible person imagine that prayer does not result in visible signs of acceptance and that it is only a formal matter which has no spirituality in it? I consider that no one having true faith can be guilty of such disrespect. God, the Glorious, says that as by the contemplation of the creation of heaven and earth, the true God is recognized; in the same way, by observing the acceptance of prayer, faith in God Almighty is created. Then if there is no spirituality in prayer and no obvious grace truly and in fact descends in consequence of prayer, how can prayer be such a means of the recognition of God Almighty as are heaven and earth and heavenly bodies? Indeed the Holy Qur'ān shows that the best means of the recognition of God is prayer and that it is only through prayer that the complete and perfect understanding of the existence of God and

⁶¹ 'Or, Who answers the distressed person when he calls upon Him?.'—Al-Naml, 27:63 [Publisher]

Prayer is a Kind of Death

There is a proverb in Punjābī: “He who asks dies a death, so die and then ask.” The meaning is that it is an afflicted one who prays and that prayer is a form of death. If a person drinks a drop of water and claims that his great thirst has been slaked, he utters a falsehood. His claim would be established if he were to drink a bowl full of water. When prayer is offered in great tribulation so that the soul melts and flows at the threshold of the Divine, that is true prayer and it is God’s way that when such a prayer is offered, He accepts it or responds to it in some other manner.

[Malfūzāt, vol. IV, p. 340]


When you stand up in prayer, you should know it for certain that your God has the power to do all that He wills. Then your prayer will be accepted and you will behold the wonders of God’s power that we have beheld. Our testimony is based on seeing and is not a mere tale. How should the supplication of a person be accepted and how should he have the courage to pray at the time of great difficulties when according to him he is opposed by the law of nature, unless he believes that God has power over everything? You should not be like that. Your God is One Who has suspended numberless stars without any support and Who has created heaven and earth from nothing. Then would you think so ill of Him as to imagine that your objective is beyond His power? Such thinking will frustrate you. Our God possesses numberless wonders, but only those observe them who become wholly His with sincerity and fidelity. He does not disclose His wonders to those who do not believe in His powers and are not faithful to Him.

[Kashfī Nūḥ, Rūḥānī Khazā’in, vol. 19, p.21]

tion, intellect and faith. The clear distinction between the Quran and other scriptures is that no other scripture has dared to put its teachings up against the heavy and unrestrained criticism of rationality and reflection. The sly followers of this inarticulate Gospel and its supporters know well that the teaching of the Gospel cannot withstand the test of reason in the least. And so they have cunningly interpolated their teachings to suggest that the Trinity and Atonement are such secrets that their essence cannot be understood by the human intellect. In contrast to this, the teaching of the Holy Quran states:

إِنَّ فِي خَلْقِ السَّمٰوٰتِ وَالْاَرْضِ وَاخْتِلَافِ الْاَيِّمِ وَالنَّهَارِ لَآيٰتٍ لِّاُولِي الْاَلْبَابِ الَّذِيْنَ يَذْكُرُوْنَ اللّٰهَ... الخ¹

Meaning, the creation of the heavens and earth, and the alternation of night and day, furnish to those who are wise, clear proof of Allah, to whom the religion of Islam invites the people. This verse explicitly commands the wise to use their mind and intellect.

The God of Islam

It ought to be known that the God of Islam is not an indecipherable being, in whom one can believe only when one discards one's intellect or for whose existence the Book of Nature does not furnish any proof. In fact, the extensive pages of nature's law contain signs so abundant that they clearly demonstrate that God exists. Each and every creation of this universe is like a symbol and signpost, erected at the start of a street or alley, in order to provide information about the name of a certain road, locality or city, guiding a person towards God. Moreover, these signposts not only inform us that this Ever-Present Being exists, but also provide evidence that satisfies the hearts of people. The testimonies of heaven and earth do not support the existence of some artificial or fictitious God. On the contrary, the God that Islam presents is Living and Self-Sustaining; He is one and without partner; He begets not, nor is He begotten.

Hence, Reverend Pfander, who was among the first in India to engage in religious debates and level criticism against Islam, raises the question himself in his book *Mizan-ul-Haqq* that if there was an island where the doctrine of Trinity had not been conveyed, would the inhabitants of such a place be called to account on the Day of Judgement in accordance with the doctrine of Trinity? He then proceeds to provide an answer himself and states that such people would be ques-

¹ *Aal-e-Imran*, 3:191-192

the true light of salvation because they do not believe in the need for revelation. I am true in my statement when I say that those who become the slaves of reason and claim that revelation is worthless, are people who do not even make use of reason itself. Those who make use of their intellect are referred to as 'people of understanding' in the Holy Quran. Then after this, in the same verse, Allah states:

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَقَعُودًا وَعَلَىٰ جُنُوبِهِمْ¹

Those who remember Allah while standing, sitting, and lying on their sides.

In this verse, Allah Almighty has elaborated upon another aspect, namely, that the people of understanding and those who possess good sense are ones who remember Allah, the Glorious, at all times. Do not entertain the belief that sense and wisdom are qualities that one can attain without effort. Not at all.

True Insight

In fact, true insight and true wisdom can never be attained until one turns towards Allah the Exalted. This is why it has been stated that one ought to fear the insight of a believer, for they see with the light of God. As I have just stated, true insight and real wisdom can never be attained without righteousness.

If you wish to succeed, then utilise your reason, reflect and contemplate. The Holy Quran repeatedly emphasises the importance of reflection and contemplation. Reflect on the Hidden Book to which I have just alluded and on the Holy Quran, and develop a pious disposition. When your hearts become purified and along with this, you make use of sound reason and tread the path of righteousness, all this together shall give rise to such a state whereby the following voice will resonate from your heart:

رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ²

Our Lord, Thou hast not created this in vain; nay, Holy art Thou; save us, then, from the punishment of the Fire.

At such a time, it will become clear to you that this universe has not been created in vain, but rather provides evidence in support of the existence and reality of the True Creator, and brings to light the diverse forms of knowledge and science, which lend support to religion.

¹ Aal-e-Imran, 3:192

² Aal-e-Imran, 3:192

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

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

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

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

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

which is crude, the fineness of that which is fine may become apparent. This is because the reality of opposites is known by comparison with opposites, and the value and appreciation of the good is known by comparison with the bad.

The third wisdom in the differentiation of ranks is the desire to demonstrate a wide array of [divine] powers and to draw the attention of His creatures to His own greatness. He says:

مَا لَكُمْ لَا تَرْجُونَ لِلَّهِ وَقَارًا وَقَدْ خَلَقَكُمْ أَطْوَارًا—¹[Part] Number 29

Meaning that, what ails you that you do not admit the greatness of God, in spite of the fact that to demonstrate His greatness, He created you with distinct physical features and differing moral characters. That is, the differentiation of capacities and temperaments was created by the All-Wise so that His greatness and power may be recognized, as He has said at another place:

وَاللَّهُ خَلَقَ كُلَّ دَابَّةٍ مِنْ مَّاءٍ ۚ فَمِنْهُمْ مَنْ يَمْشِي عَلَىٰ بَطْنِهِ ۚ وَمِنْهُمْ مَنْ يَمْشِي عَلَىٰ رِجْلَيْنِ ۚ وَمِنْهُمْ مَنْ يَمْشِي عَلَىٰ أَرْبَعٍ ۚ يَخْلُقُ اللَّهُ مَا يَشَاءُ ۚ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ—

²Part Number 18

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

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

1. *Sūrah Nūh*, 71:14-15 [Publisher]

2. *Sūrah an-Nūr*, 24:46 [Publisher]

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

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

خلق الاشياء وهو عينها⁷¹


yet I do say:


خلق الاشياء وهو كعينها. هذا العالم كصرحٍ ممرّدٍ من
قوارير و ماء الطاقت العظمى يجرى تحتها و يفعل ما
يريد يخيل في عيون قاصرة كأنها هو يحسبون الشمس
و القمر و النجوم موثراتٍ بذاتها و لا موثر الآ هو-⁷²

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

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

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


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


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

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

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

[Tauḍīḥ-e-Marām, Rūḥānī Khazā'in, Vol. 3, pp. 88-91]

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

Editor's Note: I would like to say, however, that on another occasion, the Promised Messiah^{as} has also said that a person who burdens themselves and fasts while they are on a journey, as if, seeks to please God by force and not through obedience to His command. This is wrong. True faith lies in doing what God commands and refraining from whatever He so commands.¹

27 January 1899

After the morning prayer, we were given orders to depart. When the Promised Messiah^{as} passed by the factory in Dhariwal, he said: "It would be good to see this factory sometime. It is beneficial to see new things."

One person said: "Your Holiness, I saw this factory once and I was filled with an inexplicable fervour on witnessing the power of God Almighty. I remained restless until I was able to offer four *rak'ats* of Prayer." The Promised Messiah^{as} said: "The fact of the matter is that all things show a manifestation of Allah Almighty. Just observe how many strengths an insect possesses. And then Allah the Exalted is He in Whose hand is every power and strength."

Since the tent of the Promised Messiah^{as} had been erected near a stream, the Promised Messiah^{as} looked at the stream and at the surrounding trees and said: "This is a very good spot."²

26 February 1899

Praise for a Lecture of Hazrat Maulvi Abdul-Karim Sahib^{ra}

The Promised Messiah^{as} read a lecture of Hazrat Maulana Abdul-Karim Sahib^{ra} of Sialkot entitled, '*What Reform and Revival was Brought About by Hazrat Mirza Ghulam Ahmad of Qadian?*' and on 26 February 1899, he addressed the congregation in Mubarak Mosque saying: "It is my desire that all of my friends should read this, because it contains many subtle points of wisdom. This also shows the powerful oratory skills with which a certain man from among us is blessed. It is precisely on this pattern that members of our community ought to strive to become speakers."³

¹ *Al-Hakam*, vol. 3, no. 4, dated 31 January 1899, pp. 6-7

² *Al-Hakam*, vol. 3, no. 4, dated 31 January 1899, p. 8

³ *Al-Hakam*, vol. 10, no. 35, dated 10 October 1906, p. 7

but sooner or later, these stories were forgotten as unlikely tales.

The Teaching of the Quran is Attested by the Law of Nature

Allah the Exalted states:

إِنَّ الْقُرْآنَ كَرِيمٌ فِي كِتَابٍ مَكْنُونٍ لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ¹

*That this is indeed a noble Quran, In a well-preserved Book,
Which none shall touch except those who are purified.*

This means that the whole of the Quran is preserved in the resolute chest of the law of nature. What is implied by the fact that this Holy Quran is preserved in a Hidden Book? This means that it is not only confined to paper, rather it is safeguarded in a Hidden Book, known as the Book of Nature. In other words, the entire teaching of the Quran is attested by every strand and fragment of the law of nature. Its teachings and its blessings are not tales and stories that may be forgotten.

The Need for Revelation

Since every individual does not have the capability to reach the heights of certainty through mere reason alone, it is for this reason that we require revelation, which guides our reason through darkness in the likeness of a brilliant lamp. It is for this reason that even the greatest of philosophers were unable to find the true God depending on reason alone. As such, even a philosopher the likes of Aristotle said in the last moments of his life that he was afraid. He asked for a rooster to be sacrificed for a certain idol. What greater example can there be? The philosophy of Aristotle, and his intelligence and wisdom could not afford him the peace and tranquillity that believers enjoy. Bear well in mind that revelation is extremely essential in attaining heartfelt peace and steadfastness. What I mean to say is that first and foremost, make use of your intellect and bear in mind that a person who employs their reason shall definitely come to behold the God of Islam. For His name is written in bright letters on each and every leaf of every tree, and across the heavenly bodies. However, do not become a follower of reason alone so that the worth of divine revelation is lost to you. For without it, neither can true satisfaction be attained, nor lofty morals. The Brahamos too cannot attain peace and

¹ al-Waqi'ah, 56:78-80

Reckoning. Thus, the perfect certainty that a seeker after truth looks for in the earth and in the heavens—and does not find there—is achieved here [in the divinely revealed book]. Hence, to convince an atheist of the existence of God, the best remedy is provided by a matchless book and not the observation of the earth and the heavens.

It should be borne in mind that a person who relies exclusively on rational argumentation has a vein of atheism in him. The same vein becomes bloated and prominent in an atheist, while it remains hidden among the rest. This vein can be severed only by such a revealed book as is truly beyond the capacity of man to produce. For, as I have already mentioned above, people have always arrived at different conclusions from [the study of] the heavens and the earth. Some have understood it in one way and others in another. Such difference, however, cannot arise with regard to a matchless book. No one, not even an atheist, can suggest that a matchless word has no speaker and has existed by itself since time immemorial, like the earth and the heavens [as he believes them to be eternal]. An atheist will debate about a matchless book only for as long as he denies its being matchless. As soon as he admits that, in fact, writing such a book is beyond human powers, a seed of belief in the existence of God will be planted in his heart. This is because, in this context, there is no room to imagine that the existence of the speaker is hypothetical and not real, since a word cannot exist on its own without a speaker.

Moreover, another excellence of the matchless Book is that it gives within it—in factual terms—whatever knowledge of the origin of the universe and the Hereafter is needed for the complete development of the self. This characteristic is absent in the heavens and the earth because, first of all, one cannot discover the secrets of religion at all from their study alone; and the little that may be discovered is quite dubious, and reminds us of the proverbial mother who alone could understand the sign language of her dumb child. All this goes to illustrate that the uniqueness of the Divine Word is essential not only for the comprehension of the system of the laws of nature, but also because without it, the

very concept of salvation remains incomplete. For, if one does not have perfect certainty regarding God, the question of salvation does not even arise. Those who do not believe that the Word of God must be peerless, think ill of the All-Wise, [and imagine] out of sheer ignorance, that although He revealed His Books, they have served no purpose and that He did nothing to help mankind reach perfection in faith. Alas, they do not reflect that God's laws of nature are so encompassing that He has granted uniqueness even to insects that seem to serve no grand purpose. So would not the wisdom of God be open to the criticism that He held back at the most important stage of His creation, putting the whole ark of mankind in danger of capsizing, and leading people to think that He had no interest whatsoever in granting salvation to anyone.

Considering that it is a great blasphemy to think about God in this way, the opposite, which befits God's glory and conforms to man's needs, must be accepted as true; namely, that in order to grant salvation and complete cognition to mankind, God must have revealed a book which, being peerless, would lead to perfect cognition—something that reason alone cannot do. So let it be known that this Book is the Noble Quran, which not only claims such absolute perfection, but also proves it to [one's] satisfaction.

هست فرقان آفتاب علم و دین تا برنت از گمان عوئے یقین

The Furqān [Holy Quran] is the sun of knowledge and faith,

So that it may save you from going astray and may lead you to certainty.

هست فرقان از خدا جبل المتین تا کثرت عوئے رب العالمین

The Furqān is a strong rope of Allah,

So that it may pull you to the Lord of all the worlds.

هست فرقان روز روشن از خدا تا دهندهت روشنی دیده با

Allah has made the Furqān shine like a bright day,

So that it may bestow upon you spiritual light.

and sound, affirms that it is necessary that God is One and without associate in His being, attributes and works, and that it is impossible that any of His creatures should be partners with Him in any of His creations, words or actions. The proof is as follows: If such a partnership were permissible with respect to any of His creations, words¹ or actions, then it would be permissible in all His attributes and actions. And if it were permissible with respect to all [of His] attributes and actions, then it would also be permissible that another god should come into existence, because that which possesses all attributes of God would be God and that which possesses some of the attributes of the Divine would still be a partner of the Most Exalted Maker with respect to those attributes. However, to be a partner of the Maker is, according to reason, obviously impossible. Hence, this argument proves that it is necessary for God to be One without associate in all His attributes, words, and actions, and for His being to be free from all those ignoble qualities which tend to create the possibility of a partnership with Him.

The second proof for this claim comes from perfect inductive reasoning, and it stands substantiated when we reflect over all the things that have been created by Allah. When we minutely observe each and every part of the universe, which has come into existence through the perfect Omnipotence of God and observe its every detail—from the loftiest to the smallest and even the most insignificant like a housefly, mosquito, spider, etc.—we find that none of them are such as would be in man's power to create. Rather, as we continue to reflect upon their structure and design, we find in them wonderful workings of the hand of providence which serve as irrefutable proof and clear arguments for the existence of the Creator of the universe.

1. Please see **Footnote Number Eleven** on pages 37–193. In the original Urdu edition of *Barāhīn-e-Aḥmadiyya*, the Promised Messiah^{as} presented this footnote along with the main text. For the ease of English readers, Hadrat Khalīfatul-Masīḥ V^{aba} decided that it should be presented as its own section after the main text. [Publisher]

Word of God. It is amazing how mere vermin have caught your fancy, and captivated your hearts, so much so that the Word of God is not considered equal even to them.

Ignorant people! If God's Word is not matchless, then who told you that insects and trees and leaves are matchless. Do you not at all reflect that if the Word of God is no match even for mere insects, this would raise doubts about the very wisdom of God, who would stand accused of granting supremacy to an inferior thing over a superior one, and of vesting the inferior with such signs regarding His own existence as He did not grant to the superior.

