



BARĀHĪN-E-AḤMADIYYA



Barāhīn-e-Aḥmadiyya

*Arguments in Support of
the Divine Origin of the Holy Quran &
the Prophethood of the Holy Prophet Muhammad^{saw}*

by

Ḥaḍrat Mirza Ghulam Ahmad

*The Promised Messiah and Mahdi^{as},
Founder of the Ahmadiyya Muslim Community*

*Published under the auspices of Ḥaḍrat Mirza Masroor Ahmad,
Imam and Head of the Worldwide Ahmadiyya Muslim Community,
Fifth Successor to the Promised Messiah^{as},
may Allah the Almighty help him with His powerful support*

ISLAM INTERNATIONAL PUBLICATIONS LTD.

Barāhīn-e-Aḥmadiyya—Part III
*Arguments in Support of the Divine Origin of the Holy Quran and
the Prophethood of the Holy Prophet Muhammad^{saw}*

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

First published in Urdu in Qadian, India, 1882
First English translation published in the UK, 2014
Translated by Raja Ata-ul-Mannan
Reprinted in the UK, 2018
Reprinted in India, 2018

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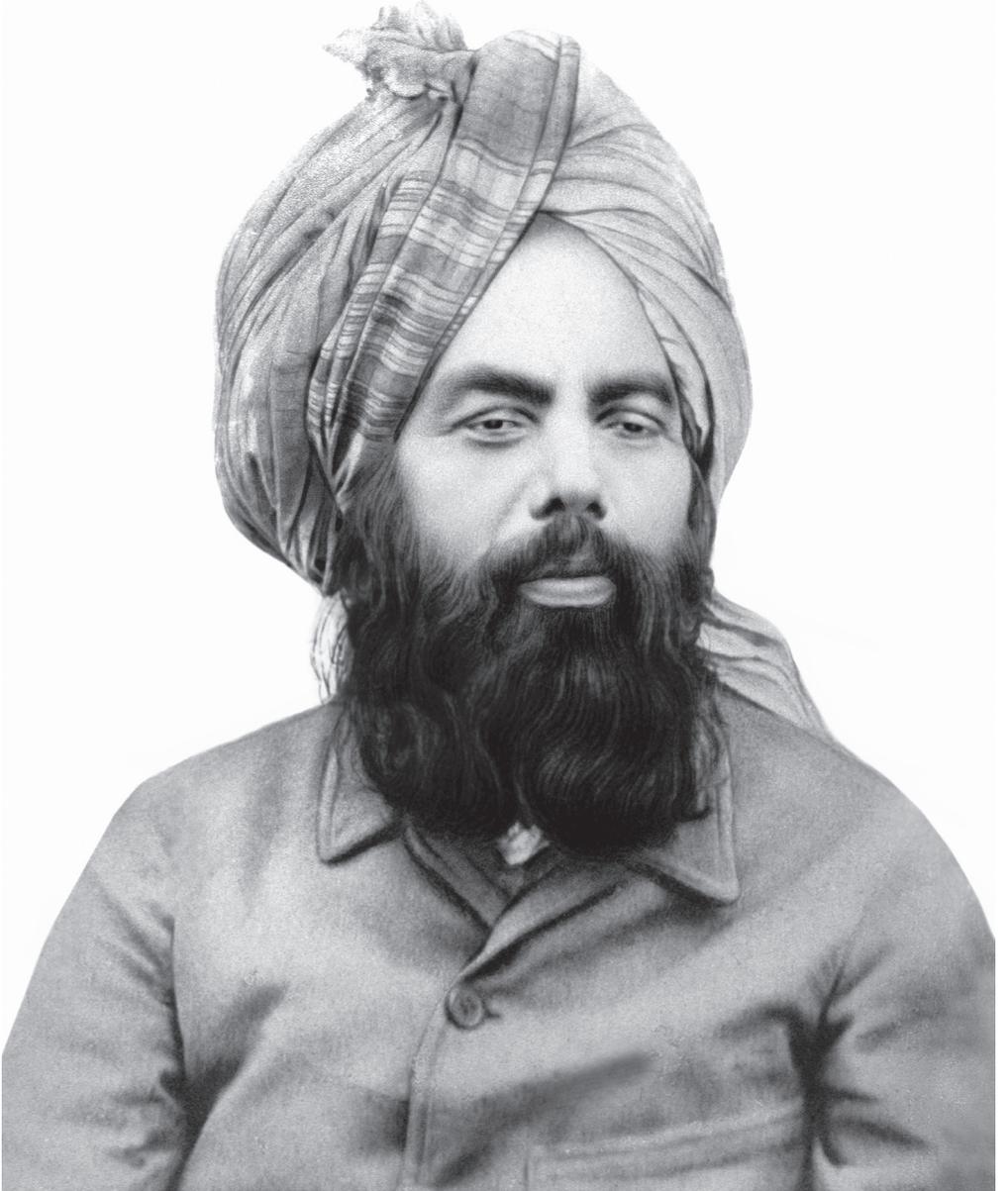
Printed in India at:
Fazl-e-Umar Printing Press
Qadian - 143516 (Punjab)

For further information please visit www.alislam.org.

ISBN 978-1-84880-100-4
11 10 9 8 7 6 5 4 3

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Hadrat Mirza Ghulam Ahmad of Qadian
The Promised Messiah & Mahdi^{as}

ABOUT THE AUTHOR

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

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

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

PUBLISHER'S NOTE

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

The translators' primary objective was to adhere to the author's original text as strictly as possible. Contemporary nineteenth century classical lexicons were utilized to precisely define Urdu, Arabic and Persian words and phrases. To preserve the author's writing style, and particularly his points of emphasis, we have retained his original underlined and bold text styling as well as exclamation marks, including end punctuation for rhetorical questions. However, to facilitate readability for an English speaking audience, punctuation and pauses were inserted as needed, and longer paragraphs were broken into smaller ones.

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

The following abbreviations have been used:

saw *ṣallallāhu 'alaihi wa sallam*, meaning 'peace and blessings of Allah be upon him', is written after the name of the Holy Prophet Muhammad^{saw}.

- as *‘alaihis-salām*, meaning ‘peace be on him’, is written after the names of Prophets other than the Holy Prophet Muhammad^{saw}.
- ra *raḍiyallāhu ‘anhu/‘anhā/‘anhum*, meaning ‘Allah be pleased with him/her/them’, is written after the names of the Companions of the Holy Prophet Muhammad^{saw} or of the Promised Messiah^{as}.
- rta *raḥmatullāh ‘alaihi/‘alaihā/‘alaihim*, meaning ‘Allah shower His mercy upon him/her/them’, is written after the names of those deceased pious Muslims who are not Companions of the Holy Prophet Muhammad^{saw} or of the Promised Messiah^{as}.
- aba *ayyadahullāhu Ta‘ālā binaṣrihil-‘Azīz*, meaning ‘may Allah the Almighty help him with His powerful support’, is written after the name of the present head of the Ahmadiyya Muslim Community, Ḥaḍrat Mirza Masroor Ahmad, Khalīfatul-Masīḥ V^{aba}.

Readers are urged to recite the full salutations when reading the book.

In general, we have adopted the following system established by the Royal Asiatic Society for our transliteration.

- ا at the beginning of a word, pronounced as *a*, *i*, *u* preceded by a very slight aspiration, like *h* in the English word *honour*.
- ث *th* – pronounced like *th* in the English word *thing*.
- ح *ḥ* – a guttural aspirate, stronger than *h*.
- خ *kh* – pronounced like the Scottish *ch* in *loch*.
- ذ *dh* – pronounced like the English *th* in *that*.
- ص *ṣ* – strongly articulated *s*.
- ض *ḍ* – similar to the English *th* in *this*.
- ط *ṭ* – strongly articulated palatal *t*.
- ظ *ẓ* – strongly articulated *z*.

- ع ' – a strong guttural, the pronunciation of which must be learnt by the ear.
- غ *gh* – a sound similar to the French *r* in *grasseye*, and to the German *r*. It requires the muscles of the throat to be in the 'gargling' position to pronounce it.
- ق *q* – a deep guttural *k* sound.
- ء ' – a sort of catch in the voice.

Short vowels are represented by:

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

Long vowels by:

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

Other vowels by:

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

The consonants not included in the above list have the same phonetic value as in the principal languages of Europe. While the Arabic ن is represented by *n*, we have indicated the Urdu ن as *ṇ*. As noted above, the single quotation mark ' is used for transliterating ع which is distinct from the apostrophe ' used for ء.

We have not transliterated some Arabic words which have become part of English language, e.g., Islam, Quran, Hadith, Mahdi, jihad, Ramadan and ummah. The Royal Asiatic Society's rules of

transliteration for names of persons, places, and other terms, are not followed throughout the book as many of the names contain non-Arabic characters and carry a local transliteration and pronunciation style.

FOREWORD

Under the guidance and auspices of Ḥaḍrat Mirza Masroor Ahmad, Khalīfatul-Masīḥ V^{aba} [the Fifth Successor to the Promised Messiah^{as}], the English translation of *Barāhīn-e-Aḥmadiyya*, Parts I & II, was published in 2012. By the grace of Allah, we are now presenting the English translation of Part III. The translations of Part IV and Part V will follow, God-willing.

After the Promised Messiah^{as} published *Barāhīn-e-Aḥmadiyya*, Parts I & II, in 1880, there were urgent requests from Muslims, as well as non-Muslims, for the remainder of the book, but the funds needed for its publication were insufficient. He, therefore, arranged to publish, as Part III, whatever could be financed with the available funds. As a consequence, the original *Barāhīn-e-Aḥmadiyya*, Part III, published in 1882, ends abruptly. When Part IV was later published in 1884, it continued where Part III ended, particularly the main text, Footnote Number Eleven, and Sub-Footnote Number Two.

To provide a natural break for these sections of the book, we have included some parts from Part IV to supplement the main text, Footnote Number Eleven, and all of Sub-Footnote Number Two. These changes were made with the permission of Ḥaḍrat Khalīfatul-Masīḥ V^{aba} and are identified in the translation with cross references to the original Urdu text.

In the original Urdu edition of *Barāhīn-e-Aḥmadiyya*, the Promised Messiah^{as} presented the main text, footnotes, and sub-footnotes on the same page. However, to facilitate the English reading of

Part III, Ḥaḍrat Khalīfatul-Masīḥ V^{aba} decided that each of these sections should be presented individually, without break.

It should be noted that wherever the Promised Messiah^{as} had not given the translation of a verse of the Holy Quran, we have generally taken the translation from Ḥaḍrat Khalīfatul-Masīḥ IV^{ra} or Ḥaḍrat Maulavī Sher Ali^{ra}, but have changed ‘Thou’ and ‘Thee’ to ‘You’, and ‘Thy’ and ‘Thine’ to ‘Your(s)’, etc. In addition, terms which may not be familiar to the Western reader are italicized in the text and defined in the Glossary.

In Wakālat-e-Taṣnīf, Rabwah, the English translation of Part III was initially done by Raja Ata-ul-Mannan and revised by Dhulqarnain Bharwana, with supporting research by Kashif Imran. Chaudhary Muhammad Ali, Wakīlut-Taṣnīf, Rabwah was continuously associated with the translation work. A separate translation was done by Mirza Anas Ahmad, M.A., M.Litt., (Oxon.). The translators adopted the earlier translations available in *The Essence of Islam*, thereby benefiting from the pioneering work done by Ḥaḍrat Chaudhry Muhammad Zafrulla Khan^{ra}.

As with Parts I & II, the English rendering of Part III was reviewed by Additional Wakālat-e-Taṣnīf with the help of its English Translation section (based in the USA) headed by Munawar Ahmed Saeed. The process of translating and reviewing these spiritual treasures was a truly challenging task. The above-mentioned translations were reviewed and compared with the original words of the Promised Messiah^{as}. The reviewers also consulted the available published translations in *The Essence of Islam*, *Tadhkirah*, and the *Commentary on the Holy Quran, Vol. I—Sūrah Fātiḥah*. Moreover, the decisions made by Ḥaḍrat Khalīfatul-Masīḥ V^{aba} during the earlier translations were also adopted. All of this was incorporated into revised documents, which presented the primary translation and proposed edits, along with the reasoning for suggested changes and any relevant reference material.

My humble self studied these documents and reviewed them with Abdul-Wahab Mirza and Khurram Matin Khan for further revisions.

Relevant queries were continually routed to and from the Arabic and Persian Desks in London, the Research Cell, Wakālat-e-Taṣnīf, Naẓārat Ishā'at, Rabwah, Pakistan, and Naẓārat Nashr-o-Ishā'at, Qadian, India.

The entire review process was guided closely by Ḥaḍrat Khalīfatul-Masīḥ V^{aba}. My humble self was blessed with the opportunity to seek his guidance, obtain approval of the final translation, and convey his decisions to the reviewers and other departments as necessary. At the direction of Ḥuḍūr^{aba}, in order to finalize rendering of various passages and to complete the necessary work for the publication of the final book, I personally visited USA and worked with the team members.

The review process was led by Munawar Ahmed Saeed and coordinated by Abdul-Wahab Mirza. They were assisted by Khurram Matin Khan, Naveed Ahmed Malik, Salman Muhammad Sajid, Rashida Kalim Rana, Naser-ud-Din Shams, Tariq Amjad, Fouzan Pal, and Bilal Ahmad Rana. I would also like to acknowledge the contributions of Ayyaz Mahmood Khan and Abdul-Quddus Arif, who helped me in Additional Wakālat-e-Taṣnīf, and the other devotees of the Promised Messiah^{as}, working in the departments mentioned above.

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

I sincerely hope and pray that these spiritual treasures will be a source of enlightenment for all readers and will create enthusiasm and motivation to embark upon a life long journey of studying the books of the Promised Messiah^{as}. *Āmīn*.

Munir-ud-Din Shams
Additional Wakilut-Taṣnīf
London
July 2014

INTRODUCTION

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

Barāhīn-e-Aḥmadiyya, Part III, was authored by Ḥaḍrat Mirza Ghulam Ahmad^{as} of Qadian and published in 1882. As mentioned in the Introduction to Parts I & II, the purpose of *Barāhīn-e-Aḥmadiyya* is to demonstrate the divine origin of the Holy Quran and truthfulness of the Holy Prophet^{saw} of Islam. Some highlights of the present part are as follows.

Concept of God

All of the writings of the Promised Messiah^{as} are replete with his love and reverence for the exalted status of God as presented by Islam—in contrast to the defective and incomplete concepts found elsewhere. In this book, commenting on *Sūrah an-Nūr*, 24:36 of the Holy Quran, he writes:

Allah is the Light of the heavens and the earth. That is to say, every light that is visible in the heights or in the depths, whether in souls or bodies, whether innate or acquired, whether overt or covert, whether internal or external, is a bounty of His grace.

This is an indication that the general grace of Ḥaḍrat

Rabbul-‘Ālamīn [Lord of all the worlds] encompasses everything and that nothing is deprived of His grace. He is the Source of all grace and the ultimate Cause of all light and the Fountainhead of all mercies. His True Being is the support of the whole universe and the refuge of all high and low. It is He who brought everything out of the darkness of nothingness and bestowed upon it the robe of existence. There is no other being that exists in its own right, or is eternal, or is not the recipient of His grace. The earth and the heavens, mankind and animals, stones and trees, and souls and bodies—all owe their existence to His grace. This is the general grace mentioned in the verse:

اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ¹

This is the grace that encompasses everything like a circle. There is no pre-condition for being the beneficiary of this grace. (*see* p. 92)

Logic and Reasoning Alone Cannot Lead to the Perfect Cognition of God

The Promised Messiah^{as} argues very forcefully that a true concept of God cannot be ‘discovered’ through the efforts of rationalists and logicians. Any belief, based on logic and reason alone is bound to be defective. He writes:

Is there any guarantee of a person’s belief in God, if in his opinion God is so weak that had there not been logicians, there would be no trace of His existence? These ignorant people do not realize that God sustains mankind with all—not just

1. Allah is the Light of the heavens and the earth (*Sūrah an-Nūr*, 24:36).

a few—of His attributes; how then is it possible that some of these perfect attributes should be of no use to mankind. Can there be a greater blasphemy than to believe that He is not the complete *Rabbul-‘Ālamīn* [Lord of all the worlds], but only a half or a third. (*see* p. 80)

Study of Creation Cannot Lead to Certainty of Faith in God

Even studying the works of God is not a way to acquire a true concept of God. In commenting upon the views of the Brahmū Samājists, who maintained that man can achieve cognition of God by studying the book of nature, he explains:

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. (*see* p. 41)

Need for Divine Revelation

Because logical reasoning and the study of nature cannot grant perfect satisfaction in regards to the concept of God and His existence, has Allah the Exalted provided a means for the guidance of man? The answer is that it is divine revelation that has, since eternity, been providing the guiding light that leads to Him. He says:

Gentlemen!! Think hard and you will realize that to arrive at complete certainty without revelation is not possible. Nor is it possible to escape error, or to base oneself truly on *Tauḥīd*, or to overcome one's passions. It is revelation through which we are able to affirm that God 'is', and the whole world is proclaiming that '**He is, He is**'. It is revelation which, from the very beginning, has inspired the hearts with the assurance that God 'is'. It is through revelation that worshippers find delight in worship and the faithful are satisfied with regard to the existence of God and life after death. It is revelation which enabled millions of righteous people to leave this transient world with great steadfastness and with the passionate love of Allah. (*see* p. 52)

The Promised Messiah^{as} was also the recipient of divine revelation. And the intensity and frequency of these revelations increased throughout the writing of Part III. He describes in great detail, the experience of receiving revelation and relates several revelations vouchsafed to him. The subject matter of these revelations included prophecies that were fulfilled in his lifetime and prophecies that are yet to be fulfilled. One such prophecy follows:

Remember that a time is coming that people will come to you in large numbers. It is incumbent upon you not to be arrogant towards them and you must not get tired of receiving them in large numbers. There will be people who will migrate from their homes to dwell in your quarters. They are *Aṣḥābuṣ-Ṣuffah*¹ in the eyes of Allah. Do you realize how magnificent in status the *Aṣḥābuṣ-Ṣuffah* will be? They will be very strong of faith. You will see their eyes shedding tears; they will call down blessings on you. They will supplicate: ‘Our Lord we have heard a Caller, calling people to the faith and a Summoner to Allah and a refulgent lamp. So we have believed.’ Write down all these prophecies for they will be fulfilled in due time. (see p. 212)

Perfection and Comprehensiveness of the Holy Quran

Having established that divine revelation is required for perfect certainty and guidance, the Promised Messiah^{as} presents the Holy Quran as the perfect Word revealed by God for the guidance of mankind—flawless in its argumentation, perfect in its eloquence and complete in its verities. Echoing the love and devotions of all Muslims to their beloved Scripture, he writes.

جمال و حسن قرآن نور جانِ 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.
 (see p. 26)

Commenting upon its comprehensiveness, he says:

1. See footnote for *Aṣḥābuṣ-Ṣuffah* on page 213.

Furthermore, it possesses the distinction that whatever verities a person might discover by diligence, effort, and devotion relating to religion through the exercise of his own intelligence and perception; or whatever new subtle verities he might discover, and whatever points of truth and wisdom or proofs and arguments he might set forth by the exercise of his own reason; or should he offer, for comparison, the subtlest verity that the ancient philosophers may have discovered through great toil and labour; or should he desire to discover the Quranic remedy for the inner disorders and spiritual maladies from which most people suffer; he can test [the Quran] in whichever aspect and by whatever method he might desire, and he will find that, in setting forth its truth and wisdom, the Holy Quran encompasses everything like a circle and that no religious verity is left out of it. Rather, it completes and corrects the verities that past philosophers misstated due to their deficient knowledge and wisdom. What is more, it describes and brings to light with perfect meticulousness and accuracy the subtleties that never occurred to any sage or philosopher. It articulates clearly all the subtle points of knowledge of the Divine that were written in hundreds of lengthy books and yet remained defective and far from complete. Nor does the Holy Quran leave room for any wise person in the future to come up with a subtle point that it does not already contain. (*see p. 32*)

The Promised Messiah^{as} has repeatedly stated that if anyone wanted to test this claim, he himself was ready to provide the proof of this claim, as he writes:

...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. (*see* p. 188)

No one took up that challenge, as he says in one of his Urdu couplets:

آزمائش کے لئے کوئی نہ آیا ہر چند ہر مخالف کو مقابل پہ بلایا ہم نے
No one came for a trial, even though,

I challenged every opponent to compete.