جمال و حسن قرآن نور جان ہر مسلمان ہے قمر ہے چاند اوروں کا ہمارا چاند قرآن ہے
The grace and beauty of the Quran is the light and life of every Muslim;

The moon is the beloved of others—our beloved is the Quran.

نظیر اس کی نہیں جہتی نظر میں فکر کر دیکھا بھلا کیونکر نہ ہو یکتا کلام پاک رحماں ہے
I searched everywhere; its peer could not be found;

Why, after all, should it not be unique; it is the Holy Word of the Gracious Lord.

بہار جاوداں پیدا ہے اس کی ہر عبارت میں نہ وہ خوبی چمن میں ہے نہ اس سا کوئی بہستان ہے
Every word in it is a living and everlasting spring;

No orchard has such quality, nor is there a garden like it.

کلام پاک یزداں کا کوئی ثانی نہیں ہر گز اگر لولوئے عماں ہے وگر لعل بدخشاں ہے
The Holy Word of the Gracious God has no equal;

Be it a pearl from Oman or a ruby from Badakhshan!

1. Badakhshan refers to the historic region lying around the borders of the present-day Tajikistan and Afghanistan. This area is known for the excellent quality and brightness of its rubies. [Publisher]

other. These dealings give rise to issues of treatment, compensation, and neglect of duty, which characterize a preoccupation with worldly affairs. This demands a system of law that keeps them from wrongdoing, transgression, rancour, disorder, and neglect of God, so that the order of the universe should not be upset. The entire functioning of society and civilization depends upon justice and the recognition of God. And justice and godliness can be achieved only through a law that lays down the principles of justice and verities regarding divine cognizance with complete accuracy; and such a law has to be free from any kind of injustice or defect, whether intended or unintended. A law of this nature can be promulgated only by the being who is altogether free from forgetfulness, error, wrongdoing, and transgression, and who is worthy of obedience and respect by virtue of His status. This is so because although a law may be good, if the promulgator of the law is not one who, by his rank, possesses superiority and the right to rule over all, and if he is not free from tyranny, vice, error and mistake in the eyes of the people, then the law will either not come into operation, or if it does come into operation for a few days, it would soon thereafter give rise to all kinds of disorder, and would result in harm rather than good. All these reasons call for a divine book because all good qualities, and every kind of excellence, are to be found only in a book of God—nothing else.

The second wisdom underlying this differentiation of ranks is to demonstrate the excellence of good and righteous people—for a good quality is known only by contrast. As it is stated:

¹Part Number 15— *إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لِّهَا لِيُنَبِّئُوهُمْ إِلَهُهُمُ أَحْسَنُ عَمَلًا*

That is to say, We have made everything upon the earth a source of ornament for it, so that those people who are righteous may be observed in comparison with the wicked, and so that by the observation of that

1. *Sūrah al-Kahf*, 18:8 [Publisher]

arises as to how and through which sure, perfect and easy means can we arrive at such beliefs and discover arguments that will lead us to absolute certainty? In answer, I would like to submit that the certain, perfect and easy means of finding the true principles [of salvation] and their supporting arguments with absolute certainty which involves no toil or labour, nor admits of error, doubt, misgiving or uncertainty, is the Holy Quran. There is no other book and no other means through which we can achieve this great objective.*

★ **FOOTNOTE NUMBER 4** [The statement that the Holy Quran is the surest, easiest and most perfect means of recognizing the true beliefs will be established with conclusive evidence in due course, and the principles held by the followers of other Books will also be shown to be false and misconceived. But I would like to address the Brahmū Samājists here, who do not believe in any Revealed Book and consider their own reason sufficient for ascertaining the truth. They may ask why reason should not be held as the only sure and straightforward means for arriving at the truth. Although I will deal with this misconception at greater length under the discussion of divine revelation, I find it necessary to dispel this misconception from the very start.

It is true that God has endowed man with the faculty of reason, which, like a lamp, shows him the right path and dispels his doubts and misconceptions. It is an extremely useful and essential faculty and a great blessing. Nonetheless, it has one major flaw: it cannot, on its own, take us to the level of absolute certainty with respect to the true nature of things, for absolute certainty consists in knowing things as they actually are. The best that reason can do is to postulate the need for something to exist, but it cannot go further and confirm that it does indeed exist. Perfect certainty, whereby we rise from the level of 'should be' to that of 'is' is only achieved when reason finds an ally that is capable of confirming its speculative reasoning and bringing it into the realm of perceptible facts; and where reason says, 'it should be,' this ally is able to confirm, 'it is.' As I have already pointed out, reason can only establish the need or requirement for something, and not its actual existence, which are two separate things. Anyhow, reason

Gentlemen! I have learned with complete certainty—and anyone of you who ponders what I have pondered upon will also

requires an ally to make up for its imperfect and hypothetical claim of 'should be' with the confirmatory 'is' by revealing things as they actually are. Hence, the Ever-Merciful and Noble God, who desires to lead man to the level of absolute certainty, has fulfilled this need by providing human reason with many allies. He has opened the path to certainty so that man may not be deprived of his most cherished goal of bliss and salvation, which is only possible through perfect conviction, and so that he may quickly cross the perilous bridge of 'should be'—which his reason has built on the dangerous river of doubt and conjecture—and reach the impregnable castle of 'is' where he finds peace and security.

Reason can have different allies from occasion to occasion, but they are no more than three as far as the limitations of reason allow. To illustrate:

If the testimony of reason relates to perceptible objects that can be seen, heard, smelled or touched, the ally that helps it to reach the stage of certainty is called observation or experience. If the testimony of reason relates to events that happen or have happened in various ages and places, it finds another ally in the form of historical books, writings, letters and other records, which, like observation, bring clarity to the hazy light of reason, such that only a fool or madman will doubt them. If the testimony of reason relates to metaphysical phenomena, which we can not see with our eyes, hear with our ears, touch with our hands, or substantiate through historical records, then a third ally comes to the aid of reason. This is known as divine revelation.

The law of nature demands that just as reason found allies in the first two instances, it should also find an ally in the third instance, for there is no contradiction in the laws of nature. If God did not desire reason to remain unassisted in knowledge of the sciences and arts—errors and lapses in respect of which are not of much consequence—it would be wrong to assume that He has forsaken man in matters of divine knowledge—which is essential for attaining eternal salvation, and ignorance of which could lead one to hell. It is unfair to think that God has limited the knowledge of the hereafter to notions based on

fully realize—that all the teachings in which a seeker after bliss must have complete faith, and on which our salvation and eternal

mere conjecture and has not provided any means to verify it, so as to bring certainty to the heart and to confirm that the means for salvation suggested by reason are indeed true and not merely hypothetical.

→ Having established that in theological matters absolute certainty is only to be attained through revelation, and that man requires perfect certainty for salvation and the preservation of his faith, it becomes obvious that he stands in dire need of divine revelation.

→ Here it should also be borne in mind that all divine revelations were meant to bestow certainty on man, but the certainty for which the Holy Quran has laid the foundations surpasses all past revelations. To elaborate, all divine revelations prior to the Holy Quran, being mostly in the form of narratives, only served as testimony to certain events. This is why they became corrupted in the end and selfish and egotistical people interpreted them to suit their own purposes. The Holy Quran, however, took upon itself to substantiate its teachings with rational proofs and thus saved man from countless hazards. Firstly, it acted as a true messenger, imparting knowledge of the divine realm; secondly, it substantiated its teachings with the aid of reason. Anyone who studies the Holy Quran will find that, from beginning to end, it provides two kinds of testimonies—the testimony of reason and the testimony of revelation. In the Holy Quran these two are like two great streams running in parallel and influencing each other continuously. The stream of reason shows that something ‘should be’, and the stream of divine testimony assures us, like a wise and righteous informant, that ‘it is.’ The advantage of this Quranic approach is obvious, for in reading the Holy Quran a seeker finds rational evidence for its teachings—evidence the like of which cannot be found in any work of philosophy. This claim shall also be established in Chapter 1 of this book. What is more, he who reads the Quran reaches the highest level of certainty through the testimony of divine revelation and finds in an instant all that others could not find in a lifetime of effort and deliberation. And so we can conclude that the Holy Quran alone is the surest, easiest and most perfect means for recognizing the true principles and beliefs upon which our salvation depends.—Author

Reckoning. Thus, the perfect certainty that a seeker after truth looks for in the earth and in the heavens—and does not find there—is achieved here [in the divinely revealed book]. Hence, to convince an atheist of the existence of God, the best remedy is provided by a matchless book and not the observation of the earth and the heavens.

It should be borne in mind that a person who relies exclusively on rational argumentation has a vein of atheism in him. The same vein becomes bloated and prominent in an atheist, while it remains hidden among the rest. This vein can be severed only by such a revealed book as is truly beyond the capacity of man to produce. For, as I have already mentioned above, people have always arrived at different conclusions from [the study of] the heavens and the earth. Some have understood it in one way and others in another. Such difference, however, cannot arise with regard to a matchless book. No one, not even an atheist, can suggest that a matchless word has no speaker and has existed by itself since time immemorial, like the earth and the heavens [as he believes them to be eternal]. An atheist will debate about a matchless book only for as long as he denies its being matchless. As soon as he admits that, in fact, writing such a book is beyond human powers, a seed of belief in the existence of God will be planted in his heart. This is because, in this context, there is no room to imagine that the existence of the speaker is hypothetical and not real, since a word cannot exist on its own without a speaker.

Moreover, another excellence of the matchless Book is that it gives within it—in factual terms—whatever knowledge of the origin of the universe and the Hereafter is needed for the complete development of the self. This characteristic is absent in the heavens and the earth because, first of all, one cannot discover the secrets of religion at all from their study alone; and the little that may be discovered is quite dubious, and reminds us of the proverbial mother who alone could understand the sign language of her dumb child. All this goes to illustrate that the uniqueness of the Divine Word is essential not only for the comprehension of the system of the laws of nature, but also because without it, the

very concept of salvation remains incomplete. For, if one does not have perfect certainty regarding God, the question of salvation does not even arise. Those who do not believe that the Word of God must be peerless, think ill of the All-Wise, [and imagine] out of sheer ignorance, that although He revealed His Books, they have served no purpose and that He did nothing to help mankind reach perfection in faith. Alas, they do not reflect that God's laws of nature are so encompassing that He has granted uniqueness even to insects that seem to serve no grand purpose. So would not the wisdom of God be open to the criticism that He held back at the most important stage of His creation, putting the whole ark of mankind in danger of capsizing, and leading people to think that He had no interest whatsoever in granting salvation to anyone.

Considering that it is a great blasphemy to think about God in this way, the opposite, which befits God's glory and conforms to man's needs, must be accepted as true; namely, that in order to grant salvation and complete cognition to mankind, God must have revealed a book which, being peerless, would lead to perfect cognition—something that reason alone cannot do. So let it be known that this Book is the Noble Quran, which not only claims such absolute perfection, but also proves it to [one's] satisfaction.

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The Furqān [Holy Quran] is the sun of knowledge and faith,

So that it may save you from going astray and may lead you to certainty.

هست فرقان از خدا جبل المتین تا کثرت سوائے رب العالمین

The Furqān is a strong rope of Allah,

So that it may pull you to the Lord of all the worlds.

هست فرقان روز روشن از خدا تا دهند روشنی دیده ها

Allah has made the Furqān shine like a bright day,

So that it may bestow upon you spiritual light.

Go and make a just estimate of Him and stop arguing and being stubborn,

For the views you express will cause you only trouble.

I positively and categorically say that to follow reason solely, without the aid of revelation, leads not to one but a host of difficulties, as I shall (God-willing) elaborate at the appropriate place.

The Benevolent God, having made everything in pairs, has also paired reason with revelation. The law ordained by the All-Wise is such that as long as something remains separate from its pair, its potential remains hidden and very often it even proves harmful rather than yielding benefit. The same is true of reason. It serves theology in a positive way only if it is linked with its pair—that is, revelation. Without its pair, it is like a monster ready to swallow an entire household and desires to completely devastate a city and lay it to waste. But when it joins its pair, lo and behold, it assumes the most beautiful form and aspect, bringing fortune to the household it enters and removing all woes from those it touches.

Think for yourself: Can anything serve any purpose without its pair? Then why do you go about parading your reason alone, which has so often been put to shame on account of its false conclusions. Has it not fallen headlong repeatedly and suffered massive bruises. Tell me, what has enchanted your heart. How could you have become infatuated with this fairy. Do you not know that it has sucked the blood of countless persons before you, pushed its victims into the bottomless pit of misguidance and killed them. It has devoured many a 'lover' like you and disposed of many a corpse. What religious truths have you discovered through reason alone that are not already written in the Holy Quran. I do not ask for many examples, just cite a few. Had you discovered such sublime truths solely with the aid of reason, which were not to be found in the Holy Quran, you would have had the right to boast in your circles that you were such people who had discovered truths

that were absent in revealed books. Pitifully, however, your treatises are absolutely worthless, with the exception of a few matters that you have plagiarized from the Holy Quran. Instead of proving your wisdom, they only expose your ignorance, error, and lack of understanding, as I shall, God-willing, clearly elaborate in this book. Such being the measure of your merit and ability, you are truly unfortunate to deny divine revelation, to take upon yourself the role of God, and to think that the revered and holy Prophets had ulterior motives in making their claims.

Do not be misled by the fact that reason is beneficial, as all our research is indeed based on reason. No doubt it is an excellent tool, but its true essence is revealed only when it is coupled with its pair. Otherwise, it is worse than enemies in deceiving you, and more treacherous than hypocrites. What a pity that even the mention of its pair irritates you.

Friends! You must realize that nothing works without its pair. It is wonderful how God has created everything in pairs. All around us, we see that everything functions in pairs; we see with our eyes, but we also need the sun; we hear with our ears, but we also require air. When the sun sets, we are virtually blind; when we shut our ears to the air, we become deaf. How can a woman conceive without having relations with her husband; how can a garden that is not touched by water bear fruit. None of this is beyond your understanding. It is the same law of nature that you claim to follow. So now live up to your claims lest they sound like mere rhetoric.

حاجتِ نورے بود ہر چشم را ایں چہنیں افتاد قانونِ خدا

Every eye needs light to see,

This is the law of God.

چشمِ بینا بے نورِ تاباں کہ دید کے چہنیں چشمے خداوند آفرید

When was it possible for a healthy eye to see without the sun?

When did God make such an eye?

إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا — *Part Number 15*

That is, the ears, the eyes, the heart, and all other organs and faculties possessed by man shall be called to account whether they were used improperly; he will be questioned for every shortfall or excess or for taking an extreme course. Just look at how expressly and emphatically the Word of God has directed that all human organs and faculties be employed on the path of goodness and virtue, and the complete and elaborate exposition it gives for the right and balanced functioning of all faculties, so that no ambiguity or confusion is left. Can these expositions and explanations be ascertained by reading any page of the book of nature. Certainly not. Then, think for yourself, which is the open book—this one or that one. And which of them prescribes the limits and the proper use of natural inclinations.

Gentlemen!! Had gestures alone been sufficient why should man have been invested with a tongue. How can He who bestowed the tongue upon you not possess the power of speech Himself, and how can He who has taught you to speak be incapable of speaking Himself. Is it proper to say of Him who manifested His Omnipotence by creating the whole universe without the aid of any matter, and without the need of builders, labourers or carpenters, but only through His will, that He does not possess the power of speech, or that He has the power but, out of miserliness, He has deprived man of the grace of His word.

Is it right to think of the Omnipotent God as possessing lesser powers than animals, the humblest of which, with its sound, is capable of making its presence known to another animal with certainty. Even a housefly can inform other flies of its coming by its buzzing. But according to you—God forbid—the Omnipotent God does not even possess the ability equal to a housefly. As you say clearly that He has never opened His mouth and has never possessed the faculty of speech, you might as well say that He is imperfect and defective in that His

1. *Sūrah Banī Isrā'il*, 17:37 [Publisher]

other attributes are known but His attribute of speech has never been discovered. How can you say with regard to Him that He has bestowed upon you an open book in which He has clearly declared what is in His mind. Indeed your view of Him can be summed up by saying that God Almighty was unable to furnish any guidance, so you recognized Him through your own ability and intelligence.

Besides this, the revealed teaching can be generally described as open in the sense that it casts its influence on the hearts of all. Every kind of temperament and varying types of dispositions benefit from it and every type of seeker receives help from it. That is the reason why many people have been, and continue to be, guided through divine revelation, and very few, indeed almost none, through rational arguments alone.

Even reason affirms that such should be the case because it is quite obvious that when a person, who has an established reputation of being a righteous informant, describes his experience, inquiry, and observation of matters relating to life after death and also explains the rational arguments to support them, he has a twofold advantage at his disposal. First, it is believed concerning him that he has observed the matter which he speaks of and has seen the truth with his own eyes; and secondly, he manifests the light of truth with clear arguments.