(*see Āīna-e-Kamālāt-e-Islām, Rūḥānī Khazā'in*, vol. 5, p. 224)

Success of the Holy Prophet^{saw} as Evidence of God's Existence and Omnipotence

Similarly, the existence and Omnipotence of God is manifestly proven by the grand success of the Holy Prophet^{saw} despite the severe trials and tribulations he faced. This very success is also proof of the Holy Prophet's own truthfulness. The Promised Messiah^{as} says:

Think about it: a poor, lonely, and humble person announced the spread of his faith and the establishment of his religion at a time when he had nothing with him except a few devotees without any means; and all the Muslims could fit in one small room and their names could be counted on one's fingers, and a handful of villagers could have done away with them. The enemies they faced were the kings and rulers of the world; and the nations they had to deal with were made up of tens of millions who were unanimous in their determination to destroy and annihilate them. But now look around the entire globe at how God has spread the same few weak people in the world, and how He bestowed on them power, wealth, and kingdom, and how they were bestowed the crowns and thrones that had been occupied by others for thousands of years.

There was a time when the numbers of this community did not exceed an average household and now they are counted in millions. (*see p. 173*)

These are powerful claims, but they are presented with the utmost sincerity, as he says in one of his couplets:

ہمیں کچھ کہیں نہیں بھائیو! نصیحت ہے غریبانہ کوئی جو پاک دل ہووے دل و جاں اُس پہ قرباں ہے
I bear no ill will to you, brothers! This is only humble advice;
My heart and life are an offering for anyone who has a pure heart.
 (*see p. 27*)

All of the writings of the Promised Messiah^{as} overflow with evidence that establish the existence of God, the miracle of the Holy Quran and the truthfulness of the Holy Prophet Muhammad^{saw}. All Ahmadi Muslims should make it a point to read and reflect upon the arguments presented in *Barāhīn-e-Aḥmadiyya* so that our hearts and minds are cleansed and filled with the light of certainty. Doing so will not only increase one's spirituality but will also increase one's love for humanity. Our two-fold love for our Creator and His creation will then motivate us to present the message of Islam to the entire world under the banner of the Promised Messiah^{as}.

May Allah the Almighty bless this presentation and make it a source of betterment for the entire world; and may it foster the relationship of mankind with its Creator. *Āmīn.*



Mirza Masroor Ahmad
 Khalīfatul-Masīḥ V
 London
 July 2014

Part III

جاء الحق وذهب الباطل ان الباطل كان زهوقا

بفضل عظیم حضرت ادریس عالم و عالمیان و رحمت عمیر ہمارے نگہ کش گمان کتاب جواب موسم بہ

براہین حجیہ

ملقب بہ

البرہین الحجیہ علی حقیقت کتاب اللہ القرآن و النبوة المحمدیہ

جو کہ فرماں اسلام ہے جناب ہدیہ اسلام احمد ناریں اعظم قادیان ضلع گورداسپور جناب ام قبا لکھنؤ
کمال تحقیق اور دقیق سے تالیف کر کے مسکین اسلام پر خیریت اسلام پس کر نیکی کے لئے بوجہ انعام و جزا لکھنؤ و شہرہ لکھنؤ

امر تہذیب جناب

ہند
لکھنؤ پریس میں در ۱۸۸۲ء طبع ہوا

۱۳۰۶
تاریخ تالیف کتاب

۱۳۰۶
تاریخ تالیف کتاب

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

*With the infinite grace of Allah, the Guide of the whole world
and the entire universe, and by the perfect mercy of Him,
Guide to those who are lost, this irrefutable book, named,*

BARĀHĪN-E- AḤMADIYYA

viz.

*Arguments in Support of the Divine Origin of
the Holy Quran & the Prophethood of
the Holy Prophet Muhammad^{saw}*

Published by the Pride of the Muslims,
Mirza Ghulam Ahmad,
Chief of Qadian, Gurdaspur District, Punjab, with
thorough research and investigation as a conclusive
argument for those who deny the truth of Islam along
with a prize of ten thousand rupees.

AMRITSAR, PUNJAB

PRINTED AT THE SAFĪR-E-HIND PRESS, 1882 CE

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

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

*Subhannalab [Hob is Allah]!
What a wonderful book it is,*

*It makes one familiar with the
True Faith in a short time.*

Translation of the original Urdu title page for Part III.

يَا اللَّهُ¹

*The Plight of the Muslims, the Sorry State of Islam, and
an Announcement Regarding some other Important Matters²*

These days, the signs of the sorry state of Islam and the calamities befalling the resolute religion of Muhammad^{saw} are so evident as have no parallel at any time since the advent of the Holy Prophet^{saw}. What indeed would be a greater calamity than seeing complete indifference on the part of the Muslims towards their Faith, while their opponents are seen all around actively propagating the message of their religions. Consequently, the door to apostasy and adherence to false beliefs is opening wider and wider and people continue to leave Islam in hordes to embrace unholy doctrines.

What a pity that our opponents, whose corrupt beliefs are demonstrably false, are busy in propagating their own religion day and night, so much so that in Europe and America even widows make contributions to the cause of Christianity. Further, many people at the time of their death, bequeath a specific portion of their inheritance for the sole purpose of spreading the message of Christianity, whereas the condition of the Muslims is regrettable beyond words. Their negligence has reached such an extent that not only do they themselves have no

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1. The phrase 'يَا اللَّهُ' literally means 'O Allah'. It is used here to invoke the help of Allah. [Publisher]
 2. Note by Ḥaḍrat Maulana Jalal-ud-Din Shams^{ra}: This announcement was not part of the first and second [Urdu] printings of 1882 and 1900, but was added in the third printing of 1905.

concern for their Faith, but they also regard those who are sincerely devoted to it with suspicion.

Consider what an opportunity it was for expressing religious concern, and what an important occasion it was for their service concerning the book, *Barāhīn-e-Aḥmadiyya*—in which the divine origin of Islam has been established with three hundred incontrovertible arguments, and the false doctrines of all the opponents are destroyed root and branch in such a way that they, so to speak, are ‘slaughtered’ and will never again be revived. Besides a few Muslims of high resolve, through whose support the first two parts and a portion of the third have been published, the contributions which others made were so meagre that rather than describing them, it is better just to say: *إنا لله وإنا إليه راجعون* [‘Surely, to Allah we belong and to Him shall we return’].¹

أيها الإخوان المؤمنون، ما لكم لا تتوجهون، شوقناكم فلم تشتاقوا، ونبتهاكم فلم تتنبهوا،
اسمعوا عباد الله اسمعوا، انصروا توجروا، وفي الأنصار بُعثوا، وفي الدارين تُرحموا،
وفي مقعد صدق تقعدوا، رحمنا الله وإياكم هو مولانا نعم المولى ونعم النصير.²

If people do not pay heed even now, then I can only implore *Arḥamur-Rāḥimīn* [the One who is the most Merciful of all who show mercy]. His noble promises are my sole consolation.

Here, it should also be mentioned that this book initially comprised only thirty to thirty-five *juzw*³ that were subsequently extended to a hundred *juzw*. Also, the price was fixed at ten rupees for Muslims

1. A phrase from the Holy Quran which is recited by Muslims to express their deepest sorrow. [Publisher]

2. O brothers in faith, why do you not pay attention? I have beseeched you but you remain unmoved. I have warned you but you do not take heed. Listen, servants of God, listen, help, and you will be rewarded and raised among the helpers of God; you will be shown mercy in both worlds and granted the abode of the truthful. May Allah have mercy on us and on all of you. He is our Master; what an excellent Master and what an excellent Helper. [Publisher]

3. A *juzw* comprises sixteen pages. [Publisher]

in general and twenty-five for non-Muslims and affluent ones. But now, in order to make the research more comprehensive and the arguments more conclusive, it has been extended to three hundred *juzw*. In view of the additional expenses, it was considered necessary that the price in the future should be set at one hundred rupees. However, considering the apathy of the masses, it was deemed advisable that the negligible price set earlier should be permanently fixed for the future, so that people are not burdened beyond their capacity. However, buyers will not be entitled to rightfully demand those sections of the book for which they have not paid. Whatever they receive in excess of their payment will be sent to them [as a free gift] for the sake of Allah and only those will get its reward who support this cause solely for the sake of Allah.

Let it also be clear that this task can no longer be accomplished through the support of merely those who, being buyers, are eager for it to be published. Rather, at this time we require support from several men of high resolve, who have a real and true enthusiasm in their hearts due to their high-mindedness for defending their religion, and whose inestimable faith cannot be confined to mere give and take, but who desire to win everlasting paradise in exchange for their wealth. [And that is Allah's grace; He bestows it upon whomsoever He pleases].

I will now conclude this submission with the prayer: 'O Benevolent God, turn the full attention of Your sincere servants towards this cause; O Gracious and Merciful One, remind them of it Yourself; O All-Powerful and Mighty One, You Yourself inspire their hearts.' *Āmīn*, again *āmīn*. [And we place our trust in our Lord, the Lord of the heavens and the earth, Lord of all the worlds].

A NOTICE: At this time, due to lack of space, I have not mentioned the names of those who paid for the book in advance or who donated solely for the sake of Allah. Some friends are also of the opinion that it is not necessary to mention their names. In any case, in Part IV, I shall do as the majority sees fit.

Humbly,
Mirza Ghulam Ahmad

AN APOLOGY: This time, the delay of almost two years in the publication of Part III may have greatly disappointed many buyers and readers, but let it be clear that the entire delay was on account of certain constraints on the part of the manager of Safir-e-Hind, in whose press the book is being printed.