The combination of these two types of proof creates a strong attraction in his preaching and advice, which pulls even the hardest of hearts and influences every type of soul. For his exposition is empowered by different types of illustration and no particular standard of ability is needed to understand it; rather, every type of person, whether of low rank or high, whether intelligent or unintelligent, can understand it, with the exception of those who are entirely bereft of reason. He can instantly satisfy every type of person according to the temperament of each and at the level of his capacity. His speech has great power to pull the thoughts of people towards God, to make them discard the love of the world, and to impress upon their hearts a concept of the Hereafter. It is not confined to the narrow and dark concept to which

the discourses of the followers of reason are confined. Because of this, its effect is widespread and its benefit is complete. Every vessel [of the capacity of man] is filled with it according to its capacity.

This is indicated by Allah the Almighty in His Holy Word:

أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَالَتْ أَوْدِيَةٌ بِقَدَرِهَا — ¹Part Number 13

God sends down water (His Word) from heaven and every valley begins to flow with the water of the Divine Word according to its measure. That is to say, everyone benefits from it according to his temperament, ideas, and abilities. Those with exalted natures benefit from the mysteries of wisdom and those who are even higher find an amazing light that is beyond the reach of pen or oration. Those who are lower, observing the greatness and personal perfection of the righteous informer, believe sincerely in what he says so that they also arrive at the shore of salvation by boarding the ark of certainty. Only those are left outside who have no business with God and are merely worms of the earth.

Similarly, from the point of view of effectiveness, the path of following divine speech is found to be the one with greater openness and clarity; because knowledgeable people know well that a speech is charged with blessings, passion, power, greatness, and charm according to the degree to which the footing of the speaker is planted high upon the stages of certainty, sincerity, and fidelity. This perfection, too, can be established only in the speech of a person who possesses the twofold cognition of God. And it is self-evident to every wise person that the fervour of speech, upon which depends its effectiveness, only issues forth from the mouth of a person whose heart is brimming with conviction; and only those words captivate the hearts which surge forth fervently from the hearts of those who believe with perfect certainty. This also proves that, from the point of view of effectiveness, revealed guidance alone holds the key to opening the door. In short, with respect

1. *Sūrah ar-Ra'ad*, 13:18 [Publisher]

to the vastness and vigour of effect, it is only the book of revelation, and nothing else, that is proved to be open.

⇒ It is no less than an established fact that only such a person proves himself to be the greatest benefactor of God's creatures who combines in himself revelation and reason, and he has the ability to benefit every type of temperament and nature. A person who seeks to draw people to the right path only through logical arguments can produce an effect, if at all, on those who are highly educated and able to follow his learned and profound discourses. The average person does not have the faculties of heart and mind to follow philosophical discourses. Inevitably, the grace of his knowledge is confined to the few who can understand his logic and it can only benefit those who, like him, are familiar with the methods of reasoning.

⇒ This issue can be conclusively proven by comparing the successes of unaided reason and true revelation side by side. Those who are familiar with the history of past philosophers know well how those men have failed to impress the hearts of the general public with their obscure and imperfect discourses and could not spread their teachings far and wide. Compare this inferior situation of theirs with the superior effectiveness of the Holy Quran. How powerfully it has filled the hearts of its true followers with the Oneness of Allah, and in what a wonderful manner its splendid teachings have uprooted habits and evil inclinations that had been firmly established for centuries, and how it has made millions of people drink deeply of the sweet beverage of the Oneness of God by removing long-standing customs—which had become like second nature—from the veins and fibres of the hearts of people.

⇒ On the basis of the twofold testimony of its outstanding achievement and its excellent and enduring effectiveness, the Holy Quran compelled its worst enemies to admit its peerless excellences. So powerful was its effect on their hearts that even the staunchest disbelievers and those who were obstinate accepted this as testimony to its greatness and, though clinging to disbelief, could not but admit:

¹ *Part Number 23* — إِنْ هَذَا إِلَّا سِحْرٌ مُّؤْتَمِنٌ

It is indeed this [Holy Quran] whose power of attraction overcame deeply entrenched habits and moved the attention of mankind towards God to such an extent that hundreds of thousands of His servants set the seal of their affirmation of the Oneness of God with their blood.

In this manner, from the beginning, it is revelation that has proved to be the architect and guide that has fostered human reason. Otherwise, great philosophers and wise men have found it difficult, even impossible, to discover each and every particular about metaphysical matters so that they should know in what form and manner and with what characteristics these particulars exist. More ignorant and unaware still are those with lesser intellect or those who do not have the opportunity to make an effort or strive in this path. The facilities which God's true and perfect revelation, the Holy Quran, has furnished to reason, and the confusion from which it has delivered one's reflection and observation, are facts for which every wise person must be grateful.

Considering that the initial foundation for the recognition of God began through revelation, and that the revival of the cognition of Allah has always taken place through revelation, and that relief from the difficulties in this journey can only be attained with the help of revelation; every wise person will be compelled to confess that the path, which is clear and straight, is always open, and has always led to the goal, is divine revelation. It is absurd and utterly foolish to hold that it is not an open book.

Besides, I have already explained in detail that the recognition of God by the Brahmū Samājists, which is based only upon rational arguments, is limited to 'ought to be' and that they fall short of the perfect stage of 'is'. The present discussion also shows that the clear and open path of the cognition of Allah is discovered only through the Word of

1. This is nothing but clear magic (*Sūrah Sabā'*, 34:44). [Publisher]

Allah and cannot be reached or attained by any other means. Deprive a newborn child of all knowledge and leave him to study the book of nature—which the Brahmū Samājists believe to be open—and then see what enlightenment he achieves and what level of cognition of God he reaches.

Repeated observations have shown that unless people receive knowledge of the existence of God through the sense of hearing, whose ultimate source is revelation, they will never be able to know whether or not the world has a creator. And even if they strive to find the Creator, they will be inclined to take created objects, such as water, fire, or the sun and moon, etc., as their creator and worthy of worship, as has been repeatedly confirmed by the study of uncivilized people.

It was only through the blessings of revelation that man came to recognize the peerless and matchless God as befitted His perfect and flawless being. Those who became uninformed of revelation and had no revealed book to turn to, and had no available means of knowing about revelation, achieved no understanding of Allah, despite the fact that they possessed eyes and hearts. On the contrary, they gradually moved away from humaneness and deteriorated close to the level of dumb animals, and derived no advantage from the book of nature. It is obvious that if that book had been open, uncivilized people would have taken advantage of it and would have achieved equality in enlightenment and cognition of God with those who had progressed in the cognition of God through divine revelation. So what greater proof is needed that the book of nature is closed than the fact that whoever relied solely upon it, and never heard of divine revelation, was altogether deprived of the cognition of God and even remained far removed and bereft of human manners.

If, however, by the book of nature being open it is meant that it should be physically visible, this is a baseless notion that has no bearing on the subject at hand. What does it matter if something is always visible, if it does not provide any religious benefit nor lead man towards God without being guided by divine revelation.

And if they mean to imply that the door of divine revelation was closed at some point in time, this only proves the Brahmū Samājists' complete ignorance of world history. Indeed they are like a blind person who strays off the road and falls into a ditch and then starts shouting, 'Who is the cruel person who has dug a hole in the middle of the road!' Or else, their prejudiced thinking indicates that they are intentionally trying to conceal the truth and knowingly reject something that is there for all to see and know. Otherwise, how can we believe that they are still ignorant, as only a little child can be, of the obvious fact that the concept of God's Oneness has only spread through revelation and that from time immemorial this is the only path that has always been open to seekers of divine enlightenment.

Gentlemen!! Fear God and do not take falsehood to such lengths. If your insight is imperfect, is there something wrong with your eyesight as well. Do you not see billions of monotheists—the Muslims—whose hearts have been filled to the brim by the clear spring water of *Tauhīd* [Oneness of God], compared to which your beliefs reek of all kinds of idolatry and diverse forms of defect and error.

It is these people [i.e., Muslims] who have benefitted from the Word of Allah, and it is this spring of God's Word that gushed forth and carried its water far and wide, so much so that it has restored greenery to almost a third of the withered garden of India. The hearts of many of the rest were also affected by this holy spring, for they, too, have been drawn somewhat closer to *Tauhīd*.


The level of misguidance to which the Hindus had fallen before the coming of the Quran is evident from the study of the *Purānās* and *Pustaks*¹, whose idolatrous teachings had taken the whole of India in their grip, and which had been written just a short while before the Holy Quran. They will show you what your revered rishis thought at the time, and how deeply your devoted ascetics and mystics were steeped in false superstitions as they supplicated before lifeless idols


1. Ancient religious scriptures of Hinduism. [Publisher]

and chanted mantras to invoke them. All this was happening at a time when they were quite well-versed in the rational sciences and, compared to the times of the Vedas, had made considerable progress in rational and logical analysis. Indeed, they were not far behind the Greeks in terms of logic and philosophy, but their beliefs were corrupt, unholy and polluted by the filth of idolatry both in form and substance. In fact, their beliefs did not have the slightest semblance to divine truths and were totally fallacious, groundless, without substance, and useless, which prompted your 'wise' forefathers to view everything in the world as their deity. Seeing a tree verdant and beautiful, they took it to be their god; a flame emerging from the earth was to them worthy of worship; and the name of *parmashwar* [god] was given to anything that was strange or fearsome in its physical appearance or in its characteristics. There was nothing they did not worship—water, wind, fire, rocks, the moon, the sun, birds, animals, and even snakes.

The truth is that the Vedas had only advocated creature-worship to a limited degree and they did not even refer to worshipping idols, but those who came afterwards and took themselves to be great logicians kept adding footnotes whereby they created hundreds of artificial *parmeshwars* and some even claimed to be *parmeshwars* themselves. As a consequence of their thoughts and innovations, they became entangled in all kinds of ridiculous delusions and went so far as to deny the existence of the Omnipotent Creator and all His perfect attributes.

The effect that the *Upanishads*, *Purānās*, and *Pustaks* had on the minds of the Hindus, the superstitions they sowed in their hearts, the paths they established for them, and the objects they led them to worship, is not something hidden or which can be concealed by anybody, nor can it be made dubious by denial. Similar was the case with the Greeks. Being hailed clever as a crow, they also gorged themselves on the filth of idolatry. Thus, at no time in history did unaided reason prepare a community that was established on pure *Tauhīd*.


I have conducted thorough research into the reason for the Brahmū Samāj's inclination towards *Tauḥīd* and I have concluded that from among their religious elders, the founder of their faith had acquired this concept from the Holy Quran. However, it was his misfortune that he could not fully absorb the teaching of *Tauḥīd*. This is how the seed of *Tauḥīd*, taken from the Book of God, gradually spread among the Brahmū Samājists. If any gentleman from among the Brahmūs holds doubts about this finding, then he is under obligation to show us, with arguments, from where else they acquired the concept of *Tauḥīd*. Did they hear of it from elsewhere or did one of their founders discover it solely through their intellect. If they heard of it from some other source, then let them explicitly state which book, apart from the Holy Quran, had propagated throughout India the concept of God being One and without partner, beyond the need for family or offspring, free from every form of incarnation or embodiment, and complete and perfect in His person and in all His attributes. Let them give us the name of the book from which they derived the concept of *Tauḥīd*. And if they say that their founder did not hear of it from anywhere but reasoned it out himself, then the onus is upon them to prove that—at the time when the founder of the Brahmūs was establishing their religion—the concept of *Tauḥīd* had not already been propagated in India through the Holy Quran. For if it had, then there can be no question of 'discovering', and it will perforce have to be admitted that the founder of the Brahmū Samāj acquired the concept of *Tauḥīd* solely from the Holy Quran.


In any event, unless you disprove my view with powerful arguments, it will stand proven that you have indeed acquired the concept of Oneness of God from the Holy Quran. And yet you remain ungrateful and refuse to acknowledge the debt you owe to your benefactor and teacher. Instead of expressing gratitude, you resort to abuse like those who are mischievous and depraved by nature.

In addition to this, all historians know well that in the past whenever someone acquired full cognition of God and His perfect

→ attributes, it was only through revelation. The concept of the Oneness of God was never propagated through rational arguments alone in any age. This is why those whom divine revelation did not reach remained unaware of the existence of God, and were left uncivilized and uncultured like animals. Can anyone show us a book written in the past that spoke of divine knowledge and contained real verities, and yet its author claimed that he did not discover the right path to recognizing God through revelation, nor did he hear of the One God from elsewhere; rather, he discovered God and learned about divine attributes by his own reason, reflection, meditation, and diligence; that he found the concept of Oneness of the Divine without being taught by anyone; and that his mind attained true enlightenment and perfect cognition on its own.

↗ Who can prove to us that there was an age when there was no sign of divine revelation and the door to the holy scriptures of God was closed, and yet the people of such an era had attained true knowledge of God and His *Tauhid* merely through the study of the book of nature. And who can name us a country whose inhabitants reached God through their reason alone while remaining ignorant of the existence of revelation, or came to believe in the Oneness of God, the Creator, through their own reflection and observation.

↗ Why do you mislead the ignorant masses and—without fearing God even for a fleeting moment—utter that which is deceitful and deceptive. Why do you call that which is open to be closed and vice versa. Do you have no belief in the Omnipotent God who knows well what is in man's heart, and from whose all-encompassing glance no dishonest person can remain hidden. Alas, the trouble is that your faith is like a narrow and dark place where not even a ray of clear and bright light has reached. This is why your religion is a collection of thousands of types of straitness and darkness, and is so constricted that no part of it can be seen as open and none of the issues seem to be set out clearly and correctly.

↗ As for your faith in God, I have already stated where you stand in

that regard. And as for your conviction regarding the Day of Reckoning, and the doors of enlightenment that the law of nature has opened for you about it, suffice it to say that all you possess in this respect is a bundle of baseless speculations and superstitions, let alone certain knowledge of the minute details of the Reckoning. First of all, you are not even sure that reward and punishment are a reality and that God will certainly recompense man for his actions. For if you know this, then please prove by a rational argument why God should be obliged to reward mankind for their righteousness and why He should hold evildoers to account for their sins and transgressions.

Whereas God is under no obligation to grant eternity to the human soul as opposed to the souls of other animals, why would it be obligatory for Him to reward and punish man exclusively and spare the others. Does God derive any benefit from your good deeds or does He suffer pain from your bad deeds, so that He may reward the virtuous for the comfort He received from their good deeds and take revenge from the evildoers for pain He has suffered. And if doing good or evil neither personally benefits nor harms Him, it does not matter to Him whether you obey Him or not. And if that is the case, then how can it be proved with certainty that reward and punishment must be a consequence of actions under all circumstances.

Would it be in accord with justice if someone did something on his own without being asked by another person but then started demanding recompense from the latter. Certainly not. For instance, if Person X were to dig a ditch or erect a building without Person Y having asked him to do it, then, even if we were to assume such a ditch or building were of great benefit to Person Y, the law of justice does not bind Person Y to compensate Person X for his labour and toil, which he carried out of his own accord without any instruction or order from Person Y.

So when our virtues do not benefit God even slightly—and even if the whole world became good and virtuous it would not add an iota to the Kingdom of God, nor would it detract anything if they were all to

become sinners and transgressors—how can we then say that He will call us to account for our good or evil deeds, unless He has expressly promised to do so. However, if God has made such a promise, every sane person will be assured that He will certainly keep His promises. Every person, unless he is an absolute fool, knows that a promise and a lack of promise are not one and the same thing. The satisfaction and reassurance that comes from a promise cannot come from mere self-concocted ideas. For instance, God Almighty has promised the believers in the Holy Quran:

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا
وَعَدَ اللَّهُ حَقًّا وَمَنْ أَصْدَقُ مِنَ اللَّهِ قِيلًا¹

Meaning that, God will admit believers who do good works into everlasting paradise. This is a true promise from God and who can be more truthful than Allah in word. Now judge for yourselves whether the ideas that come to your mind can ever equal this specific promise. Can one who has been promised some wealth by a truthful person be in the same position as he who has been made no promise at all by that truthful one. Can one bestowed with good news and one without it be the same. Of course not.

Now ponder over it in your hearts as to which is the more clear, open, and satisfactory course of action—the one in which there is a promise of good reward from God, or the one that is done merely with one's own will and God remains silent about it. Is there any wise person who would not consider the existence of a promise better than the absence of a promise. Is there any heart that does not yearn for a promise. If God were forever silent, then why would anyone strive in His cause and with what expectation. Can he regard the thoughts of his own imagination to be the promise of God. Certainly not. If His intention is unknown—as to what recompense He would bestow and

1. *Sūrah an-Nisā'*, 4:123 [Publisher]

for what reasons and for how long—then who can have firm hope, just on his own, about what He will do. How can he remain interested in struggling and striving in the face of hopelessness.

Only God's promises inspire a man's heart with true zeal and fervour. It is on the basis of these [promises] that wise people turn away from the love of this world and become devoted to God—having severed a thousand bonds, relations, and chains. These are the promises that, once and forever, pull those towards God who are sunk in the quagmire of greed and lust. As soon as it becomes apparent to a person that God's Word is true and every promise of His is bound to be fulfilled one day, from that very moment his love for the world grows cold; in an instant, he is transformed into a whole new being altogether, and rises to a totally different level.

To sum up, whether in respect of faith, or in respect of action, or in respect of hope for reward and fear of punishment, the only door that is open is that of God's true revelation and Holy Word—and nothing else.

کلام پاک آں بیچوں دہ صد جام عرفاں را کسے کو بیخبر زان می چه داند ذوق ایماں را
*The Holy Word of God, the Peerless, liberally treats us to the goblets
of divine knowledge;*

*How would he know the sweetness of faith who has never tasted
this wine?*

نہ چشم است آنکہ در کوری ہمہ عمرے بسر کرد است نہ گوش است آنکہ نہ شنیدست گاہے قولِ جانان را
*That which has spent an entire lifetime in blindness cannot be called
an eye;*

*Nor is that ear worthy of its name which has never heard the sweet
words of the Beloved.*

worldly enticements, but the result has been quite the opposite. Before his 'suicide,' the followers of Yasū' sought godliness to some extent, but the more the doctrine of vicarious sacrifice and atonement was emphasized, the more the Christians became steeped in worldliness, worldly enticements, desire of the world, alcoholism, gambling, licentiousness, and illicit relations. The negative effects of this doctrine have been like the sudden collapse of the dam that had been built on a violent and stormy river with resultant destruction of all surrounding land and habitats.

Remember too that abstinence from sin alone is not an accomplishment of any kind for man as thousands of worms, insects, animals and birds refrain from committing any sin, yet they are not considered to have attained communion with God. The question, therefore, is: 'How did the Messiah's expiation serve to enhance human spirituality?' Man is in need of two things in order to reach God: First, abstinence from evil; and second, the attainment of good deeds. Merely eschewing evil is no great feat. Thus, the crux of the matter is that these two forces have remained present in human beings ever since their creation: On the one hand carnal passions lure them towards sin, while on the other hand the fire of the love of God that is hidden in their nature incinerates the straws of sin much like physical fire incinerates the physical straws and dried leaves. But ignition of this spiritual fire that incinerates sins depends entirely on the cognition of God, because love and adornment for anything depends on acquiring its complete recognition. You cannot love something whose beauty and excellence you are unaware of. The knowledge of the beauty and excellence of the God of Honour and Glory ignites the fire of love for Him, which, in turn, consumes sin. It has always been the practice of Allah to grant such knowledge to mankind through His Prophets. Others get light from their light and acquire all the bounties that are bestowed on the Prophets by following them.

Sadly, Christianity has the door of cognizance of God closed to its followers for it considers communion with God forever sealed and

become engrossed in this and lose themselves to it completely, be it the praise of Satan or the praise of God, both become one and the same.” At this, the walk came to its conclusion. The Promised Messiah^{as} returned later on when it was time for food, and after he had finished eating, he delivered the address that follows. I now present what I have remembered thereof.

The Greatest Form of Worship in This Era

Alluding to the trial and disorder that was prevalent in the present age, the Promised Messiah^{as} said: “It is necessary for a Muslim, in this day and age, when Islam is overwhelmed by affliction, to play a part in dispelling this disorder. The greatest form of worship in these times is for each and every Muslim to partake in dispelling this disorder. At this time, everyone ought to strive sincerely through their speech, knowledge and every faculty with which they have been endowed, to remove from the world with sincere effort, all the evil and insolence that is currently prevalent.

What good is the comfort and pleasure that one receives in this world? If it is in this world that a person receives their reward then what has been attained? Prefer the reward of the hereafter, which has no limit. Each and every one of you ought to possess a passion for the Unity and Oneness of God, just as God Himself is passionate for His own Unity. Just reflect, where in the world will you find a person who has been wronged more so than our Prophet, peace and blessings of Allah be upon him? There is no filth, abuse or invective that has not been hurled at him. Is this a time when the Muslims should sit silently? At this time, if no one stands up to bear witness to the truth and to silence the ones who speak falsehood, and if one deems it acceptable for disbelievers to go on shamelessly casting aspersions against our Prophet and continue misguiding the people, then remember that such a Muslim shall undoubtedly be called to account severely. You ought to employ whatever knowledge and experience you have to serve in this cause and save the people from this misfortune. It is established in the Hadith that even if you do not strike the Antichrist, it will die anyway. There is a famous adage:

ہر کمانے نازدانی

Every pinnacle sees a decline.

These afflictions began to arise in the thirteenth century, and now the time of

their end is near. It is the responsibility of each and everyone of you to strive insofar as possible and show people the light.

A Yearning for the Manifestation of God's Greatness and Glory

In the sight of Allah the Exalted, a saint and a man of blessings is one who develops such passion. God desires for His glory to be manifested. In the Prayer, one repeats: سُبْحَانَ رَبِّيَ الْعَظِيمِ (Holy is my Lord the most Great) and سُبْحَانَ رَبِّيَ الْأَعْلَى (Holy is my Lord the most High). This is also an expression of the desire that God's glory should shine forth and that His greatness be manifested in a manner that has no parallel. In the Prayer, when a person glorifies Allah and extols His Holiness, the same sentiment is expressed; and through these words, God encourages man to realise that he ought to demonstrate through his works and efforts—with a natural fervour—that nothing which goes against the greatness of God can dominate him. This is an exalted form of worship. Those people whose passion is aligned with the will of God are the ones who are known as divinely supported and it is they who receive blessings. Those who do not possess a fervour for the greatness, glory and holiness of God, the Prayers that they offer are disingenuous and their prostrations are futile. Until a person possesses a fervour for the sake of God, these prostrations are nothing more than futile incantations, by which they desire to attain paradise.

Bear in mind that anything physical in nature that is empty of spirit cannot prove beneficial. For example, just as the meat of sacrifices does not reach God, your bows and prostrations do not reach Him either, until they are performed with a true spirit. God desires the essence. God loves those who possess ardour for His honour and greatness. People of this nature tread a fine path on which others do not have the strength to follow them. Until the essence is present, a human being cannot progress. It is as though God has sworn to not grant a person any pleasure until they possess a zeal for His sake.

Every human being possesses desire, but a person cannot become a believer until they give precedence to the greatness of God over all of their desires. The Arabic word *wali* means a near one or a friend. Therefore, a person is referred to as a *wali* (or a saint) when they desire what their Friend, i.e. God, desires. Allah the Exalted states:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ¹

And I have not created the Jinn and the men but that they may worship Me.

An individual ought to possess a zeal for the sake of God and if they do, they shall outstrip their fellow man and become among those who enjoy the nearness of God. One must not be like a dead corpse—when something is put in from one side of the mouth, it comes out of the other. In the same manner, when someone is in a wretched state, nothing good can go inside. Remember that no worship or charity is accepted until one possesses a sincere fervour for the sake of Allah Almighty—a fervour that is free from traces of selfishness or personal motive. It ought to be such that even a person himself is unable to explain why they possess this fervour. There is a dire need for such people, but nothing is possible without the will of God.

The Present State of Affairs and the Need for a Reformer

Those who have been engaged in such service to religion ought to remember that they have done no favour upon God. There comes a time when every crop must be cut for harvesting. In the same manner, now the time has come for corruption to be dispelled. The worship of the Trinity has reached its highest limit and the Truthful One has been slandered and insulted to the greatest possible extent. The Messenger of Allah, peace and blessings of Allah be upon him, has not been valued even to the extent of a bee or a wasp. People fear wasps and are even apprehensive of ants, but no one has hesitated in speaking ill of the Messenger of Allah, peace and blessings of Allah be upon him. Such people fall true to the following statement of God Almighty:

كَذَّبُوا بِآيَاتِنَا²

They rejected our signs.

They have lashed out against the Holy Prophet^{sa} as much as they could and have openly spewed out vulgarities and invectives against him. Now the time has truly come for God to recompense them. In such an era, Allah the Exalted always raises a man. As God Almighty states:

¹ *adb-Dhariyat*, 51:57

² *Aal-e-Imran*, 3:12

Exalted has laid down a condition that for Him to love anyone, such a one has to follow the Holy Prophet, may peace and blessings of Allah be upon him.^{1☆} Accordingly, it is my personal experience that to obey the Holy Prophet, may peace and blessings of Allah be upon him, with a sincere heart and to love him, ultimately makes a person the beloved of God. God creates in his heart a burning for love for Him. Then such a person renounces everything else and inclines towards God; and his affection and aspiration remain only for God Almighty. Thereupon a special manifestation of the love of God falls upon him and, bestowing upon him the full essence of love, pulls him towards itself with strong passion. He, then, overcomes his corporeal passions, and extraordinary works of God Almighty appear as Signs in his support and assistance in every aspect.

I have presented an example of how to achieve [the love of God] by effort and application. But there are some individuals where effort, application, and hard work has nothing to do with their spiritual ranks. Even in the womb of their mothers, they have such a constitution that, without any effort or striving or hard work, they love God instinctively. And they come to have such a spiritual connection with His Messenger i.e. **Ḥadrāt Muḥammad Muṣṭafā**, may peace and blessings of Allah be upon him, that anything closer cannot be imagined. As time passes, their inner fire of love and affection for God continues to grow stronger and, with it grows the fire of love for the Messenger of Allah. In all these matters God becomes their Guardian and Guarantor. When that fire of love and affection reaches its climax, they fervently and passionately desire that the glory of God be manifested upon the earth, and this becomes their greatest delight and ultimate purpose. Thereupon, Signs

1. ☆ Here the question might arise that: If the objective is righteous deeds, what is the need to follow [the Holy Prophet^{sa}] to attain salvation and acceptance? The answer is that one can enact good deeds only through the grace of God. And since God has, in His grand wisdom, appointed one individual as the Leader and Messenger and commanded people to follow him, whosoever fails in this is not given the good fortune to perform righteous deeds. (Author)

you. Our God possesses countless wonders, but they are visible only to those who become His out of sincerity and loyalty. He does not disclose His wonders to those who do not believe in His Power and who are not sincere and loyal to Him. How unfortunate is the man, who even now, is unaware that there is a God who has power over all things. Our paradise lies in our God. Our highest delight is in our God for we have seen Him and found every beauty in Him. This wealth is worth procuring though one might have to lay down one's life to procure it. This ruby is worth purchasing though one may have to lose oneself to acquire it. **O ye, who are deprived! Hasten to this fountain as it will satiate you.** It is this fountain of life that will save you. What am I to do? How shall I impress the hearts with this good news? What sort of a **drum** am I to beat in the streets in order to make the **announcement** that this is your God, so that people might hear? What remedy shall I apply to the ears of the people so that they should listen?

If you become one with God, rest assured that God too will be yours. God Almighty shall remain awake for you as you sleep. God shall watch over your enemy and frustrate their designs,

robe of His pleasure, to raise his station, and to enable him to advance on the path of guidance by his love. (Author)

* Pray unto Me; I will answer your *prayer*. (*Surah Al-Mu'min*, 40:61, Publisher)

** And We will try you with something of fear and hunger. (*Surah Al-Baqarah*, 2:156, Publisher)

to the vastness and vigour of effect, it is only the book of revelation, and nothing else, that is proved to be open.

⇒ It is no less than an established fact that only such a person proves himself to be the greatest benefactor of God's creatures who combines in himself revelation and reason, and he has the ability to benefit every type of temperament and nature. A person who seeks to draw people to the right path only through logical arguments can produce an effect, if at all, on those who are highly educated and able to follow his learned and profound discourses. The average person does not have the faculties of heart and mind to follow philosophical discourses. Inevitably, the grace of his knowledge is confined to the few who can understand his logic and it can only benefit those who, like him, are familiar with the methods of reasoning.

⇒ This issue can be conclusively proven by comparing the successes of unaided reason and true revelation side by side. Those who are familiar with the history of past philosophers know well how those men have failed to impress the hearts of the general public with their obscure and imperfect discourses and could not spread their teachings far and wide. Compare this inferior situation of theirs with the superior effectiveness of the Holy Quran. How powerfully it has filled the hearts of its true followers with the Oneness of Allah, and in what a wonderful manner its splendid teachings have uprooted habits and evil inclinations that had been firmly established for centuries, and how it has made millions of people drink deeply of the sweet beverage of the Oneness of God by removing long-standing customs—which had become like second nature—from the veins and fibres of the hearts of people.

⇒ On the basis of the twofold testimony of its outstanding achievement and its excellent and enduring effectiveness, the Holy Quran compelled its worst enemies to admit its peerless excellences. So powerful was its effect on their hearts that even the staunchest disbelievers and those who were obstinate accepted this as testimony to its greatness and, though clinging to disbelief, could not but admit:

إِنَّ هَذَا إِلَّا سِحْرٌ قَبِيحٌ¹ — Part Number 23

⇒ It is indeed this [Holy Quran] whose power of attraction overcame deeply entrenched habits and moved the attention of mankind towards God to such an extent that hundreds of thousands of His servants set the seal of their affirmation of the Oneness of God with their blood.

⇒ In this manner, from the beginning, it is revelation that has proved to be the architect and guide that has fostered human reason. Otherwise, great philosophers and wise men have found it difficult, even impossible, to discover each and every particular about metaphysical matters so that they should know in what form and manner and with what characteristics these particulars exist. More ignorant and unaware still are those with lesser intellect or those who do not have the opportunity to make an effort or strive in this path. The facilities which God's true and perfect revelation, the Holy Quran, has furnished to reason, and the confusion from which it has delivered one's reflection and observation, are facts for which every wise person must be grateful.

⇒ Considering that the initial foundation for the recognition of God began through revelation, and that the revival of the cognition of Allah has always taken place through revelation, and that relief from the difficulties in this journey can only be attained with the help of revelation; every wise person will be compelled to confess that the path, which is clear and straight, is always open, and has always led to the goal, is divine revelation. It is absurd and utterly foolish to hold that it is not an open book.

Besides, I have already explained in detail that the recognition of God by the Brahmū Samājists, which is based only upon rational arguments, is limited to 'ought to be' and that they fall short of the perfect stage of 'is'. The present discussion also shows that the clear and open path of the cognition of Allah is discovered only through the Word of

1. This is nothing but clear magic (*Sūrah Sabā'*, 34:44). [Publisher]

attributes, it was only through revelation. The concept of the Oneness of God was never propagated through rational arguments alone in any age. This is why those whom divine revelation did not reach remained unaware of the existence of God, and were left uncivilized and uncultured like animals. Can anyone show us a book written in the past that spoke of divine knowledge and contained real verities, and yet its author claimed that he did not discover the right path to recognizing God through revelation, nor did he hear of the One God from elsewhere; rather, he discovered God and learned about divine attributes by his own reason, reflection, meditation, and diligence; that he found the concept of Oneness of the Divine without being taught by anyone; and that his mind attained true enlightenment and perfect cognition on its own.

Who can prove to us that there was an age when there was no sign of divine revelation and the door to the holy scriptures of God was closed, and yet the people of such an era had attained true knowledge of God and His *Tauhid* merely through the study of the book of nature. And who can name us a country whose inhabitants reached God through their reason alone while remaining ignorant of the existence of revelation, or came to believe in the Oneness of God, the Creator, through their own reflection and observation.

Why do you mislead the ignorant masses and—without fearing God even for a fleeting moment—utter that which is deceitful and deceptive. Why do you call that which is open to be closed and vice versa. Do you have no belief in the Omnipotent God who knows well what is in man's heart, and from whose all-encompassing glance no dishonest person can remain hidden. Alas, the trouble is that your faith is like a narrow and dark place where not even a ray of clear and bright light has reached. This is why your religion is a collection of thousands of types of straitness and darkness, and is so constricted that no part of it can be seen as open and none of the issues seem to be set out clearly and correctly.

As for your faith in God, I have already stated where you stand in

that regard And as for your conviction regarding the Day of Reckoning, and the doors of enlightenment that the law of nature has opened for you about it, suffice it to say that all you possess in this respect is a bundle of baseless speculations and superstitions, let alone certain knowledge of the minute details of the Reckoning. First of all, you are not even sure that reward and punishment are a reality and that God will certainly recompense man for his actions. For if you know this, then please prove by a rational argument why God should be obliged to reward mankind for their righteousness and why He should hold evildoers to account for their sins and transgressions.

Whereas God is under no obligation to grant eternity to the human soul as opposed to the souls of other animals, why would it be obligatory for Him to reward and punish man exclusively and spare the others. Does God derive any benefit from your good deeds or does He suffer pain from your bad deeds, so that He may reward the virtuous for the comfort He received from their good deeds and take revenge from the evildoers for pain He has suffered. And if doing good or evil neither personally benefits nor harms Him, it does not matter to Him whether you obey Him or not. And if that is the case, then how can it be proved with certainty that reward and punishment must be a consequence of actions under all circumstances.

Would it be in accord with justice if someone did something on his own without being asked by another person but then started demanding recompense from the latter. Certainly not. For instance, if Person X were to dig a ditch or erect a building without Person Y having asked him to do it, then, even if we were to assume such a ditch or building were of great benefit to Person Y, the law of justice does not bind Person Y to compensate Person X for his labour and toil, which he carried out of his own accord without any instruction or order from Person Y.