Humbly,
[Mirza] Ghulam Ahmad
may Allah forgive him

AN IMPORTANT REQUEST¹

Since the book has now been expanded to three hundred *juzw*, I would like to request those buyers who have not yet made any payment, or have not paid in full, that, if nothing else, they be kind enough to remit their remaining payments without delay. The true value of the book is now one hundred rupees but it is being given away at twenty-five or even ten rupees; despite this, if Muslims cannot pay this meagre amount in advance, then this would mean that they themselves are hindering the completion of this task.

I have written this only to use the worldly means at our disposal. Otherwise, if someone will not help me or will show indifference to my appeal, in reality he will only be depriving himself of great blessings. The works of God can never be impeded, nor have they ever been. Whatever the All-Powerful wills can never be deferred by the heedlessness of anyone. وَالسَّلَامُ عَلَىٰ مَنِ اتَّبَعَ الْهُدَىٰ [And peace be on those who follow the guidance].

Humbly,
Mirza Ghulam Ahmad

1. Note by Ḥaḍrat Maulana Jalal-ud-Din Shams^{ra}: This announcement was included at the end of the 1882 [Urdu] printing of Part III.

AN IMPORTANT ENTREATY TO ISLAMIC ORGANIZATIONS

A letter from the Secretary of Anjuman-i-Islamia, Lahore, and a similar writing of Maulavī Abu Saeed Muhammad Hussain, Secretary of Anjuman-i-Hamdardi Islamia, Lahore, were received and read by this humble one. Their intent was to solicit the signatures of respectable Muslims and fair-minded Hindus for a petition drawing the Government's attention towards taking measures to improve the standard of education among Muslims, to create jobs for them, and to let the teaching of Urdu remain part of school syllabi. But I regret that I was unable to carry out this service, initially due to my illness and then due to an unavoidable stay in Amritsar.

Nonetheless, complying with the injunction [in the hadith] الدين النصيحة [Faith is goodwill], I would like to give my brothers the following counsel, which will be useful to them in spiritual and worldly matters. There is no doubt that the Government will view the precarious state of Muslims with compassion and kind concern. For, how can a government that has shown sympathy in their laws for even cattle and animals be negligent regarding sympathy towards the vast number of its subjects who are dependant on it and live in poverty and misfortune. However, the only duty of my respected brothers is not that when they see the poverty, decadence and lack of moral training of Muslims, to always insist that a memorial should be drafted,

signed by many people and be presented to the Government. Because in any endeavour, religious or worldly, it is important to first utilize our own God-given strengths and abilities, and only then seek help from others for its completion. This is the teaching God has given us as part of our daily worship, directing us to pray: ¹ *إِيَّاكَ نَعْبُدُ وَ إِيَّاكَ نَسْتَعِينُ* [‘You alone do we worship and You alone do we implore for help’] and not *إِيَّاكَ نَسْتَعِينُ وَ إِيَّاكَ نَعْبُدُ* [‘You alone do we implore for help and You alone do we worship’].

The matters which are required of the Muslims for their own betterment—through their own effort and resolve—will become clear upon reflection and deliberation without need of further statements or explanations. However, of these there is one matter which needs to be mentioned, on which the favour and consideration of the British government depends, and that is to clearly impress upon the mind of the Government that the Muslims of India are its loyal subjects. This is because of some ignorant Englishmen, in particular **Dr. Hunter**,² who is currently the President of the Education Commission, and has strongly advocated in one of his well-known writings that Muslims, at heart, are not well-wishers of the Government, for they consider it an obligation to wage jihad against the British. Anyone who studies Islamic Shariah impartially will be convinced, on the basis of proofs, that this view of the doctor is absolutely baseless and contrary to the facts. Sadly, however, the deplorable actions of some uncivilized people,³ and those who are uncouth and foolish [from among the Muslims]

1. *Sūrah al-Fātiḥah*, 1:5 [Publisher]

2. An Education Commission was appointed in 1882 under the chairmanship of Dr. William Hunter to determine why the earlier recommendations of the Education Dispatch of 1854 had not been carried out. The principal objective of the Education Dispatch had been to spread government and mission education to the broader population in India. [Publisher]

3. The original text uses the term *kohistānī* which literally means, ‘from the land of the mountains’; however, idiomatically it refers to stone-hearted and uncivilized people. [Publisher]

support this view. Perhaps the illusion of the doctor has been reinforced by his incidental observations of such occurrences, as some ignorant people do occasionally perpetrate such actions. However, it cannot remain hidden from the view of a research scholar that such people are far and away from being steadfast in the religion of Islam and they are no more Muslims than McLain was a Christian. Obviously, these are their personal actions that are in no way sanctioned by the Shariah. On the other hand, there are thousands of Muslims who have always been well-wishers of, and devoted to, the British government and continue to be so.

In the disturbances of 1857, with the exception of illiterate and wicked people, no decent and well-behaved Muslim, who was educated and well-mannered, took part in these disturbances at all. Rather, in the Punjab even less-privileged Muslims aided the British government beyond their means. As a gesture of goodwill and sincerity, my late father too, in spite of his limited resources, bought fifty horses and presented them, along with fifty strong and well-trained sepoy, to the Government as assistance and thus demonstrated himself to be a well-wisher beyond his straitened circumstances. As for those Muslims who were more privileged they rendered even greater and more remarkable services.

After this digression, I return to my original subject. Though good examples of sincerity and loyalty of Muslims have been observed, yet, unfortunately for the Muslims, the doctor chose to ignore all these demonstrations of loyalty on the part of the Muslims, and did not give the slightest consideration to these faithful services in drawing his conclusions. Hence, it has become incumbent upon our fellow Muslims to take the initiative to express their loyalty to the Government before it can be misled by erroneous views.

The fact is that a clear injunction of the Islamic Shariah, on which all Muslims agree, strictly forbids the raising of the sword against a government under whose protection Muslims lead free and peaceful lives, and to which they are indebted for many favours and whose blessed rule actually facilitates the spread of piety and guidance. It would

therefore be a great pity if the Muslim ulema failed to widely publicize this issue with unanimous agreement, thereby allowing uninformed people to make verbal and written attacks which portray their religion as weak and cause undue damage in their worldly affairs.

In the opinion of this humble one, the best course of action would be for the Islamic societies of Lahore, Calcutta, Bombay, etc., to choose some renowned *maulavīs*, with a well-established reputation for their nobility, knowledge, piety, and righteousness, who will in turn invite learned men from far and wide with somewhat of a standing in their local region, to prepare scholarly dissertations clearly prohibiting jihad against the beneficent British government, which is the protector and benefactor of Indian Muslims, citing the dictates of Islamic Law in support of their edicts; then send them, duly bearing their seal, to the aforementioned team of ulema selected for this task. When all such declarations have been received, the collection, which may be named *Maktūbāt-e-'Ulamā'-e-Hind* [**Letters from the Ulema of India**], could be printed, with due regard for accuracy, at a quality press. Ten to twenty copies may then be forwarded to the Government, and the rest distributed in different areas of the Punjab and India, especially in the areas of the Frontier.¹

It is true that some sympathetic Muslims have written in refutation of Dr. Hunter's thoughts, but the refutation by a handful of Muslims cannot be a substitute for a refutation by the whole community, which will be so strong and powerful that all the doctor's writings will cease to have any effect and, at the same time, ignorant Muslims will be educated about the true and pure teachings of their religion. The British government will also be well-informed that the Muslims are pure-hearted and well-wishing citizens. Moreover, this book will also serve to admonish and reform the ignorant people of the mountainous region.

1. In those days, 'the Frontier region' referred to the Northwestern Frontier Province of India (present-day Pakistan) and contiguous regions of Afghanistan. [Publisher]

In the end, I also consider it incumbent upon myself to express that even though the whole of India ought to regard the British government as a blessing of God Almighty in view of the favours upon its subjects through its governance and peace-fostering wisdom—and they should be grateful to Allah for it as they are grateful for His other blessings—the people of the Punjab, in particular, would be very ungrateful if they did not regard this Government, which is a great sign of Allah’s mercy upon them, as a great blessing. They must not forget their pitiful state before the arrival of this Government, and the peace and security that they now enjoy.

This Government is indeed a heavenly blessing for them, for, with its coming, all their woes were removed and all aggression and injustice were brought to an end. It removed all barriers from their path, and granted them freedom, so that today there is nothing to prevent us from performing righteous deeds, or to interfere with our peaceful existence. In fact, God the Benevolent and the Merciful has sent this Government for Muslims as a rain of mercy, due to which the tree of Islam has once again begun to flourish in the Province of the Punjab. In reality, proclaiming the benefits of this Government amounts to professing the favours of God. So evident and well-proven is the freedom enjoyed by the people of this Empire that persecuted Muslims from some other countries gladly migrate to its dominion.

In my view, there is no other country today where, under its benign protection, an admonition can be made openly for the reformation of the Muslims and for the eradication of various innovations that have taken root in their religion, or where it is possible for Muslim ulema to find opportunities to zealously promote their faith, to undertake thorough research using the best of their reason and insight, and to publish literature in favour of the firm religion of Islam in order to conclusively establish its superiority over its opponents. It is this Empire whose equitable support has provided the ulema, after a long time—indeed, as it were, after centuries—the opportunity to fearlessly inform the ignorant people about the pollution of innovations, evils of idolatry and

mischief of creature-worship, and to clearly guide them to the right path of their beloved Prophet. Can it be lawful to bear ill-will towards a government under whose shelter all Muslims live in peace and freedom and are able to practice their faith to the full extent and are engaged in its propagation more freely than in any other country. Not at all, it is never ever justified. Nor can a pious and religious person entertain such evil thoughts.

I declare truly that this is the only government in the world under whose protection many services to Islam are done that are entirely impossible in other lands. Visit a Shia country and you will find that they become furious when they hear the preaching of Sunnis; and in countries ruled by Sunnis, Shias fear to express their views. Likewise, the *muqallidīn* are unable to protest in the territories of the *muwāḥḥidīn* and the *muwāḥḥidīn* are unable to protest in the territories of the *muqallidīn*, so much so that even if they see an innovation in religion with their own eyes, they are unable to speak out against it. After all, this is the only government under whose protection each and every sect is free to express its beliefs with peace and comfort. This is something which is of great benefit to the righteous; for how can truth spread in a land where there is no freedom of expression and no tolerance for admonition. Only such a country is suitable for spreading the truth where the righteous can preach freely.