So when our virtues do not benefit God even slightly—and even if the whole world became good and virtuous it would not add an iota to the Kingdom of God, nor would it detract anything if they were all to

become sinners and transgressors—how can we then say that He will call us to account for our good or evil deeds, unless He has expressly promised to do so. However, if God has made such a promise, every sane person will be assured that He will certainly keep His promises. Every person, unless he is an absolute fool, knows that a promise and a lack of promise are not one and the same thing. The satisfaction and reassurance that comes from a promise cannot come from mere self-concocted ideas. For instance, God Almighty has promised the believers in the Holy Quran:

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا¹
وَعَدَ اللَّهُ حَقًّا¹ وَمَنْ أَصْدَقُ مِنَ اللَّهِ قِيلًا

¹Part Number 5—

Meaning that, God will admit believers who do good works into everlasting paradise. This is a true promise from God and who can be more truthful than Allah in word. Now judge for yourselves whether the ideas that come to your mind can ever equal this specific promise. Can one who has been promised some wealth by a truthful person be in the same position as he who has been made no promise at all by that truthful one. Can one bestowed with good news and one without it be the same. Of course not.

Now ponder over it in your hearts as to which is the more clear, open, and satisfactory course of action—the one in which there is a promise of good reward from God, or the one that is done merely with one's own will and God remains silent about it. Is there any wise person who would not consider the existence of a promise better than the absence of a promise. Is there any heart that does not yearn for a promise. If God were forever silent, then why would anyone strive in His cause and with what expectation. Can he regard the thoughts of his own imagination to be the promise of God. Certainly not. If His intention is unknown—as to what recompense He would bestow and

1. *Sūrah an-Nisā'*, 4:123 [Publisher]

for what reasons and for how long—then who can have firm hope, just on his own, about what He will do. How can he remain interested in struggling and striving in the face of hopelessness.

Only God's promises inspire a man's heart with true zeal and fervour. It is on the basis of these [promises] that wise people turn away from the love of this world and become devoted to God—having severed a thousand bonds, relations, and chains. These are the promises that, once and forever, pull those towards God who are sunk in the quagmire of greed and lust. As soon as it becomes apparent to a person that God's Word is true and every promise of His is bound to be fulfilled one day, from that very moment his love for the world grows cold; in an instant, he is transformed into a whole new being altogether, and rises to a totally different level.

To sum up, whether in respect of faith, or in respect of action, or in respect of hope for reward and fear of punishment, the only door that is open is that of God's true revelation and Holy Word—and nothing else.

کلام پاک آں بیچوں دہد صد جام عرفاں را کسے کو بیخبر زان می چه داند ذوق ایماں را
The Holy Word of God, the Peerless, liberally treats us to the goblets of divine knowledge;

How would he know the sweetness of faith who has never tasted this wine?

نہ چشم است آنکہ در کوری ہمہ عمرے بسر کرد است نہ گوش است آنکہ نہ شنیدست گاہے قول جانان را
That which has spent an entire lifetime in blindness cannot be called an eye;

Nor is that ear worthy of its name which has never heard the sweet words of the Beloved.

their homes and try to deprecate this perfect Book which announced in unequivocal terms:

¹Part Number 6—*الْيَوْمَ اكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي*

That is, today, having revealed this book, I have perfected religious knowledge to its heights and have completed all My bounties upon the believers.

Gentlemen! Have you no fear of God? Will you go on living like this? Will curses not be cast upon your liar's face one day? If indeed you possess some great truth which you think you have acquired by sweating blood, working tirelessly, and doing research into the minutest details, and which you believe the Holy Quran has failed to mention, I beseech you to leave everything else and bring that verity before me, and I will show you that it is already present in the Holy Quran.

But, of course, in such a case you must be ready to embrace Islam. If you still persist in your scepticism, and do not stop your nonsense, and refuse to engage in direct debate, then what can I say other than: لعنة الله على الكاذبين [‘May the curse of Allah be upon the liars’].

الاے کمر بتہ بر افترا مکش خویشتن را بہ ترک حیا
Beware! O you, who are bent on telling lies,
Do not ruin yourself by being so shameless.

بخاصان حق کینہ ات تا کجا گے شرمت آید ز گیہاں خدا
How long would you bear enmity towards the elect of God,
Would you ever be ashamed before the Lord of the world?

چو چیزے بود روشن اندر ہی برو ہرچہ بندی بود ابھی
When something has been proven to be excellent,
It would be foolish of you to find fault with it.

1. Sūrah al-Mā'idah, 5:4 [Publisher]

humiliate them and expose their weakness. The blind, of course, are totally incapable of saying anything in such a matter. In the same way, those who possess no sense of smell believe it when hundreds of trustworthy and truthful people speak of good smell or foul odour. They do not doubt them at all for they know well that so many people do not tell lies and must be speaking the truth and that without a doubt it is their own impaired sense of smell that prevents them from experiencing these scents first-hand.

Likewise, human beings also differ with respect to their inner faculties. Some are weak and covered in the veils of their egos, while there have always been others who, due to their lofty and pure nature, have been receiving revelation from God. For those who are weak and covered in veils to deny the personal characteristic of those who possess a lofty nature would be the same as if a blind person, or one with weak sight, were to deny the observations of one with excellent sight, or as if a person congenitally lacking the sense of smell were to deny the experiences of one who possesses a sense of smell.

The ways to disprove such a denier are the same in the spiritual realm as they are in the physical realm. For instance, if a person who is congenitally bereft of the sense of smell denies the existence of good and foul smell, and asserts that those who claim to have such a sense are liars or are mistaken, then he can be persuaded to admit his mistake in the following manner. He should be asked to select a few pieces of clothing and rub some with perfume and leave others untouched and then test the sense of smell of a normal person, so that by repeated experiments he would be convinced of the reality and existence of the sense of smell and that, indeed, there are people who can distinguish between that which is fragrant and that which has no smell.

In the same way, a seeker after truth can be convinced of the existence of revelation through repeated observations. When hidden matters and secret mysteries, which cannot be discovered through reason alone, are disclosed to a recipient of revelation, and when a revealed book is found to contain wonders, which are not to be discovered in any

other book, a seeker after truth is convinced that divine revelation is an established truth. If such a person possesses a pure nature, he himself, by treading on the right path can, to the extent of the illumination of his heart, experience divine revelation like the *auliyā'ullāh* [friends of Allah]. Thus, he learns of *wahy-e-risālat* [Divine Scriptures] at the level of *haqqul-yaqīn* [true certainty]. In this regard, I myself take the responsibility of satisfying any seeker after truth who shows his readiness to accept Islam with heartfelt truthfulness, sincerity of faith and an unblemished spirit of obedience. وإن كان أحد في شك من قولي، فليرجع إلينا، والله على ما نقول قدير وهو في كل أمر نصير [And if anyone doubts my word let him come to me in all sincerity; for Allah has the power to grant what I say and He is the Helper in every matter].

To think that revelation is nothing other than the insightful ideas that occur to the human mind as a result of deep thought and deliberation is also the product of inner blindness and ignorance. If human thoughts were the same as divine revelation, then surely man would be able to discover unseen phenomena through his own reflections and observations. It is obvious that no matter how wise a person may be, he cannot disclose anything hidden by merely reflecting on the matter. Nor can he exhibit any sign of divine power. Nor can his speech exhibit any of the special characteristics of the Divine. Even if he thinks himself to death, he still cannot discover the unseen, which is beyond his reason, observation, and other senses. Nor can his discourse be so lofty that no human power is able to match it.

Thus, there are enough reasons for a wise person to conclude that whatever a man might think—good or bad—as a consequence of his own reflection or observation, cannot be the word of God. Had it been the word of God, every door to the unseen would be open to man and he would be able to foretell all that only God can tell with His divine power, inasmuch as it is necessary that the work of God and the word of God should manifest the glorious signs of the Divine.

However, if someone has doubt in his mind about the source of beneficial or harmful schemes, deep insights about good and evil,

that manifest the power of God, which are beyond human power. And, if they are unable to discover these Quranic excellences themselves due to lack of vision and insight, they should read this book of mine with open eyes so that they might discover, as a sample, some of the treasures of knowledge about the matters relating to the unseen and of the divine secrets with which the Holy Quran is brimming.

They should also know that the existence of divine revelation that descends directly from God and comprehends matters relating to the unseen can also be proven in another way that is open; and it is that God Almighty always creates such people from among the *ummat-e-Muḥammadiyyah* [the followers of the Muhammad^{saw}] who are firmly established on the true faith, receive revelation from God, and disclose such matters relating to the unseen—the disclosure of which is not within the power of anyone except God, the One without associates. God Almighty bestows this holy revelation upon only those believers who truly believe in the Holy Quran as the Word of God and act upon it with truthfulness and sincerity and who believe in Ḥaḍrat Muḥammad Muṣṭafā [the Chosen One], peace and blessings of Allah be upon him, as God's true and perfect Prophet, who is most excellent and superior and more exalted than all the Prophets and is *Khātamur-Rūsul* [the Seal of the Messengers] and accept him as their leader and guide.

Such revelation is not vouchsafed to others, be they the Jews, Christians, Āryas, Brahmūs, etc., but rather, has always been vouchsafed to the perfect followers of the Holy Quran. It is vouchsafed to them now and will continue to be vouchsafed to them in the future. Though the descent of *wahy-e-risālat* [Divine Scriptures] has been cut off as it is no longer needed, the revelation that is vouchsafed to the sincere servants of the Holy Prophet, peace and blessings of Allah be upon him, will never be cut off. This kind of revelation serves as a grand proof in support of the truth of *wahy-e-risālat*, such that it puts to shame and humiliates every denier and adversary of Islam. As this blessed revelation with all its blessing and honour and greatness and

of God has been propagated in the world only through the elect who believe in the word of God, they deliberately make a statement contrary to this known fact. Their bigotry is shown by the fact that in order to support their assertion they have held back the self-evident verity that in theological matters, unaided reason cannot carry a person to the stage of perfect certainty. And the ignorance is that they have regarded revelation and reason as inconsistent with each other, which cannot subsist together, and that they have regarded revelation to be opposed to reason and destructive of it, whereas this fear is entirely unfounded.

It is obvious that a follower of true revelation cannot refrain from rational inquiries; rather, he finds that revelation helps him to see the nature of things in a rational manner. By the light and blessing of revelation, he avoids the pitfalls that might come his way in the pursuit of logical investigation, and does not have to waste time like misguided rationalists in inventing baseless arguments and indulging in useless formalities; instead, he sees the clear path of reason and his eyes settle on the real truth.

In short, reason rationally substantiates the phenomenon of revelation; and it is the task of revelation to safeguard reason from wandering aimlessly. Hence, it is obvious that there is no conflict between reason and revelation; and that they are not contrary to or opposed to, each other. Nor is the true revelation, i.e. the Holy Quran, a stumbling block in the path of progress of reason. Rather, it illumines reason and is its great helper, supporter and guide. As the full value of the sun is appreciated by the eye and the benefits of the bright day are disclosed only to those who possess sight, in the same way, divine revelation is fully appreciated only by those who possess reason, as God Almighty has Himself said:

وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ وَمَا يَعْقِلُهَا إِلَّا الْعَالِمُونَ — Part Number 20

1. *Sūrah al-Ankabūt*, 29:44 [Publisher]

⇒ Meaning that, We present these examples for the people, but only those people can understand them rationally who are knowledgeable and wise.

⇒ Likewise, just as the benefits of the seeing eye are realized only in the presence of the sun, without which there would be no difference between seeing and not seeing, in the same way, the excellences of rational insight emerge only with the help of revelation, which saves rationality from thousands of types of confusion and points to the shorter path and shows the way which, if adopted, leads to the objective very quickly. Every wise person knows it well that, when thinking through a problem, if one gets a hint as to the right direction to pursue, then this knowledge yields great help to the intellect, safeguarding it from many confused thoughts and unnecessary headaches.

⇒ The adherents of revelation not only choose the excellent tool of reason by themselves, but revelation itself stresses the need for sharpening their intellect. Thus, they are drawn by two attractions towards advancement in rationality: first, the natural curiosity that every man displays for understanding the nature and working of things in a precise and logical manner; second, the revealed injunctions which intensify their burning desire. So those who read the Holy Quran even in a cursory manner will not deny the obvious fact that this blessed Word of God places great stress on the exercise of thought and reason, so much so that it describes it as a characteristic of believers, that they constantly reflect upon the wonders of the heavens and the earth and deliberate on the wisdom of the law of God, as is said in one place in the Holy Quran:

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَالاخْتِلافِ اللَّيْلِ وَالنَّهَارِ لآيَاتٍ لِّأُولِي الْأَلْبَابِ الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا¹

That is, in the creation of the heavens and the earth and in the alternation

1. *Sūrah Āl-e-Imrān*, 3:191-192 [Publisher]

of the night and the day, there are a number of Signs for the wise to prove the existence of the Creator of the Universe and His might. The wise are only those who remember God sitting, standing, and lying on their sides and keep meditating and pondering over the creation of the earth and the heavens and other creations, and their hearts and tongues keep supplicating: 'O our God, You have not created any of these things in vain and without purpose; rather, everything in Your creation is full of the wonders of Your power and wisdom, and points towards Your Blessed Being.'

It is true that there is an emphasis on adhering to irrational and impossible beliefs in other Scriptures, which have been interpolated and perverted, as for instance, in the Holy Gospels of the Christians. But this is not the fault of revelation; in fact, this too is the fault of defective reason. Had those who were in thrall to falsehood possessed sane reason and had they been in their senses, why would they have followed these interpolated and perverted books; and why would they have permitted such thinking about the Unchangeable, Perfect and Eternal God—that He transformed Himself into a helpless embryo, was nourished on impure sustenance, took on an impure body, was born through an impure passage and came into the mortal world, and after enduring all sorts of torments died in a state of extreme misfortune, adversity and failure, calling out 'Eli, Eli!'

Ultimately, it was revelation which corrected this error as well. *Subhānallāh* [Holy is Allah]. How exalted and what an ocean of mercy is the Word which brought the creature-worshippers back to *Tauhīd* [the Oneness of God]. How charming and attractive is that light which brought a whole world out of darkness. Outside of it, thousands who were considered wise and called philosophers remained engrossed in this error and countless similar errors and, until the Holy Quran came, no philosopher had forcefully refuted this false doctrine, nor reformed these ruined people. As a matter of fact, the philosophers

1. Meaning, 'My God, my God.'—see Matthew, 27:46. [Publisher]

this transitory abode—and the critical time that is called the agony of death suddenly descends on him to sever his ties with this world and its known pleasures that he enjoyed therein, and when death separates him from his dear ones whom he saw every day, and when the time comes for him to leave behind all his riches and wealth which he regards as his possessions—at that moment it is impossible for his thoughts to remain focused on God the Exalted. However, he can do so only if he has the same—nay, greater—degree of conviction about the existence of God, of the pleasure of meeting Him, and of His promise of reward and punishment. If, in the last moments of his life, he does not have such certainty as can help him ward off his worldly thoughts, his end is likely to be an undesirable one.

The point that the study of creation alone cannot lead to perfect certainty is proven by the fact that creation is not a book wherein one can read plainly that all these things have been created by God, that God in fact exists, that the joy of meeting Him is the ultimate bliss, and that He will reward those who are obedient and punish the transgressors. Rather, when one observes Allah's creation and finds the design of this universe to be perfect and flawless, one can only conclude, by way of conjecture, that there 'ought to be' a Creator of this creation. However, there is a great difference between the import of 'ought to be' and 'is'. There is an element of doubt in 'ought to be' and it does not bring about the degree of certainty that 'is' does.

When a person says by way of conjecture that such and such a thing 'ought to be' he means to say only that it has to exist so far as his reasoning is concerned, but he is unable to say whether or not it actually exists. This is why all those who have restricted themselves to the study of nature have never agreed upon a conclusion—neither do they now, nor will it be possible in the future. Granted, if it were written somewhere in the heavens in bold, bright letters, 'I am God, the Matchless and Peerless, who has created these things, and shall reward the good and punish the evil for their deeds,' the study of creation would then result in perfect certainty regarding God's existence

and His reward and punishment. It would not have been necessary, then, for God to provide any other means of arriving at perfect certainty. But this is not the case; no matter how deeply one may study the universe, one will not find such a writing, and will have to depend on one's own speculation and nothing else.

This is the reason why all the sages agree that pondering over the heavens and the earth does not provide factual testimony regarding the existence of the Creator. All one obtains is speculative evidence to the effect that there ought to be a creator; and even this evidence will only be valid in the eyes of those who believe that it is impossible for things to come into existence by themselves. It will not, however, stand in the eyes of an atheist who believes the universe to be eternal, and contends that if nothing can come into existence without a creator, then how can God come into existence without a creator; and if this is possible, why then should it not be assumed that all creation, which no one has witnessed being created, came into existence without a creator.

I would like to point out that the reason why an atheist is able to argue with a rationalist regarding the existence of the Eternal God is that the study of creation does not provide factual testimony of His existence; that is, it does not prove that the Creator actually exists, but only that He ought to exist. Thus, evidence regarding the existence of the Creator of the universe, based only on reason, becomes ambiguous in the eyes of an atheist. As such, I have already discussed this point to some extent in Footnote Number Four, where I have proven that reason can at best prove the need for something, not its existence; and that proving the necessity of a thing and to substantiate its very existence are two things altogether different.

Therefore, anyone whose understanding of God is limited to the study of creation alone is in no position to affirm that God actually exists. Rather, the reach of his knowledge extends only to the possibility that He ought to exist, and that, too, if the person is not inclined towards atheism. This is the reason why past philosophers who confined themselves merely to rational arguments fell into grave

errors and created hundreds of controversies but passed away without resolving them. Their lives came to such a restless end that they, having harboured thousands of doubts and misgivings, died as atheists, naturalists and heretics, and the paper boat of philosophy was unable to carry them ashore. For, on the one hand, they were overwhelmed by the love of the world, and on the other, they did not possess any definite knowledge of the Hereafter. So they departed from this world in great anguish, having been deprived and far removed from true certainty.

They themselves admit that their knowledge of the Creator of the universe and of the Hereafter is not by way of certainty; rather, it is based on plausibility. That is, their 'knowledge' is like the knowledge of someone who, without any factual basis, conjectures that something should be like this, whereas he really does not know whether it is like this or not. Likewise, philosophers first presume that, under given circumstances, certain facts should exist, and then concoct those facts in their own imagination and jump to the conclusion that they do exist. This is like someone saying, for example, that Person X ought to visit him, and then arbitrarily concluding that Person X must surely be on his way. Then he imagines that Person X ought to come on horseback and proceeds to believe that he must indeed have come on horseback. Such have been the conjectures employed by these philosophers. Never did they have the good fortune of being certain that God truly exists. Their intellect, even when it moved in the right direction, could only arrive at the conclusion that the universe calls for a creator.

In fact, even with regard to this weak inference they always remained in uncertainty and doubt, like those devoid of faith, and they never walked the path of truth. Some of them do not believe that God is the Regulator of affairs and the Creator who creates as He wills. Others took primordial substance to be co-eternal with God. Some declared all souls to be eternal and virtually partners with Him—a doctrine advocated by the Āryah Samājistis to this day. Others refused to accept the survival of the human soul [after death] or the next life of reward and punishment. Some regarded time to be the prime mover, like God.

Some denied God as being the Knower of everything down to the last particle. Others offered sacrifices to idols and prayed to artificial gods. In short, many of the great philosophers remained in denial of God's existence and none managed to steer clear of these pitfalls.

Returning to the original subject, let me reiterate that the study of creation alone can never lead to perfect certainty, nor has it ever done so. Rather, what can be achieved, and perhaps was achieved by some, is only the belief that something 'ought to be'. And this belief, too, is limited only to the existence of the Creator of the universe. The belief in His reward and punishment etc., does not amount to even that much. Having thus failed to obtain perfect certainty from the study of creation, we must choose one of two possibilities: either that God never intended to bestow perfect certainty at all, or that He must have provided some other means of arriving at it. The first proposition is, however, obviously false and no reasonable person doubts its falsity. The second, whereby we acknowledge that God must have provided some perfect means for the salvation of His creatures, is only possible if we believe the perfect means to be a revealed book that is matchless and incomparable in itself and explains every abstract law of nature. If the criteria for this perfect means is that it should be matchless and incomparable, and a bearer of unmistakable written testimony to its divine origin and its religious teachings, then all these qualities can be found only in a revealed book that is without any match. Nothing else can combine all of these qualities, because this merit can only be found in a revealed book, which through its discourse and its peerless nature, can lead to the stage of perfect certainty and perfect enlightenment.

It may be possible for an unfortunate atheist to assert that the heavens and the earth are eternal [precluding the need for the Creator]. But how can anyone who accepts a text to be beyond the power of man to create, have any option but to admit that God, who has revealed the text does indeed exist. And, in this case, the admission of God's existence is not merely based on conjecture; rather, the Book itself provides testimony to the fact that God exists and to the truth of the Day of

⇒ Reckoning. Thus, the perfect certainty that a seeker after truth looks for in the earth and in the heavens—and does not find there—is achieved here [in the divinely revealed book]. Hence, to convince an atheist of the existence of God, the best remedy is provided by a matchless book and not the observation of the earth and the heavens.

⇒ It should be borne in mind that a person who relies exclusively on rational argumentation has a vein of atheism in him. The same vein becomes bloated and prominent in an atheist, while it remains hidden among the rest. This vein can be severed only by such a revealed book as is truly beyond the capacity of man to produce. For, as I have already mentioned above, people have always arrived at different conclusions from [the study of] the heavens and the earth. Some have understood it in one way and others in another. Such difference, however, cannot arise with regard to a matchless book. No one, not even an atheist, can suggest that a matchless word has no speaker and has existed by itself since time immemorial, like the earth and the heavens [as he believes them to be eternal]. An atheist will debate about a matchless book only for as long as he denies its being matchless. As soon as he admits that, in fact, writing such a book is beyond human powers, a seed of belief in the existence of God will be planted in his heart. This is because, in this context, there is no room to imagine that the existence of the speaker is hypothetical and not real, since a word cannot exist on its own without a speaker.

⇒ Moreover, another excellence of the matchless Book is that it gives within it—in factual terms—whatever knowledge of the origin of the universe and the Hereafter is needed for the complete development of the self. This characteristic is absent in the heavens and the earth because, first of all, one cannot discover the secrets of religion at all from their study alone; and the little that may be discovered is quite dubious, and reminds us of the proverbial mother who alone could understand the sign language of her dumb child. All this goes to illustrate that the uniqueness of the Divine Word is essential not only for the comprehension of the system of the laws of nature, but also because without it, the

very concept of salvation remains incomplete. For, if one does not have perfect certainty regarding God, the question of salvation does not even arise. Those who do not believe that the Word of God must be peerless, think ill of the All-Wise, [and imagine] out of sheer ignorance, that although He revealed His Books, they have served no purpose and that He did nothing to help mankind reach perfection in faith. Alas, they do not reflect that God's laws of nature are so encompassing that He has granted uniqueness even to insects that seem to serve no grand purpose. So would not the wisdom of God be open to the criticism that He held back at the most important stage of His creation, putting the whole ark of mankind in danger of capsizing, and leading people to think that He had no interest whatsoever in granting salvation to anyone.

Considering that it is a great blasphemy to think about God in this way, the opposite, which befits God's glory and conforms to man's needs, must be accepted as true; namely, that in order to grant salvation and complete cognition to mankind, God must have revealed a book which, being peerless, would lead to perfect cognition—something that reason alone cannot do. So let it be known that this Book is the Noble Quran, which not only claims such absolute perfection, but also proves it to [one's] satisfaction.

هست فرقان آفتاب علم و دین تا برنت از گمان سوائے یقین

The Furqān [Holy Quran] is the sun of knowledge and faith,

So that it may save you from going astray and may lead you to certainty.

هست فرقان از خدا جبل المتین تا کثرت سوائے رب العالمین

The Furqān is a strong rope of Allah,

So that it may pull you to the Lord of all the worlds.

هست فرقان روز روشن از خدا تا دهندت روشنی دیدہ با

Allah has made the Furqān shine like a bright day,

So that it may bestow upon you spiritual light.

opponent and obstructor, and to consider that which completes and perfects as harmful. When you reflect on this matter with full attention and for the sole purpose of finding the truth, it will suddenly dawn upon you that God has not harmed reason in any way by appointing revelation as its companion. On the contrary, finding reason perplexed and bewildered, He furnished it with a sure instrument for recognizing the truth, by the pointing out of which, reason is aided in safeguarding itself from straying into hundreds of erratic ways and is not led astray, nor wanders aimlessly everywhere. Rather, it finds the proper way to its true purpose, and finds the exact place of its desired objective and is saved from useless toil. It is like the case of a truthful informant who gives accurate news of a lost person's whereabouts; that he has gone in a certain direction and is hiding in such and such town, in such and such ward and in such and such location.

It is evident that no sane person objects to the help of such an informant who supplies the needed information about the lost one and points out the simple and easy way of reaching him. Sane people do not accuse him of creating hurdles in their investigation; on the contrary, they are deeply grateful and appreciative to him that he informed them while they were ignorant, and pointed out to them a particular spot while they were wandering here and there, and he opened the door of certainty while they were involved in conjectures. In the same way, those on whom God has bestowed sane reason are grateful to—and praise and eulogize—true revelation and realize fully that true revelation does not obstruct the progress of their thinking. Rather, it safeguards their thinking from confusion and, out of a variety of labyrinth and doubtful ways, shows the desired right path treading along which becomes very easy for reason. It also delivers man from all those deficiencies that confront him on account of his short life, insufficient intellectual capacity, and limited insight.

I have stated time and again that human reason is so imperfect and incomplete in its nature that it cannot cope with any task without the help of a companion. It is incapable of settling, clearly and rightly, any

→ disputes, whether spiritual or secular, on its own unless it is aided by empirical testimony. And whenever reason gets empirical testimony from a reliable source, its task becomes much easier, as if a huge burden had been lifted from its shoulders. When human intellect, by its very nature, is dependant on a companion, how can it make progress in its thought process alone and by itself.

I have repeatedly stated that all the faults suffered by reason in the realm of theology and knowledge of the Hereafter are rectified by the Holy Quran. Not only that, but the Quran also furnishes all rational arguments and guides and leads towards all religious verities.

→ I have also just pointed out that if anyone wishes to verify and study this claim, I take it upon myself to satisfy him; and every seeker after truth can satisfy himself on this account by putting me to the test. So, despite the fact that the arguments have been completed by refuting all their objections, why do the Brahmū Samājists not desist from uttering their absurdities. Have they been drugged into a slumber or intoxication, or have all their senses been suspended or destroyed at once so that they do not hear what they have been told, nor understand what has been so clearly explained, nor see what they have been shown.

→ It should be remembered that their claim that the process of rational investigation continues indefinitely, and at no stage stops, is also completely absurd and nonsensical. It is obvious that had such been the case, no endeavour, whether worldly or religious, would ever reach a conclusion and no judge would be able to decide any case categorically, and a court verdict would be deemed impossible and unwarranted on account of unending doubt. But is it right to believe that the facts concerning all things are never and in no way clearly and accurately manifested, and that there is always room for debate and discussion. God forbid, surely this opinion is not correct.

→ A fact only remains dubious and is not considered clearly proven only so long as its proof is based on reason alone; but as soon as reason finds one of its essential companions—one of which is *wahy-e-risālat* [Divine Scriptures] that gives news of the super-sensible phenomena

and the Hereafter—rational research is able to reach the level of absolute certainty.

→ Thus, reason achieves certainty by pairing up with a companion, as appropriate under the circumstances: sometimes with a perfect revelation, sometimes with repeated evidence based upon observation, and sometimes with well-established and reliable historical testimony. But if reason fails to find a companion which is suitable for the path it intends to travel, it then never reaches the state of perfect certainty. Rather, at best, it reaches the level of probability. But when it finds the companion to reach its goal, the companion definitely takes it to the level of complete certainty in a manner whereby¹ it does not leave any room for doubt.

→ Such well-established matters are wont to be doubted only by those people who are insane, phobic or given to sophistry—who by nature are so overwhelmed by their phobia that believing something even to be most probably true is impossible for them, and who always remain immersed in doubts and suspicions. No matter how bright the light may shine, their inner blindness, which is an essential character of their being, as it is of a bat, shows no sign of decline; so much so that they continue to doubt even the existence of God. Thus, the ailment of such blind ones is, in fact, irremediable; otherwise, anyone who possesses even a glimmer of insight can understand that once research and analysis have reached the point at which true facts are fully revealed and clear arguments and decisive testimonies converge from all sides, and are shining like the sun, all investigation and inquiry stops there and then. The seeker after truth, then, has to take a firm stand at that point, for there is no choice for man but to believe it. Obviously, when perfect proof has been obtained and all aspects of the point in question have become apparent like the breaking of dawn and the facts of the matter



→ 1. In the original Urdu edition of *Barāhīn-e-Aḥmadiyya*, Part III, **Footnote Number Eleven** ended here. The remaining portion of **Footnote Number Eleven** is from Part IV. [Publisher]



are manifested brightly, why should then any wise and sane person harbour any doubts about it and why should any sound-minded person not find contentment in it.


⇒ Of course, as long as there is a possibility of error, or the truth has not yet been clearly manifested, thought and reflection can be given free rein, and revision after revision can be made. But for someone to indulge in baseless suspicions about proven facts, like a phobic, cannot be termed as the progress of thought, rather, it is only the excess of black bile [i.e., melancholia].

⇒ Once the lawfulness or prohibition of a matter has become as evident as the shining sun for someone, he would only be senseless and insane if, despite such perfect disclosures, he continues to harbour the suspicion that perhaps what he knows to be prohibited might be lawful and what he considers lawful might, in fact, be prohibited. However, such questions could arise, and such doubts could trouble the minds, if one were to rely solely on rational ideas; and human reason—like that of the Brahmū Samājists—was deprived and bereft of the assistance and support of its other companion.

⇒ But the reasoning of the followers of true revelation is not so destitute and helpless; rather, its helper and companion is the perfect Word of God that leads the process of inquiry to its true goal, and confers the level of certainty and enlightenment that cannot be surpassed. This is because, on the one hand, it clearly explains rational arguments, and on the other, it serves—on the basis of its being incomparable and unequalled—as a decisive argument that produces certainty regarding God and His teachings. The extent to which a seeker after truth achieves true certainty of knowledge by these twofold proofs can only be appreciated by someone who searches for God with a sincere heart; and only those desire it who seek God from the depth of their souls. But how can the Brahmū Samājists, who hold the doctrine that there is no book or person that is not prone to error, hope to attain such a level of certainty until they seek the path of certainty by repenting of this satanic notion.


Considering that, of their own admission, the Brahmū Samājists have neither found nor authored a book which is a collection of teachings that are free from error, it is all too obvious that their faith is still floundering in a whirlpool of doubts. Their doctrine clearly indicates that they do not possess certainty regarding any matter relating to divine cognizance. According to them it is impossible for any book dealing with religious knowledge to be a collection of true teachings. In fact they have openly declared that there is no book that is free from error, or worth believing, even if it totally affirms the existence of God, portrays Him as One without partner, the Omnipotent, the Creator, the Knower of the unseen, the Wise, the Gracious, the Merciful and possessing all other perfect attributes, and even if it were to consider Him to be free from and far above deficiencies, such as coming into existence, mortality, change, mutability, having associates, etc. This is the reason why they also reject the Holy Quran.



It may be noted that the summary of their faith and belief, in the light of their own assertions, is that according to them, even the concept of God's existence, His Oneness and His Omnipotence are not free from the possibility of error!! In short, when they themselves admit that they do not possess a book that is truly authentic in their view, it becomes evident that their religion is based altogether on suppositions and that their faith is far removed from and bereft of the stages of certainty. This amounts to what I have repeatedly written in this very footnote, that mere intellectual discourses cannot bring about complete satisfaction and contentment regarding the knowledge about God.



Hence, we are in agreement with Brahmū Samājists that no man can reach perfect certainty under the guidance of reason alone. The only point on which we had disagreement was whether, as the Brahmūs believe, God has created man with the objective that, in spite of his urge to zealously seek perfect certainty and truth, with which his nature has been invested, he should remain deprived of what he naturally desires to have and that his knowledge should remain restricted to such ideas

alone as are not free from the possibility of error; or whether God has appointed means for him to attain perfect knowledge and complete success and whether He has also provided a book to which the above-mentioned principle of the possibility of error is not applicable.

So, الحمد لله والمنة [all praise and munificence belongs to Allah], the fact that God has revealed such a book has become evident to us through categorical arguments, and through this commendable Book we have escaped the whirlpool of destruction in which the Brahmūs lie like corpses. And that Book is the very same Magnificent and Holy Book that is called 'Furqān'—which manifestly differentiates between truth and falsehood and is free from all types of errors.

Its very first quality is ذَٰلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ¹; it alone has revealed to us that God does not desire to destroy the seekers after truth by depriving them of the degrees of certainty. On the contrary, the Merciful and Benevolent God has bestowed His favour upon His weak and imperfect servants by doing what defective human reason could never do. He has Himself dropped down fruit from the high branches which human hands could not reach and has provided the means for attaining true and perfect certainty to the seekers after truth who are hungry and thirsty for the truth.