It should also be borne in mind that the objective behind religious jihad was to establish freedom and to eliminate oppression. Religious jihad was waged against only those countries wherein the lives of preachers were threatened when they preached, where it was absolutely impossible to convey the message peaceably, and where anyone who adopted the true path could not escape the oppression of his people. But the British government is not only free of these faults, it is also most helpful and supportive in the progress of Islam. It is incumbent upon Muslims to appreciate this favour of God and utilize it to strive for their religious progress.

They should also keep in mind that gratitude for this benign

Government necessitates that we not only help it in its worldly endeavours, but that we should also try, through preaching, rational discourse, and excellent books, that somehow this nation may partake of the blessings of Islam too. But this objective cannot be achieved without kindness, courtesy, love, and forbearance. To be merciful to all servants of God, to consider that the Creator of Arabia, England, etc., is one and the same, and to be full of kindness and sympathy for all His humble creatures, is the essence of religion and faith.

The starting point, therefore, is to remove the misconception from the minds of some uninformed Englishmen, who, because of their lack of knowledge, think that Muslims are a people who do evil to those who do them good, torment their benefactors, and harbour ill-will against their kind Government. As a matter of fact, there is no other book that lays so much stress on repaying kindness with kindness as does the Holy Quran. God Almighty says:

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايَ ذِي الْقُرْبَىٰ ¹

And the Holy Prophet, peace and blessings of Allah be upon him, says:

مَنْ اصْطَنَعَ لِنَفْسِهِ مَعْرُوفًا فَبَجَّازُوهُ فَإِنَّ عَجْرَتُهُمْ عَنْ مَجَازَاتِهِ فَادْعُوا لَهُ حَتَّىٰ يَعْلَمَ أَنَّكُمْ قَدْ شَكَرْتُمْ فَإِنَّ اللَّهَ شَاكِرٌ يُحِبُّ الشَّاكِرِينَ ²

Submitted humbly by,
[Mirza] Ghulam Ahmad
may Allah forgive him

1. Verily, Allah requires you to abide by justice, and to treat with grace, and give like the giving of kin to kin (*Sūrah an-Nahl*, 16:91). [Publisher]
2. Whoever does you a good (*ma'rūf*) deed, do for him likewise, and if you cannot repay his goodness then pray for him to the extent that he comes to know that you are grateful. Surely, Allah is appreciative and loves those who are grateful. [Publisher]

CHAPTER ONE

Submission of Arguments that are External and Internal Evidence to Prove the Divine Origin and Superiority of the Holy Quran

Before laying out the arguments in this chapter, it is necessary to mention some preliminary points that are of fundamental importance for understanding the details and substance of the following arguments, and to comprehend their purport. These preliminary points follow.

First Preliminary Point

External evidence signifies those extrinsic circumstances which, when examined, prove that a given book is revealed by Allah, or that there is a need for a book to be revealed by Allah; and internal evidence refers to the inherent excellences of a book that are present in the book itself, and whose study makes it a rationally incontestable fact that it is the Word of God, and that it is impossible for man to write such a book.

Second Preliminary Point

The arguments that serve as external evidence in support of the divine origin and superiority of the Holy Quran are of four types: first, those proofs that are derived from matters that need to be reformed; second, those that are derived from matters that need to be perfected; third, those that are derived from matters that manifest the power of God; and fourth, those that are derived from matters relating to the unseen. However, the arguments that constitute the internal evidence of the divine origin and superiority of the Holy Quran are all derived from matters manifesting the power of God. The explanation of the above types is as follows:

Matters that Need to be Reformed refer to matters such as disbelief, infidelity, idolatry and sinful conduct, which people have adopted in place of true doctrines and righteous actions, and which may have become so widespread in the world that eternal divine favour should address itself to their reform.

Matters that Need to be Perfected relate to the teachings which are found in defective condition in revealed books, and whose defectiveness and incompleteness are manifested upon comparison with perfect teachings, and which are therefore in need of a revealed book to raise them to the level of perfection.

Matters that Manifest the Power of God are of two kinds:

1. EXTERNAL EVIDENCE:

These refer to things that are created by God without any human planning and that invest every insignificant particle with such majesty, dignity and greatness as is impossible according to reason, and of which no parallel is to be found on the face of the earth.

2. INTERNAL EVIDENCE:

These refer to those beauties of form and meaning of the revealed Book, the like of which human powers are utterly incapable of producing, and which, by being truly matchless and peerless, point to the Unique and Almighty God as though reflecting His very countenance.

Matters Relating to the Unseen mean those matters which are proclaimed by a person with regard to whom it is certain that their exposition is, in every respect, beyond his power. That is to say, by looking at these matters and by considering the circumstances of the person in question, it becomes manifestly clear that he could not have acquired the knowledge of those matters either by observation and experience, nor could he have learned them by thought and reflection; nor should it be possible to imagine that he could have obtained their knowledge from one who was familiar with them. However, the same matters may not be beyond the power of another person. This exposition makes it clear that the nature of *umūr-e-ghaibiyyah* [matters relating to the unseen] is relative and subjective. That is to say, when they are attributed to some particular person they can be considered as matters relating to the unseen, but when they are attributed to some other persons they do not possess this quality.

EXAMPLES:

(A.) Person Y is born fifty years after the death of Person X, while Person X was born in the present age. Person X is not the contemporary of Person Y, nor does Person X have any external means to know about the life of Person Y. For Person Y, the events of his life do not fall under the category of *umūr-e-ghaibiyyah* because they are part of his own life as he felt and experienced them. However, if Person X were to foretell these events correctly, and in their minutest detail, Person X will be said to have revealed the unseen, for these events were not observed or felt by Person X, nor was it possible for him to know them by some external means.

(B.) Person Y is a philosopher who, after spending a long time in the deep study of philosophical books and cogitating on their contents, has acquired complete proficiency in the knowledge and comprehension of subtle, philosophical truths. Moreover, he has acquired many facts of rational knowledge and irrefutable arguments because he has studied the books written by his predecessors, has access to the treasures discovered through research carried out by earlier scholars, and is in the habit of meditation, mental exercise, and constant use of established rules of logic.

On the other hand, it is an established fact that Person X has not learnt even the rudiments of logic and philosophy, nor does he know that there are such things as books of philosophy, nor is he trained to exert his mind through meditation and reflection, nor does he keep the company or acquaintance of the learned or philosophers. Rather, he is completely unlettered and has always lived among the unlettered.

Thus, all the branches of knowledge that Person Y has learnt with diligence, effort and hard work are not ‘matters relating to the unseen’ for Person Y, because he has spent a long time assiduously learning them. However, if Person X, who is completely unlettered, explicitly expounds the abstruse and subtle points of wisdom and philosophy in such a way that his exposition is neither inaccurate nor lacking in any respect whatsoever, and, moreover, if he expounds philosophical truths so comprehensively that no previous philosopher has ever been able to do so, then each of his expositions which fulfils the above conditions would fall under the category of *umūr-e-ghaibiyyah* because he expounded that which was beyond his ability, his scope of knowledge, as well as his spectrum of grasp and understanding. Furthermore, he did not have at his disposal any means to explain such things.

(C.) Person Y is a priest, a pundit or a learned scholar of another religion who has mastered all great and small [matters], has spent a large part of his life in hard work spanning many decades, and has thus acquired the knowledge of subtle and abstruse doctrines of his religion.

He has also, after meditating and reflecting on the teachings of his religion, discovered all that is right or wrong in it, as well as its extremely subtle and profound truths.

On the other hand, Person X is an individual about whom it is an established fact that he is unlettered and cannot read any book. So if Person Y relates some doctrines or tenets mentioned in these books, they will not fall under *umūr-e-ghaibiyyah* with respect to him, because he is well-versed in the subjects of the books in question due to having full knowledge and rehearsing the contents of the books over a long period of time. However, if Person X, who is entirely unlettered, expounds the profound doctrines, which would normally be impossible to do unless one has a complete and in-depth knowledge of them, and if he can disclose the subtle and profound truths contained in these books which are not known to anyone except the distinguished scholars, and if he exposes all the errors and flaws of these books, which is equally impossible without the ability to examine a text with a sharp, critical eye, and if, over and above all this, he is so perfect in his critique and analytical study that he is unrivalled in this respect, it will then be just and fair to affirm that he has stated *umūr-e-ghaibiyyah*.

EXPLANATION:

A critic might object with respect to this preliminary point that it is possible for someone to acquire knowledge of the plain and simple facts contained in religious books by just hearing them; one does not necessarily have to be educated. They might say that it is possible for an illiterate person to acquire such knowledge from one who is literate; these matters do not involve subtle and intricate knowledge that can only be acquired through formal education.

Such critics should be asked whether or not their scriptures contain any subtle truths that can be fathomed only by the ablest of scholars and learned men, and can be understood only by those who have sweat blood over them for a long period and have received education in centres of learning from accomplished teachers. They may reply to

this rejoinder by admitting that such profound truths of the highest degree are not given in their books—but rather, they consist of only such simple, trivial, and shallow teachings which even a common man can comprehend by paying slight attention to them, and that even an unintelligent boy can reach their depths by a cursory look at them, and the acquisition of their knowledge does not merit any distinction, and at best they are like books comprised of stories, or like books which are written to be read by children or common men. If it is so, the plight of these books is only to be regretted. This is because it is very clear and evident that if the subject matters of a book are limited to the obtuse intellect of a common man and fall utterly short of the standard of containing subtle verities, it cannot be held in esteem. Rather, such a book in the eyes of the wise is as commonplace as its subject matter is crude and without substance, and its contents do not deserve to be considered philosophical works, or to be ranked at the level of sublime truths.

Thus, anyone who claims that all of the contents of his revealed scripture are crude and insignificant and are devoid of all those subtle truths, the knowledge of which is the exclusive prerogative of great scholars and thinkers, he not only denigrates his holy book but also loses any right to boast about his superiority over others. Because in having in-depth knowledge of his book, common people are his partners and equal to him, and he cannot have such superiority of knowledge over them as would distinguish him from the common people or bestow on him the title of a learned man or scholar. No doubt in that case he would be one from among the ignorant masses because the quantum of his knowledge is no more than that of common people. And undoubtedly the knowledge of such frivolous and worthless books cannot be considered to be matters relating to the unseen.

But the condition is that the books under discussion be disseminated and known so widely that it was possible for an unlettered person to learn of their teaching by paying even a little attention to them. If the subject matter of these books is not publicized and well-known, no matter how nonsensical and crude it may be, it will be regarded as

the unseen with respect to a person who does not know the language in which they were written.

The above observation would be relevant if a people believed that their revealed books did not contain any subtle truths. But if they claim that their revealed books do contain subtle truths that are accessible only to the great scholars whose lives have been exhausted in their study and ceaseless contemplation, and contain such truths that only those persons who are highly intelligent, deep thinkers or profound scholars can reach their depth and essence, this will only prove our point, because if an unlettered person were to reveal the subtle verities contained in such books, that are beyond the capacity of the common intellect to comprehend, then undoubtedly—after it is affirmed that he is an unlettered person—his knowledge would be considered to be of the unseen. This is what Example C aims to illustrate.

ADMONITION:

The fact that the unseen comes from Allah is incontrovertible, for it is manifestly established by reason that to discover the unseen is beyond the power of created beings, and whatever is beyond the power of created beings has to be from God. So, it is evident that matters relating to the unseen are revealed by God and their divine origin is certain and conclusive.

Third Preliminary Point

Anything that has come into existence solely through the perfect power of God Almighty, whether it be a part of His creation or of one of His holy books, which has originated from Him, both in its words and its meanings, must have the distinction that none of His creatures has the power to create the like of it. This general principle, which applies to everything that originates from Allah, can be proven in two ways.

First, through *qiyās* [analogical reasoning]: *qiyās*, which is authentic

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, Ḥaḍrat Khalīfatul-Masīḥ V^{aba} decided that it should be presented as its own section after the main text. [Publisher]

Besides all these arguments, it is clear to every wise person that were it permissible that someone other than God could have the power to create that which God has created by the hand of His Providence, then no part of creation could be cited as a perfect sign of the existence of the True Creator, and the matter of His recognition as the Creator would become entirely doubtful; for if some of those things that have been created by God Almighty could be created by someone else, then there is no reason why someone else cannot create everything that God has created. Now as it has been established with categorical arguments that it is necessary for everything that comes from Allah to be matchless, and that its matchlessness is a conclusive proof of its being from Allah, this fact should suffice to fully expose the falsity of those who hold that it is not necessary for the Divine Word to be matchless, or that its being matchless is no proof of its being from God.

Here, for the purpose of completing the argument, I find it appropriate to remove yet another misconception that is deeply rooted in their minds due to their short-sightedness, namely, that there are many texts in the world, the likes of which have not been produced to this day, but these texts cannot be taken as the word of God. So, let it be clear that this objection, too, stems from a lack of thought and reflection. Otherwise, it is quite obvious that no matter how lucid and eloquent a human text may be, it would be illegitimate to claim that the writing was truly beyond the power of man and that its author accomplished a divine feat. Rather, anyone with the least bit of common sense knows that a thing that has been created by human faculties cannot be considered beyond the power of man; otherwise no man could have created it [in the first place]. By calling a word the word of man, you have yourself admitted that human powers can create it; and if it is of the kind that can be created by man, how can you call it matchless. Only halfwits or madmen can be expected to first accept that a thing has been created by human faculties and then nonsensically claim that it is now above and beyond the power of man to create. The sum of their insane proposition would be that human faculties are both capable and incapable

of creating a certain thing. Besides, to this day no man has ever claimed that his words or his creations are matchless and peerless like the words and creations of God. And if some conceited fool was to make such a claim, then thousands of writers better than him would have come forward to make him lick the dust.

It only befits the Glory of God to claim that the whole world is helpless and powerless to produce the like of His Word, and to arouse the fury of the deniers by labelling them in very strong words as faithless, accursed, and Hell-bound, and to repeatedly provoke those who fail to produce its like—and yet continue to deny it—with warnings of punishment as severe as death, so that they may leave no stone unturned in their combined effort [to produce the like of the Divine Word], or else deem their homes to be destroyed, their women to be enslaved and they themselves to be killed. Has any human being ever made such a claim—and that too, with such force and explicitness? Certainly not.

Since no one has ever boasted about his words being peerless, nor considered his faculties to be any more than human—and even hundreds of renowned poets chose to fight and die but failed to produce even a *sūrah* like the Holy Quran—therefore, anyone who declares that the flawed words of such helpless people are matchless, and that they have a share of Allah's perfect and exclusive attributes can only be blind and foolish. For, what else other than blind and foolish would we call a person who is shown a manifest difference between the work of God and the work of man with clear arguments, yet he chooses not to see.

The above discourse is enough to demonstrate that the quality of matchlessness is peculiar only to the work of God and His Word. For, every wise person knows that the principal means that reason has for establishing the Godhead of the Divine is that everything that proceeds from Allah is so matchless that it constitutes a perfect sign of the existence of the Unique Creator. Had this means not been available, the way of reason to reach God would have been closed. Having acknowledged that cognition of God depends upon accepting everything that comes from Him to be peerless, and yet ascribing an

exclusively divine attribute to human beings, amounts to cutting at the very root of both reason and faith.

Now that it has been established with powerful and unequivocal arguments that no act of man is peerless, and all the works of God and all that emanates from Him is without equal, if you still refuse to trust this perfect inductive argument that has been derived from an exhaustive study of the divine laws of nature, then you had better stop laying any claims to reason or the laws of nature; and shred and cast into a river all your useless books of logic and philosophy. Do you not feel ashamed when you assert that even a disgusting common housefly is so perfect and unique in its outer appearance and inner structure that it points towards God as its Creator, yet you claim that God's Word cannot be so unique in its eloquence that when one looks at it one is convinced that its being from God stands proven.

O you the mindless! And O you the destitute of reason! Do you consider the lucidity and eloquence of the Word of God lower than, and its excellence inferior to, the wings and legs of a housefly. It is indeed regrettable that about the physical constitution of a mosquito you openly admit that such a constitution is not possible for man to make nor will it be possible in the future, yet, about the Word of Allah, you claim that man can produce the like of it. In fact, you dispute and argue that although no man has so far been able to match it, what is the proof that in future he will not have this ability.

O ignorant ones! The proof is the same as that which you understand and accept so well in the context of mosquitoes, houseflies and every leaf on a tree. But when you behold divine light, your eyes are blinded like those of an owl or become clouded. So, because of your fly-like natures, you readily acknowledge the grandeur of a housefly, but do not acknowledge the magnificence of the light of Allah. You admit that these words, like their meanings, emanate from the very mouth of God, yet you do not even equate them to the saliva that comes out of the mouth of a bee. In other words, you believe man to be incapable of producing honey, yet capable of creating the

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 جتنی 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 بہتال 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

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]

خدا کے قول سے قول بشر کیونکر برابر ہو وہاں قدرت یہاں در ماندگی فرق نمایاں ہے

How can the word of man equal the Word of God?

There, is divine power; here, is helplessness. The difference is so obvious.

ملائک جس کی حضرت میں کریں اقرارِ علمی سخن میں اس کے ہمتائی کہاں مقدور انساناں ہے

In knowledge and eloquence, how can man equal Him;

Before whom even the angels confess ignorance.

بنا سکتا نہیں اک پاؤں کیڑے کا بشر ہرگز تو پھر کیونکر بنانا نور حق کا اُس پہ آساں ہے

Even the tiny leg of an insect, man can never create;

How then is it possible for him to create the light of God?

ارے لوگو کرو کچھ پاس شان کبریائی کا زباں کو تھام لو اب بھی اگر کچھ بوائے ایمان ہے

O people, have some regard for the grandeur of the Great Lord;

Hold your tongues now if you have even a hint of faith.

خدا سے غیر کو ہمتا بنانا سخت کفران ہے خدا سے کچھ ڈرو یا رویہ کیسا کذب و بہتان ہے

To consider someone equal to God is an act of great infidelity;

Have some fear of God, dears! What a lie and calumny this is!

اگر اقرار ہے تم کو خدا کی ذات واحد کا تو پھر کیوں اسقدر دل میں تمہارے شرک پنہاں ہے

If you accept the Oneness of God,

Why are your hearts so full of polytheism?

یہ کیسے پڑ گئے دل پر تمہارے جہل کے پردے خطا کرتے ہو باز آؤ اگر کچھ خوف یزداں ہے

What veils of ignorance have enveloped your hearts!

You are indeed guilty of an error. Desist, if you have any fear of God.

ہمیں کچھ کہیں نہیں بھائیو! نصیحت ہے غریبانہ کوئی جو پاک دل ہووے دل و جاں اُس پہ قربان ہے

I bear no ill will to you, brothers! This is only humble advice;

My heart and life are an offering for anyone who has a pure heart.

Whatever I have written so far regarding the matchlessness of the Divine Word has been intended for certain short-sighted and free-thinking Muslims of this age, who have been rendered arrogant and benighted by sophistic and dubious Western education and have been led into renouncing and denying the matchlessness of the Glorious *Qurān*, which is a necessary condition of its being from Allah. Despite being called Muslims, believing in the Holy *Qurān*, and professing the *kalimah* [the declaration of faith in Islam], they think, like the faithless, that the Word of Allah equals the words of an insignificant human being in its external and internal qualities. The statement, *وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ* [‘And they failed to respect Allah as He should be respected’], is applicable to them because they have disregarded all the magnificent powers of God and profound wisdom that must necessarily reflect the countenance of God in everything that proceeds from Him.

These verities, however, are so clear and self-evident that they can lead even those who are non-Muslims to readily understand the broad generalization that the word attributed to God has to be matchless and unequalled. When any sensible person reflects over the laws of nature and finds that everything which comes from God, no matter how trivial it may seem, is full of great marvels, is created with profound wisdom, and is beyond the power of man to create, it becomes impossible for him not to admit that man is powerless to create the like of anything that emanates from God. Nor can the intellect of any sane person suggest that it is possible for God’s creation to be the associate of God in His being, His attributes or His works.