Thousands of subtleties of religious truths were lying scattered like particles in the vast stretches of the spiritual heaven, and the water of life, dispersed like dew, was hidden and veiled in the innermost recesses of human nature, and in its deepest secret potential; to bring them all together from the limitless expanses was beyond the rational powers of man. He did not possess any discerning tool that could help him view the tiniest and most hidden points of truth, which were not clearly visible to the physical eye, nor did he have a long enough life span to collect them all. It is this perfect Book that has brought to us all these subtleties of wisdom and fine points of cognition of God, impeccably

1. This is a perfect Book; there is no doubt in it (*Sūrah al-Baqarah*, 2:3).
[Publisher]

and flawlessly, through the Omnipotence and power of Divinity and the strength and sovereignty of His Providence, so that by drinking this water we are saved and do not fall into the pit of [spiritual] death. And the wonder of all wonders is that it has combined all these verities so comprehensively that none of the subtle verities and none of the fine points of wisdom have been left out, nor has it let anything enter it which is opposed or contrary to any truth.

Hence, to convict and disgrace the deniers, I have explicitly stated at various places, and have declared it loud and clear that if a Brahmū imagines some statement of the Holy Quran to be contrary to the truth, or believes it to have left out any verity, let him come forward with his objection. By the grace and mercy of God, I will remove his doubt in such a manner that what he regards, in his faulty thinking, to be a flaw will be manifested to him as an excellence. [Continued in Part IV.]

If you say that you do believe that *aulyā'ullāh* are blessed with revelation, and also believe such revelations to be the hallmark of *ummat-e-Muḥammadiyyah*, but that you do not believe such revelations to be the source of certain knowledge, but only of hypothetical and conjectural knowledge, then I would say that this statement of yours is itself a conjecture with no rational or scriptural argument to support it. Indeed, it is refuted by authentic and repeated experiences and by the categorical verses of the Holy Quran. In truth, such doubts plague the minds of only those who are unaware of the perfect light of Divine Revelation, are incognizant of divinely bestowed knowledge, and are oblivious to the wonderful divine gift of the limitless degrees of certainty and knowledge that God may grant to His true seekers. They fail to realize that when God has Himself inspired the hearts of His servants with a strong desire to attain divinely bestowed knowledge—and has imbued their hearts with their unseen motives to attain full enlightenment, vision, and light—how then is it possible that the Benevolent God should allow their zeal and anguish and their strenuous labour of love to be wasted. It is unthinkable that He would fail to provide bread to satiate the hunger He has created, or water to quench the thirst that He Himself has induced.

When a person loses himself in the love for God, loves to attain His cognition more than his own life, and runs towards Him with all his strength and faculties, will God not have mercy on him and look upon him with kindness. Will his prayers not be worthy of acceptance. Will his cries never reach God. Will God allow him to die in failure. Will he enter his grave in the utmost anguish, with God refusing to provide him the cure. Will the Benevolent God reject him and forsake him. Will God not guide His true and devoted seeker to the path of His Prophets. Will He not visit him with His special grace. Surely, He does attend to those who seek after Him, and when they run towards Him, He runs even faster to meet them. He draws ever closer to those who desire His nearness. He becomes the eyes with which they see, and the ears with which they hear. Imagine, when the Knower of the

→ unseen becomes the eyes and ears of a person, will that person not attain the light of certainty of divine knowledge, and can he remain lost in conjectures.

→ Rest assured that the doors leading to God are opened to the true ones, according to the degree of their devotion. There is no dearth of His bounties, no meanness in His nature, no end to His blessings and no limit to progress in His cognition. It is true that He first bestowed the gift of the revelation of the unseen and definite and perfect divine knowledge upon His chosen Messengers, but then He taught to pray:

إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ¹

→ And thus He gave all His true seekers the glad tiding that, by following their beloved Prophet, they too can attain the manifest and hidden knowledge that has hitherto been the share of the Prophets alone. It is in this sense that the Muslim ulema have been declared heirs to the Prophets. They could not have deserved this title if they did not inherit the hidden knowledge. Did the Holy Prophet not say that there would be *muhaddathin* [recipients of divine revelation] in this ummah. Moreover, Allah the Almighty says:

وَالَّذِينَ جَاهَدُوا فِيْنَا لَنَهْدِيَهُمْ سُبُلَنَا²

And:

وَقُلْ رَبِّ زِدْنِي عِلْمًا³

-
1. Guide us in the right path—the path of those on whom You have bestowed Your blessings (*Sūrah al-Fātiḥah*, 1:6–7). [Publisher]
 2. And as for those who strive in Our path—We will surely guide them in Our ways (*Sūrah al-Ankabūt*, 29:70). [Publisher]
 3. And say, 'O my Lord, increase me in knowledge' (*Sūrah Tā Hā*, 20:115). [Publisher]

⇒ Exalted has laid down a condition that for Him to love anyone, such a one has to follow the Holy Prophet, may peace and blessings of Allah be upon him.^{1☆} Accordingly, it is my personal experience that to obey the Holy Prophet, may peace and blessings of Allah be upon him, with a sincere heart and to love him, ultimately makes a person the beloved of God. God creates in his heart a burning for love for Him. Then such a person renounces everything else and inclines towards God; and his affection and aspiration remain only for God Almighty. Thereupon a special manifestation of the love of God falls upon him and, bestowing upon him the full essence of love, pulls him towards itself with strong passion. He, then, overcomes his corporeal passions, and extraordinary works of God Almighty appear as Signs in his support and assistance in every aspect.

I have presented an example of how to achieve [the love of God] by effort and application. But there are some individuals where effort, application, and hard work has nothing to do with their spiritual ranks. Even in the womb of their mothers, they have such a constitution that, without any effort or striving or hard work, they love God instinctively. And they come to have such a spiritual connection with His Messenger i.e. Ḥaḍrat Muḥammad Muṣṭafā, may peace and blessings of Allah be upon him, that anything closer cannot be imagined. As time passes, their inner fire of love and affection for God continues to grow stronger and, with it grows the fire of love for the Messenger of Allah. In all these matters God becomes their Guardian and Guarantor. When that fire of love and affection reaches its climax, they fervently and passionately desire that the glory of God be manifested upon the earth, and this becomes their greatest delight and ultimate purpose. Thereupon, Signs

1. ☆ Here the question might arise that: If the objective is righteous deeds, what is the need to follow [the Holy Prophet^{sa}] to attain salvation and acceptance? The answer is that one can enact good deeds only through the grace of God. And since God has, in His grand wisdom, appointed one individual as the Leader and Messenger and commanded people to follow him, whosoever fails in this is not given the good fortune to perform righteous deeds. (Author)

of God Almighty appear on earth for them. God Almighty does not manifest His grand Signs for anyone, nor does He give grand news of the future to anyone except to those who are lost in His love, and are as desirous of the manifestation of His Oneness and Glory as He Himself is. It is unique to them that special divine mysteries are revealed to them and the unseen is disclosed to them with the utmost clarity. This special honour is not given to others.

An ignorant person might think that some ordinary people occasionally see true dreams too. For example, some people dream that a baby girl or a baby boy is born in a particular household and the same happens, or they dream of someone's death and the person does in fact die, or see other small events in their dreams and they come true. I have already addressed this scepticism that these phenomena are of little significance nor do they depend on any piety. Even many wicked and immoral people see such dreams regarding themselves or others. But true secrets of the unseen are only revealed to God's special servants. Their dreams and revelations differ from those of ordinary people in four ways: **First**, the majority of that which is revealed to them is extremely clear and very rarely ambiguous; the case with others is quite the opposite. **Second**, they experience true dreams and revelations so copiously that to compare them with other people would be akin to comparing the wealth of an emperor and a beggar. **Third**, the Signs shown at their hands are so magnificent that no one can match them. **Fourth**, their Signs attest to their acceptance by the Divine and the love and succour of the True Beloved. It is quite evident that, through these Signs, He wishes to reveal to the world how honoured and close to Him those chosen ones are, and to inspire people's hearts with their dignified status.

However, those who do not have a perfect connection with God lack such things. On the contrary, the truth of some of their dreams or revelations is a trial for them, for it creates arrogance in their hearts and they are ruined by arrogance. They begin to oppose the root that nourishes the branch: O ye the branch! Granted that you are green and

become engrossed in this and lose themselves to it completely, be it the praise of Satan or the praise of God, both become one and the same." At this, the walk came to its conclusion. The Promised Messiah^{as} returned later on when it was time for food, and after he had finished eating, he delivered the address that follows. I now present what I have remembered thereof.

The Greatest Form of Worship in This Era

Alluding to the trial and disorder that was prevalent in the present age, the Promised Messiah^{as} said: "It is necessary for a Muslim, in this day and age, when Islam is overwhelmed by affliction, to play a part in dispelling this disorder. The greatest form of worship in these times is for each and every Muslim to partake in dispelling this disorder. At this time, everyone ought to strive sincerely through their speech, knowledge and every faculty with which they have been endowed, to remove from the world with sincere effort, all the evil and insolence that is currently prevalent.

What good is the comfort and pleasure that one receives in this world? If it is in this world that a person receives their reward then what has been attained? Prefer the reward of the hereafter, which has no limit. Each and every one of you ought to possess a passion for the Unity and Oneness of God, just as God Himself is passionate for His own Unity. Just reflect, where in the world will you find a person who has been wronged more so than our Prophet, peace and blessings of Allah be upon him? There is no filth, abuse or invective that has not been hurled at him. Is this a time when the Muslims should sit silently? At this time, if no one stands up to bear witness to the truth and to silence the ones who speak falsehood, and if one deems it acceptable for disbelievers to go on shamelessly casting aspersions against our Prophet and continue misguiding the people, then remember that such a Muslim shall undoubtedly be called to account severely. You ought to employ whatever knowledge and experience you have to serve in this cause and save the people from this misfortune. It is established in the Hadith that even if you do not strike the Antichrist, it will die anyway. There is a famous adage:

ہر کمالے را زوالے

Every pinnacle sees a decline.

These afflictions began to arise in the thirteenth century, and now the time of

their end is near. It is the responsibility of each and everyone of you to strive insofar as possible and show people the light.

A Yearning for the Manifestation of God's Greatness and Glory

In the sight of Allah the Exalted, a saint and a man of blessings is one who develops such passion. God desires for His glory to be manifested. In the Prayer, one repeats: سُبْحَانَ رَبِّيَ الْعَظِيمِ (Holy is my Lord the most Great) and سُبْحَانَ رَبِّيَ الْأَعْلَى (Holy is my Lord the most High). This is also an expression of the desire that God's glory should shine forth and that His greatness be manifested in a manner that has no parallel. In the Prayer, when a person glorifies Allah and extols His Holiness, the same sentiment is expressed; and through these words, God encourages man to realise that he ought to demonstrate through his works and efforts—with a natural fervour—that nothing which goes against the greatness of God can dominate him. This is an exalted form of worship. Those people whose passion is aligned with the will of God are the ones who are known as divinely supported and it is they who receive blessings. Those who do not possess a fervour for the greatness, glory and holiness of God, the Prayers that they offer are disingenuous and their prostrations are futile. Until a person possesses a fervour for the sake of God, these prostrations are nothing more than futile incantations, by which they desire to attain paradise.

Bear in mind that anything physical in nature that is empty of spirit cannot prove beneficial. For example, just as the meat of sacrifices does not reach God, your bows and prostrations do not reach Him either, until they are performed with a true spirit. God desires the essence. God loves those who possess ardour for His honour and greatness. People of this nature tread a fine path on which others do not have the strength to follow them. Until the essence is present, a human being cannot progress. It is as though God has sworn to not grant a person any pleasure until they possess a zeal for His sake.

Every human being possesses desire, but a person cannot become a believer until they give precedence to the greatness of God over all of their desires. The Arabic word *wali* means a near one or a friend. Therefore, a person is referred to as a *wali* (or a saint) when they desire what their Friend, i.e. God, desires. Allah the Exalted states:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ¹

And I have not created the Jinn and the men but that they may worship Me.

⇒ An individual ought to possess a zeal for the sake of God and if they do, they shall outstrip their fellow man and become among those who enjoy the nearness of God. One must not be like a dead corpse—when something is put in from one side of the mouth, it comes out of the other. In the same manner, when someone is in a wretched state, nothing good can go inside. Remember that no worship or charity is accepted until one possesses a sincere fervour for the sake of Allah Almighty—a fervour that is free from traces of selfishness or personal motive. It ought to be such that even a person himself is unable to explain why they possess this fervour. There is a dire need for such people, but nothing is possible without the will of God.

The Present State of Affairs and the Need for a Reformer

Those who have been engaged in such service to religion ought to remember that they have done no favour upon God. There comes a time when every crop must be cut for harvesting. In the same manner, now the time has come for corruption to be dispelled. The worship of the Trinity has reached its highest limit and the Truthful One has been slandered and insulted to the greatest possible extent. The Messenger of Allah, peace and blessings of Allah be upon him, has not been valued even to the extent of a bee or a wasp. People fear wasps and are even apprehensive of ants, but no one has hesitated in speaking ill of the Messenger of Allah, peace and blessings of Allah be upon him. Such people fall true to the following statement of God Almighty:

كَذَّبُوا بِالآيَاتِنَا²

They rejected our signs.

They have lashed out against the Holy Prophet^{sa} as much as they could and have openly spewed out vulgarities and invectives against him. Now the time has truly come for God to recompense them. In such an era, Allah the Exalted always raises a man. As God Almighty states:

¹ *adh-Dhariyat*, 51:57

² *Aal-e-Imman*, 3:12

the highest limits of praise rendered by those who praise Me. You will not find in the heavens or in the earth any praiseworthy feature that is not to be found in My countenance. If you tried to count My excellences you would not be able to number them, even if you exerted yourselves hard and took pains like the dedicated. Search well then if you can light upon a praiseworthy merit that you do not find in Me or can discover an excellence that is beyond Me and My Presence. If you feel that way then you have no knowledge of Me and are bereft of vision. I am known through My glories and excellences and the heavy clouds saturated with My blessings indicate the plenitude of My bounties. Those who believe in Me as comprehending all perfect attributes and all excellences and attribute to Me whatever perfection they observe anywhere and whatever glory they can conceive of in the highest flights of their imagination and ascribe to Me every grandeur that their minds and vision may observe and every power that is reflected in the mirror of their thoughts, are indeed the people who are treading the paths that lead to true recognition of Me. They have grasped the Truth and they will be successful. Be up then (may Allah keep watch over you) and seek earnestly for the attributes of Allah, the Glorious, and reflect over them like deep thinkers.

Seek diligently and ponder every aspect of perfection searching for it in every overt and covert manifestation of this universe as a greedy person occupies himself incessantly with the pursuit of the object of his desires. When you arrive at the comprehension of the fullness of His perfection and begin to perceive His fragrance, it is then that you have found Him. This is a mystery that is unveiled only to those who are earnest seekers of guidance.

Reflection over Divine Attributes safeguards against errors

This then is your Lord, your Master, Perfect in Himself, comprehending all perfect excellences and worthy of all praise. He alone can know Him who deliberates deeply over the

Fatiha, seeking His help with a pining heart. For those who make a covenant with Allah in perfect sincerity, binding themselves fast in perpetual obedience to Him, and cleanse their minds of all rancour and ill-will, are admitted through the portals of this Sura and are endowed with inner sight.

The Fatiha also warns that whoso perishes for lack of his cognition of Allah, the Supreme, through his misconduct or by taking some other than Him as his god, in truth perishes because of his disregard of His excellences, his failure to contemplate His wonders and his neglect of all that is His due, as is the way of those who are the devotees of falsehood. Have you not considered that the Christians were invited to the Unity of God, but it was this distemper that brought about their ruin? Their erring selves and their beguiling passions drew them to the worship of a servant of Allah as their god. They drank deep of misguidance and ignorance and forgetting the excellences of Allah, the Supreme, and His attributes they invented for Him sons and daughters. Had they pondered the attributes of Allah, the Supreme, and the excellences that are worthy of Him, their insight would not have failed them and they would not have perished. That is why Allah, the Supreme, has warned us here that to safeguard ourselves against error in respect of a true concept of Him we must ponder His excellences and should seek out His appropriate attributes and should remind ourselves constantly of them, for they are far superior to every material gift and far more helpful than every kind of succour. We should reflect particularly over those attributes of His which have been manifested in His works, that is to say, His might, His power, His dominance and His bounteousness. Then be mindful of it and neglect it not. Be sure that all Providence belongs to Allah and all Rahmaniyyat belongs to Allah and all Rahimiyyat belongs to Allah and all sovereignty belongs to Allah on the Day of Judgment. Withhold not, therefore, your obedience from your Sustainer and be of those who submit themselves wholly to the One Lord. This verse also connotes that Allah, the Supreme, is far above every suspicion of weakness or shortcoming, such as the assumption

worldly enticements, but the result has been quite the opposite. Before his 'suicide,' the followers of Yasū' sought godliness to some extent, but the more the doctrine of vicarious sacrifice and atonement was emphasized, the more the Christians became steeped in worldliness, worldly enticements, desire of the world, alcoholism, gambling, licentiousness, and illicit relations. The negative effects of this doctrine have been like the sudden collapse of the dam that had been built on a violent and stormy river with resultant destruction of all surrounding land and habitats.