In addition to the above-mentioned arguments, there are many more which make the matchlessness of the Word of God even clearer and manifest it like axiomatic truths to an intelligent and insightful person. One of these arguments is derived from the fact that varying results are experienced, in different ways, from diverse actions. To illustrate, it should be quite obvious to every reasonable person that if various writers were to write, utilizing the best of their intellectual prowess, a piece of prose—free from frivolity, falsehood, meanness, unwarranted

verbosity, satire, and every kind of ambiguous and uncouth language, and all such defects that conflict with wisdom, lucidity, and eloquence; and is also completely pure and free from all such grave defects that are contrary to perfection and comprehensiveness, and at the same time is absolutely comprehensive and truthful, and is full of wisdom, lucidity and eloquence, truths and verities—then the one who would stand out above all of them will perforce be the one who possesses the greatest intellectual prowess, extensive general knowledge, expertise in deep intellectual subjects, and who is also the most skilled in the art of writing prose. In no event would it be possible for a person who is inferior to him in ability, knowledge, skills, experience, mind and intellect to be able to equal him in respect of the eloquence of his writing.

Another example is that of a physician who is an expert in his profession, has acquired proficiency in the diagnosis and treatment of disease over many years of experience, and is also outstanding in his knowledge of literature and has achieved outstanding pre-eminence as a writer and a poet. Now, when this physician explains the causes, nature, and symptoms of a disease, he will be able to do it far more accurately, truthfully, lucidly, and eloquently than a person who is not even remotely acquainted with medicine and is also absolutely ignorant of the subtleties of literary expression. It is an obvious and easily understandable fact that there is always a difference to some extent between the discourse of the ignorant and the wise; and a man's intellectual excellence is always reflected in his scholarly exposition, just as a face is reflected in a clear mirror.

The words that a person utters in his exposition of truth and wisdom are considered a yardstick for measuring his intellectual abilities. The words that flow from the spring of the vastness of knowledge and perfect reason and those that emerge from narrow, constricted, dark, and limited thought are as clearly distinct as fragrance is distinct from foul smell, provided that one's sense of smell is not congenitally defective or temporarily impaired. You may reflect and ponder over it as much as

you wish, you will not find any flaw in this truth, nor find any chink in it, from any perspective.

Now that it has been established from every angle that differences that lie concealed in literary and intellectual prowess will perforce be reflected in one's speech, and it is on no account possible that those who are most excellent and superior in reason and knowledge should be equal to others in lucidity of expression or exaltedness of meaning, and that no distinction remains between them, this truth entails yet another truth; namely, that the Word of God has to be the most excellent, and superior to, and incomparable vis-à-vis, the word of man—both in its external and internal excellences—because no one's knowledge can equal the perfect knowledge of God. This is what God refers to in the verse:

¹Part Number 12—فَأَلِّمُوا كَلِمَاتُكُمْ فَاعْلَمُوا إِنَّمَا أُنزِلَ بِعِلْمِ اللَّهِ

Meaning that, if the disbelievers fail to produce anything like this Quran, and are unable to take up its challenge, know then that this Word [i.e., the Quran] has not flowed from man's knowledge but from the knowledge of God—in comparison to whose boundless and perfect knowledge all human knowledge is worthless and insignificant.

This verse uses a kind of inductive argument to prove the existence of the cause from the existence of the effect. To put it briefly in other words, it says that divine knowledge, on account of its perfection and comprehensiveness, can never be similar to the defective knowledge of man. Thus, it is essential that the word which springs from perfect and incomparable knowledge must itself be perfect and incomparable, and must possess a perfect distinction over the words of man. This is the very perfection that is demonstrated in the Holy Quran.

In short, the Word of God should be as clearly different from the word of man as the knowledge, wisdom, and power of God are from those of man. When individual persons, in spite of belonging to the

1. *Sūrah Hūd*, 11:15 [Publisher]

same species, show such differences in their discourse on account of the difference in their knowledge, intellect, experience, and practice, and when it is impossible for someone of limited knowledge and weak intellect to equal the vastly knowledgeable and highly intellectual, how then can God, who is entirely free from partnership in His being and undoubtedly combines all perfections in Himself, and is One, without any partner in all His attributes, be equalled by creatures who are only a particle of insignificant and uncertain existence. How, indeed, can man, being His creature, raise his own lowly and insignificant knowledge to be at par with the infinite knowledge of the Creator.

Now, is any iota of doubt left in proving the fact that the formal and substantial grandeur and greatness of a text depend wholly on the academic prowess and practical proficiency [of its author]. Is there any man who has not seen this verity, at least in some part, through his personal experience and observation? This truth is so forceful, established, publicized and well-known, that no man, whatever the level of his intellect, can fail to understand it. How greatly ignorant, then, would be the one who accepts this in the case of imperfect humans, but turns away in denial when it comes to the Holy Word of the Perfect One, whose unique and unmatched status as the possessor of ultimate knowledge is accepted by all.

Some critics of Islam argue that although it seems logical that God's Word should be without parallel, where do we find such a word whose matchless nature is proven with manifest arguments. If the Quran is matchless, then this should be proven by clear arguments. After all, [they say] its incomparable eloquence can be appreciated only by those whose mother tongue is Arabic. Its matchlessness cannot be presented as an argument to others, nor can they benefit from it.

Let it be known that the answer is that this flimsy objection is raised only by people who have never sincerely tried to ascertain the matchlessness of the Quran from someone possessing knowledge of it. Rather, after seeing the light of the Quran, they turn their back on it, lest any ray of that light should reach them. Otherwise, the matchlessness

of the Holy Quran is so patent and obvious in the estimation of seekers after truth that, like the sun, it spreads its rays in all directions and there is no doubt or difficulty in knowing and understanding it. This perfect light can be seen even with minimal attention, provided the darkness of prejudice and ill-will does not block it.

It is true that some aspects of the matchlessness of the Holy Quran are such as to require some knowledge of Arabic for their comprehension, but it is a great mistake and ignorance to imagine that the entire range of the miraculousness of the Quran depends upon the knowledge of Arabic, and that all Quranic wonders and all the great qualities of this discriminating Book can be appreciated only by the Arabs, and that non-Arabs are barred from discovering them. Certainly not. Certainly not.

It is clear to every knowledgeable person that most aspects of the matchlessness of the Quran are so simple and easy to understand that no proficiency in Arabic is needed to learn and understand them. Rather, they are so manifest and clear that minimal intelligence—which should be characteristic of every human being—suffices for their understanding. For instance, one reason for its matchlessness is that, despite its brevity, to the extent that if it is written out by an average pen it can be comprised within four to five *juzw'*, it comprehends all religious verities which lay scattered and diffused in various earlier books and in the scriptures of previous Prophets.

Furthermore, it possesses the distinction that whatever verities a person might discover by diligence, effort, and devotion relating to religion through the exercise of his own intelligence and perception; or whatever new subtle verities he might discover, and whatever points of truth and wisdom or proofs and arguments he might set forth by the exercise of his own reason; or should he offer, for comparison, the subtlest verity that the ancient philosophers may have discovered through great toil and labour; or should he desire to discover the Quranic remedy for the inner disorders and spiritual maladies from which most people suffer; he can test [the Quran] in whichever aspect and by whatever method he might desire, and he will find that, in setting forth its truth and wisdom,

the Holy Quran encompasses everything like a circle and that no religious verity is left out of it. Rather, it completes and corrects the verities that past philosophers misstated due to their deficient knowledge and wisdom. What is more, it describes and brings to light with perfect meticulousness and accuracy the subtleties that never occurred to any sage or philosopher. It articulates clearly all the subtle points of knowledge of the Divine that were written in hundreds of lengthy books and yet remained defective and far from complete. Nor does the Holy Quran leave room for any wise person in the future to come up with a subtle point that it does not already contain. This is despite the fact that it is a Book of such a small size that it requires no more than forty sheets of paper if written in normal handwriting. Now, it is clear that this is an aspect of matchlessness that even a person of meagre intellect cannot doubt. It is clear to every reasonable person that it is not within the power of man nor within the capacity of any other creature to set out every type of religious truth, all the facts and insights relating to the subject of divinity, and all the arguments in support of true principles and the means of attaining them which have resulted from the intellectual exercises of all thinkers, ancient and modern, with such completeness in a book of moderate size, from which no verity has been left out.

For every person, literate or illiterate, there is a clear and straightforward way for testing this aspect of the Holy Quran. If anyone should doubt as to how the Holy Quran can be comprehensive of all religious verities, I undertake the responsibility myself that if anyone—as a seeker after truth, that is, after making a written promise that if he is satisfied he would accept Islam—should set forth a certain number of religious verities from any book in Hebrew, Greek, Latin, English, Sanskrit, etc., or should set forth a subtle point relating to any subjects of divinity out of his own intellect, I shall produce for him the same from the Holy Quran—provided he sends it to me while this book is being compiled, so that it can be incorporated and published at an appropriate place as a footnote in this book. However, when such questions are sent, the following condition should be kept in mind:

anyone who desires to start the debate, should first publish a clear statement in a newspaper stating with utmost sincerity that his sole purpose is to find the truth, and in case he is fully satisfied with the answer, he is ready to embrace Islam. Otherwise, it is a waste of time to pay attention to anyone who does not sincerely seek the truth, and whose heart is devoid of fear of God, and who, because of his inner wickedness, indulges in idle talk like mischief-makers.

Another proof of the matchlessness of the Holy Quran that can be readily understood by every seeker after truth is that, in addition to its brevity and despite its comprehensiveness of all truth and wisdom, which has been mentioned above, its style is profoundly eloquent, balanced, delicate, soft, and awe-inspiring. Even if a zealous critic and staunch opponent of Islam, who is also well-versed in Arabic writing and composition, were categorically commanded by a ruler having full authority, to produce the like of the Holy Quran in, say, twenty years—which amounts to a lifetime of effort—under the penalty of death, he will fail to do so. Nay, even if he is told to take just a few lines from the Quran and try to match or excel them in such a way that his text should not only comprise all the truths and verities contained in the relevant portion of the Quran, but should also be equally eloquent, even then, in spite of his undying enmity, fear of being disgraced as well as of death, he can never have the power to produce anything like it, even if he were to summon to his aid hundreds of linguists and writers from around the world.