Remember too that abstinence from sin alone is not an accomplishment of any kind for man as thousands of worms, insects, animals and birds refrain from committing any sin, yet they are not considered to have attained communion with God. The question, therefore, is: 'How did the Messiah's expiation serve to enhance human spirituality?' Man is in need of two things in order to reach God: First, abstinence from evil; and second, the attainment of good deeds. Merely eschewing evil is no great feat. Thus, the crux of the matter is that these two forces have remained present in human beings ever since their creation: On the one hand carnal passions lure them towards sin, while on the other hand the fire of the love of God that is hidden in their nature incinerates the straws of sin much like physical fire incinerates the physical straws and dried leaves. But ignition of this spiritual fire that incinerates sins depends entirely on the cognition of God, because love and adornment for anything depends on acquiring its complete recognition. You cannot love something whose beauty and excellence you are unaware of. The knowledge of the beauty and excellence of the God of Honour and Glory ignites the fire of love for Him, which, in turn, consumes sin. It has always been the practice of Allah to grant such knowledge to mankind through His Prophets. Others get light from their light and acquire all the bounties that are bestowed on the Prophets by following them

Sadly, Christianity has the door of cognizance of God closed to its followers for it considers communion with God forever sealed and

كَانَ اللَّهُ عَزِيزًا حَكِيمًا¹

Allah is Mighty, Wise.

By virtue of His name *Aziz* (the Mighty), God does whatever is needed and the name *Hakeem* (the Wise) denotes that His every action is done with wisdom, and done properly and adequately in accordance with the appropriate time and place. Just observe how plants and vegetation possess diverse properties. Even a *tolah* or two of turpethum is enough to clear the bowels, so too is the case with scammonia. Allah the Exalted has the power to clear a person's bowels without the use of any medicine, or to quench one's thirst without water, but it was necessary for mankind to learn of the wonders of nature. For the extent to which a person increases in their awareness and knowledge of the wonders of nature, is the degree to which they are increased in their understanding of the attributes of Allah Almighty; and this enables one to attain the nearness of God. Through medicine and astronomy we discover thousands of qualities present in nature.

The Properties of Things Are Another Name for Knowledge

What are the sciences? They are nothing more than a knowledge of the properties of things. If the celestial bodies, stars and vegetation did not possess effects, it would become difficult for mankind to believe in the attribute of Allah Almighty known as *Aleem* (the All-Knowing).

It is a certain fact that the foundation of our knowledge is based on our insight into the properties of things. The purpose in this is so that we may learn wisdom. The sciences have also been referred to as wisdom (*hikmat*). As such, Allah the Exalted states:

وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا²

And whoever is granted wisdom has indeed been granted abundant good.

The Purpose of the Supplication 'Guide Us in the Right Path'

Hence, the purpose of the prayer *إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ* (*Guide us in the right path*) is that when a person makes this supplication, they ought to emulate the deeds, morals and beliefs of 'those upon whom God has bestowed His blessings'. In so

¹ *an-Nisa*, 4:159

² *al-Baqarab*, 2:270

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

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

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

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

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

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

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

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

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

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

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

How can I hide any longer this storm?
 Instead I had better scatter my dust to the four winds.

How far removed are we from the mundane world!
 Holy is He Who has humbled my opponents.

[Durr-e-Thamīn]

Praise and Thanks be to the All-Powerful God
(Persian poem)

Praise and thanks be to the Lord God;
 It is because of Him that all existence found expression.

This universe is but a mirror of His countenance;
Each and every particle leads the way to Him.

In the mirror of the heavens and the earth,
His unique face is reflected in all its glory.

Each blade of grass is aware of His Being;
Each branch points the way to Him.

The light of the sun and the moon is but a reflection of
 His light;

Every manifestation is subject to His decree.

Each brain is but a secret among His secrets;
Each step seeks the portals of His glory.

Every heart's desire is to relish the beauty of His
 countenance;

Even the one that is lost is really in search of His path.

He created the sun, the moon and the earth;
He displayed His creative might in millions of forms.

All these creations are but a register of His creativity;
In which are contained an infinite number of mysteries.

He placed this book of nature before our eyes;
To remind us of the path to righteousness.

So that you recognize the God Almighty
Who bears no resemblance to the world and all who
 dwell in it.

So that it should be a criterion to judge the revelation
 from the Beloved;
To enable you to recognize from among thousands, the
 ones that are from the Friend.

→ So that all paths of imposture are blocked;
 So that light and darkness can be told apart.

Then whatever the Lord God willed came to pass;
 And His handiwork bore witness to His Word.

Idolators and all their pretence
 Are pierced by the sharp arrows of these witnesses.

If you call someone else as Gracious God,
 The heaven and the earth will spit in your face.

If you invent a son for Him Who is Unique,
 All high and low will curse you.

→ This world is virtually proclaiming aloud:
That God is Unique, All-Sustaining, and without
 partner.

He has nor father nor son nor wife;
 He is Immutable since eternity.

If the rain of His grace were to slow down for a
 moment,
 All this creation and the universe would come to
 nought.

Take a close look at the laws of nature,
So that you realize the greatness of the Lord of all the
 worlds.

The Radiance of Revelation

God Almighty has not only blessed Muslims with the gift of reason, but has also graced them with the radiance and divine light of revelation. They should not tread the paths that dry logic and philosophers seek to lead them to. Such people are eloquent in speech but their spiritual faculties are immensely frail. Observe, therefore, that God Almighty praises His servants in the Holy Quran in the following words:

أُولِي الْأَيْدِي وَالْأَبْصَارِ¹

Men of strong hands and powerful vision.

He does not say they are men of eloquent speech. This establishes that God Almighty loves those who observe both His works and words, and reflect on them, not only with their physical eyes but with their inner sight as well, and then act accordingly. And all this can never be attained without purification of the self and without cleansing our inner faculties.

How to Attain Success in this World and the Hereafter

If you desire to attain success in both worlds and seek to conquer the hearts of people, then strive to purify yourselves, make use of reason and follow the guidance given in the Word of God. Reform yourselves and serve as an example for others by demonstrating your sublime virtues. Then will you attain success. How wonderful a statement by someone who says:

سخن کز دل برون آید نشیند لا بزم برون

*A word which springs from the heart invariably
finds place in the hearts of others.*

So first and foremost, mould your own hearts. If you desire to touch the hearts of others, then develop the power to do so by practising what you preach. Without practice the force of words and human influence can be of no benefit. There are hundreds of thousands of people who make hollow statements. Many so-called Muslim clerics and scholars stand on pulpits and preach to others, declaring themselves to be representatives of the Holy Prophet^{sa} and the heirs of the

¹ Saad, 38:46

Editor's Note: I would like to say, however, that on another occasion, the Promised Messiah^{as} has also said that a person who burdens themselves and fasts while they are on a journey, as if, seeks to please God by force and not through obedience to His command. This is wrong. True faith lies in doing what God commands and refraining from whatever He so commands.¹

27 January 1899

After the morning prayer, we were given orders to depart. When the Promised Messiah^{as} passed by the factory in Dhariwal, he said: "It would be good to see this factory sometime. It is beneficial to see new things."

One person said: "Your Holiness, I saw this factory once and I was filled with an inexplicable fervour on witnessing the power of God Almighty. I remained restless until I was able to offer four *rak'ats* of Prayer." The Promised Messiah^{as} said: "The fact of the matter is that all things show a manifestation of Allah
Almighty. Just observe how many strengths an insect possesses. And then Allah the Exalted is He in Whose hand is every power and strength."

Since the tent of the Promised Messiah^{as} had been erected near a stream, the Promised Messiah^{as} looked at the stream and at the surrounding trees and said: "This is a very good spot."²

26 February 1899

Praise for a Lecture of Hazrat Maulvi Abdul-Karim Sahib^{ra}

The Promised Messiah^{as} read a lecture of Hazrat Maulana Abdul-Karim Sahib^{ra} of Sialkot entitled, 'What Reform and Revival was Brought About by Hazrat Mirza Ghulam Ahmad of Qadian?' and on 26 February 1899, he addressed the congregation in Mubarak Mosque saying: "It is my desire that all of my friends should read this, because it contains many subtle points of wisdom. This also shows the powerful oratory skills with which a certain man from among us is blessed. It is precisely on this pattern that members of our community ought to strive to become speakers."³

¹ *Al-Hakam*, vol. 3, no. 4, dated 31 January 1899, pp. 6-7



² *Al-Hakam*, vol. 3, no. 4, dated 31 January 1899, p. 8

³ *Al-Hakam*, vol. 10, no. 35, dated 10 October 1906, p. 7

Exalted has laid down a condition that for Him to love anyone, such a one has to follow the Holy Prophet, may peace and blessings of Allah be upon him.^{1☆} Accordingly, it is my personal experience that to obey the Holy Prophet, may peace and blessings of Allah be upon him, with a sincere heart and to love him, ultimately makes a person the beloved of God. God creates in his heart a burning for love for Him. Then such a person renounces everything else and inclines towards God; and his affection and aspiration remain only for God Almighty. Thereupon a special manifestation of the love of God falls upon him and, bestowing upon him the full essence of love, pulls him towards itself with strong passion. He, then, overcomes his corporeal passions, and extraordinary works of God Almighty appear as Signs in his support and assistance in every aspect.

I have presented an example of how to achieve [the love of God] by effort and application. But there are some individuals where effort, application, and hard work has nothing to do with their spiritual ranks. Even in the womb of their mothers, they have such a constitution that, without any effort or striving or hard work, they love God instinctively. And they come to have such a spiritual connection with His Messenger i.e. **Hadrat Muḥammad Muṣṭafā**, may peace and blessings of Allah be upon him, that anything closer cannot be imagined. As time passes, their inner fire of love and affection for God continues to grow stronger and, with it grows the fire of love for the Messenger of Allah. In all these matters God becomes their Guardian and Guarantor. When that fire of love and affection reaches its climax, they fervently and passionately desire that the glory of God be manifested upon the earth, and this becomes their greatest delight and ultimate purpose. Thereupon, Signs

1. ☆ Here the question might arise that: If the objective is righteous deeds, what is the need to follow [the Holy Prophet^{sa}] to attain salvation and acceptance? The answer is that one can enact good deeds only through the grace of God. And since God has, in His grand wisdom, appointed one individual as the Leader and Messenger and commanded people to follow him, whosoever fails in this is not given the good fortune to perform righteous deeds. (Author)



of God Almighty appear on earth for them. God Almighty does not manifest His grand Signs for anyone, nor does He give grand news of the future to anyone except to those who are lost in His love, and are as desirous of the manifestation of His Oneness and Glory as He Himself is. It is unique to them that special divine mysteries are revealed to them and the unseen is disclosed to them with the utmost clarity. This special honour is not given to others.

An ignorant person might think that some ordinary people occasionally see true dreams too. For example, some people dream that a baby girl or a baby boy is born in a particular household and the same happens, or they dream of someone's death and the person does in fact die, or see other small events in their dreams and they come true. I have already addressed this scepticism that these phenomena are of little significance nor do they depend on any piety. Even many wicked and immoral people see such dreams regarding themselves or others. But true secrets of the unseen are only revealed to God's special servants. Their dreams and revelations differ from those of ordinary people in four ways: **First**, the majority of that which is revealed to them is extremely clear and very rarely ambiguous; the case with others is quite the opposite. **Second**, they experience true dreams and revelations so copiously that to compare them with other people would be akin to comparing the wealth of an emperor and a beggar. **Third**, the Signs shown at their hands are so magnificent that no one can match them. **Fourth**, their Signs attest to their acceptance by the Divine and the love and succour of the True Beloved. It is quite evident that, through these Signs, He wishes to reveal to the world how honoured and close to Him those chosen ones are, and to inspire people's hearts with their dignified status.

However, those who do not have a perfect connection with God lack such things. On the contrary, the truth of some of their dreams or revelations is a trial for them, for it creates arrogance in their hearts and they are ruined by arrogance. They begin to oppose the root that nourishes the branch: O ye the branch! Granted that you are green and

become engrossed in this and lose themselves to it completely, be it the praise of Satan or the praise of God, both become one and the same.” At this, the walk came to its conclusion. The Promised Messiah^{as} returned later on when it was time for food, and after he had finished eating, he delivered the address that follows. I now present what I have remembered thereof.

The Greatest Form of Worship in This Era

Alluding to the trial and disorder that was prevalent in the present age, the Promised Messiah^{as} said: “It is necessary for a Muslim, in this day and age, when Islam is overwhelmed by affliction, to play a part in dispelling this disorder. The greatest form of worship in these times is for each and every Muslim to partake in dispelling this disorder. At this time, everyone ought to strive sincerely through their speech, knowledge and every faculty with which they have been endowed, to remove from the world with sincere effort, all the evil and insolence that is currently prevalent.

What good is the comfort and pleasure that one receives in this world? If it is in this world that a person receives their reward then what has been attained? Prefer the reward of the hereafter, which has no limit. Each and every one of you ought to possess a passion for the Unity and Oneness of God, just as God Himself is passionate for His own Unity. Just reflect, where in the world will you find a person who has been wronged more so than our Prophet, peace and blessings of Allah be upon him? There is no filth, abuse or invective that has not been hurled at him. Is this a time when the Muslims should sit silently? At this time, if no one stands up to bear witness to the truth and to silence the ones who speak falsehood, and if one deems it acceptable for disbelievers to go on shamelessly casting aspersions against our Prophet and continue misguiding the people, then remember that such a Muslim shall undoubtedly be called to account severely. You ought to employ whatever knowledge and experience you have to serve in this cause and save the people from this misfortune. It is established in the Hadith that even if you do not strike the Antichrist, it will die anyway. There is a famous adage:

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their end is near. It is the responsibility of each and everyone of you to strive insofar as possible and show people the light.

A Yearning for the Manifestation of God's Greatness and Glory

In the sight of Allah the Exalted, a saint and a man of blessings is one who develops such passion. God desires for His glory to be manifested. In the Prayer, one repeats: سُبْحَانَ رَبِّيَ الْعَظِيمِ (Holy is my Lord the most Great) and سُبْحَانَ رَبِّيَ الْأَعْلَى (Holy is my Lord the most High). This is also an expression of the desire that God's glory should shine forth and that His greatness be manifested in a manner that has no parallel. In the Prayer, when a person glorifies Allah and extols His Holiness, the same sentiment is expressed; and through these words, God encourages man to realise that he ought to demonstrate through his works and efforts—with a natural fervour—that nothing which goes against the greatness of God can dominate him. This is an exalted form of worship. Those people whose passion is aligned with the will of God are the ones who are known as divinely supported and it is they who receive blessings. Those who do not possess a fervour for the greatness, glory and holiness of God, the Prayers that they offer are disingenuous and their prostrations are futile. Until a person possesses a fervour for the sake of God, these prostrations are nothing more than futile incantations, by which they desire to attain paradise.

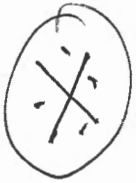
Bear in mind that anything physical in nature that is empty of spirit cannot prove beneficial. For example, just as the meat of sacrifices does not reach God, your bows and prostrations do not reach Him either, until they are performed with a true spirit. God desires the essence. God loves those who possess ardour for His honour and greatness. People of this nature tread a fine path on which others do not have the strength to follow them. Until the essence is present, a human being cannot progress. It is as though God has sworn to not grant a person any pleasure until they possess a zeal for His sake.

→ Every human being possesses desire, but a person cannot become a believer until they give precedence to the greatness of God over all of their desires. The Arabic word *wali* means a near one or a friend. Therefore, a person is referred to as a *wali* (or a saint) when they desire what their Friend, i.e. God, desires. Allah the Exalted states:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ¹

And I have not created the Jinn and the men but that they may worship Me.

⇒ An individual ought to possess a zeal for the sake of God and if they do, they shall outstrip their fellow man and become among those who enjoy the nearness of God. One must not be like a dead corpse—when something is put in from one side of the mouth, it comes out of the other. In the same manner, when someone is in a wretched state, nothing good can go inside. Remember that no worship or charity is accepted until one possesses a sincere fervour for the sake of Allah Almighty—a fervour that is free from traces of selfishness or personal motive. It ought to be such that even a person himself is unable to explain why they possess this fervour. There is a dire need for such people, but nothing is possible without the will of God.



The Present State of Affairs and the Need for a Reformer

Those who have been engaged in such service to religion ought to remember that they have done no favour upon God. There comes a time when every crop must be cut for harvesting. In the same manner, now the time has come for corruption to be dispelled. The worship of the Trinity has reached its highest limit and the Truthful One has been slandered and insulted to the greatest possible extent. The Messenger of Allah, peace and blessings of Allah be upon him, has not been valued even to the extent of a bee or a wasp. People fear wasps and are even apprehensive of ants, but no one has hesitated in speaking ill of the Messenger of Allah, peace and blessings of Allah be upon him. Such people fall true to the following statement of God Almighty:

كَذَّبُوا بِآيَاتِنَا²

They rejected our signs.

They have lashed out against the Holy Prophet^{sa} as much as they could and have openly spewed out vulgarities and invectives against him. Now the time has truly come for God to recompense them. In such an era, Allah the Exalted always raises a man. As God Almighty states:

¹ adh-Dhariyat, 51:57

² Aal-e-Imran, 3:12