The above-mentioned example is not an imaginary illustration or a baseless supposition. Rather, this is an established fact that was put to the test at the time [of the revelation] of the Holy Quran itself, and its truth has been proved to every seeker after truth up to this day. And even now if any seeker after truth wishes to witness this Quranic miracle first-hand, I take it upon myself to very easily prove it to his satisfaction. To verify this statement and to distinguish between truth and falsehood is not at all difficult. It is not something that requires any expense, or loss of any other kind. The seeker after truth needs only to choose any topic of his choice from anywhere in the Holy Quran and

give it to any of the scholars of Arabic, who are found in this country in the hundreds of thousands, with the request that he should write on that topic in his own words, covering all subtleties and fine points. When such a composition is ready, it should be sent to me. I shall then make it very clear, in a plain and lucid discourse, which everyone who can read Urdu will be able to understand easily, how his piece of writing is totally deprived and devoid of the excellent qualities of the Quran.

Here, it should also be remembered that just as the characteristics of other things are learned through repeated tests and experiments, the distinctive quality of the Holy Quran's matchlessness in respect of its lucidity and eloquence can also be known only through test and experiment. God has prescribed only one course to discover the distinctive qualities of things; that if we are in doubt about a particular distinctive quality of a thing we should go on repeating the experiments until we are fully satisfied. Anybody who persists in doubting a quality, which is found to exist in an object through experiments, by saying that he cannot find any rationale for it, is surely mad or insane. For instance, if a person knows from repeated tests and experiments that arsenic is a fatal poison, but continues to deny it by saying that he does not know why it has this fatal quality, such a person will be regarded by the wise as insane; rather, worse than the insane.

It is a self evident truth that different elements have different properties. When the specific property of something has been verified by repeated experiments, can denying it be called anything other than madness or insanity. The greatest folly, however, is to deny the attributes and acts of God Almighty. For, in the case of all other things, the peculiar qualities that distinguish them from others can be proven only through experiment, it is not necessary to provide a rational ground for it. But as I have already stated in the case of divine attributes, the fact that¹ His existence, His attributes, and His acts are not shared by

1. In the original Urdu edition of *Barāhīn-e-Aḥmadiyya*, Part III, the main text ended here. The following portion of the main text is from Part IV. [Publisher]

anyone else and are replete with His mighty power is not only proven by experience but also by rational arguments that demonstrate that God must be One without any partner in respect of His person, all His attributes, and acts; and also demonstrate that the proof of His divinity is contingent upon the proof of such unique qualities.

The ignorant people who have not accepted the inimitability of the Divine Word, should, therefore, be ashamed of themselves and reflect. Their refusal is based only on their concocted notion that since the discourse of God is made up of the same words and letters as the discourse of man, why should man be considered incapable of creating the like of the Word of God. I pity those who have failed to grasp this solid and evident truth that has been proved by irrefutable arguments. Had they possessed even a little God-given intelligence, they would ask themselves first—prior to advancing such foolish criticism—as to whether or not it is necessary for God to be One without having any partners in His person, His attributes, and all His actions.

And if they had not reflected over this argument, at least they should have thought over the second argument, that when a being, by their very admission, is Supreme and Peerless in knowledge and creative powers, then everything that proceeds from such powers should also be peerless. For, as I have already mentioned, the magnificence and grandeur of a discourse depends on the intellectual prowess of the author; the greater his intellectual prowess, the higher in degree would be the greatness and grandeur of his composition.

And if they have shut their eyes to this argument as well, I wish that they had borne in mind the fact that all things have distinct qualities. Are they not aware that there are hundreds of things that belong to the same species; rather, they are counted under one category and yet the All-Wise God has granted different qualities to each and every one of them. [Continued in Part IV.]

FOOTNOTE NUMBER ELEVEN¹

At this point, some foolish people (who are not in the habit of deep reflection) raise the objection that undoubtedly the same words and letters are used in the words of God that are used in the words of man; hence, partnership of man and God exists by necessity as far as letters and words of language are concerned.

The answer to this question, which has been explained at length in the main text, is that the knowledge of language itself comes from God. It was He who taught us individual letters and words. They are not the invention of man's mind. The only thing that man invents is the use of those words in various combinations. That is to say, all that man can do, out of his own choice and by his own effort, is to express an idea by preparing a composition in which he places sentences in the desired order and employs one syntax or the other, as appropriate. Such a composition may be called his own, but I assert that it cannot on any account be equal to the composition of God. Nor is such equality warranted, for this would necessarily entail partnership of the created beings with God, the Maker.

The fact that man uses the same letters and words that God has used in His revelation does not amount to man's partnership with Him. Rather, it is exactly like the case where man uses clay—a creation

1. **Footnote Number Eleven** is referenced from the main text on page 22.
[Publisher]

of God—to make different kinds of pottery. However, this does not prove that man is a partner of God; for, undoubtedly, clay is the creation of God, not that of man. A partnership would only be established if man took the same clay and, like God, created animals, plants, and different kinds of gemstones. It is evident that it is not in his power to create what God has created from the same clay.

It is true that the matter used by man in his invention and composition is the same as used by God in accordance with His natural laws, but how can it be true that the inventions and compositions of man are—God forbid—equal to those of God. Even if man tries to compete with God by following an easy course of action, and tries to recreate a living thing from the flesh and bones after its body parts have disintegrated, he cannot do so; in fact, he cannot even recreate the body, let alone give it life.

So how can man, of frail structure, compete with God. He cannot even compete with animals. Rather, he is incapable of competing even with tiny insects. Certain insects, for instance, are far superior to him in their workmanship, for some of them manufacture silk for him, some produce honey for him to drink, and there are others who prepare diverse types of other materials. None of these skills are known to man. Is it not foolish of man to believe that with all these limitations and inabilities, he can compete with God.

چوں نیست بیک گئے تابِ همسری پس چوں کنی بقادرِ مطلق برابری

Since you cannot even rival a common housefly,

How then can you claim equality with the Omnipotent One.

شرم آیدت زدم زنیِ خود بہ کردگارِ زو قدرِ خود بہ میں کہ زیک کرم کتری

Shame on you for rebelling against the Creator,

Look at what you are—more worthless than a worm.

Here it should be fully borne in mind that just as the basic elements of the human body are from God, so are the basic elements of language. By

the basic elements of language I mean letters, words, and small phrases upon which language is built; for example: God exists, man is mortal, *alḥamdulillāh* [all praise belongs to Allah], and *Rabbul-‘Alamīn* [Lord of all the worlds]. All these are the basic elements of language that God has disclosed to man. The work of God was not just to create [man as] a mere shape out of clay and then to step aside. Indeed, it is evident that everything that man has been granted for the perfection of his natural faculties is from God; man has nothing to call his own.

Hence, a seeker after truth must not be misled by the fact that the Word of God and the word of man contain the same letters, words, and simple phrases. He should bear well in mind that these are the basic elements of language that were provided by God. They are used by God as well as by man, with the difference that in the composition of God—which is His composition both in words and meanings—these words and sentences are employed at their proper occasion, in perfect order, with wisdom, precision, and moderation, just as all works of God in the world are done by Him with perfect appropriateness, moderation, and wisdom. Man, in his composition, as in everything else, cannot achieve divine perfection. This is the reason why all the disbelievers, despite being renowned for their eloquence and being hailed as great poets, were left speechless before the Holy Qurān, as indeed they remain speechless to this day. And this silence is in itself a testimony to their inability [to respond]; for what is inability, after all, other than the failure to refute the opponent’s argument after hearing and understanding it.

Thus far in this footnote, I have proven the necessity for the Divine Word to be matchless in light of the laws of nature. However, there is another way to prove this, which would be appropriate to explain in this very footnote. There is no doubt that the definite good end of man—whereby he can have real hope of salvation—depends on having perfect certainty in the existence of the True Creator, His Omnipotence, and His promise of reward and punishment. This is a matter that cannot be achieved by the mere study of creation. To attain such certainty,

one requires a divinely revealed Book, the like of which is beyond the power of man to produce. To make this statement properly understood, two points need to be elaborated: first, why perfect hope of salvation is dependant upon perfect certainty; and second, why such certainty cannot be attained through the study of creation alone.

So it should first be understood that perfect certainty means a true and positive belief whereby no room for doubt is left, and one's heart is fully convinced of, and satisfied with, the matter that was to be ascertained. Any belief that falls short of this criterion cannot be called perfect certainty. It can only be called conjecture or, at best, a probable hypothesis.

The reason why the real hope of salvation rests only on perfect certainty is that salvation can be attained only if one gives precedence to his Benevolent God over everything belonging to this world—its pleasures, its comforts, its wealth and riches, its relationships, and even one's own self. No love should supersede the love of God. But such is the plight of man that, instead of following the path on which his salvation depends, he loves things that necessarily cause his heart to deviate from God. Moreover, he has such an overwhelming love for these things that he believes with certainty that his comfort and well-being depend upon these relationships. Not only does he believe this, but he actually observes and experiences these pleasures with perfect certainty, and has no doubt whatsoever of their existence. So, it is obviously impossible for him to wholeheartedly turn towards God until he has the same degree of certainty about God—and in the pleasure of meeting Him, His reward and punishment and His favours—as he has about the property of his house, the money he has locked away, the orchards he has sown with his own hands, the property he has acquired and inherited, the pleasures he has experienced and tasted, and the enjoyment of the company of his bosom friends. After all, a weak presumption cannot override a powerful conviction.

It is also established beyond doubt that when a person who, having greater faith in this world than in the Hereafter, is about to leave

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 Samājjists 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 برندت از گمان سُوئے 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 کشدت سُوئے 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 دیده با

Allah has made the Furqān shine like a bright day,

So that it may bestow upon you spiritual light.

حق فرستاد این کلام بے مثال تا رسی در حضرتِ قدس و جلال
God has sent this matchless Word,
So that you may reach the court of the Holy and Glorious Lord.

داروئے شک است الہامِ خدائے کاں نماید قدرتِ تامِ خدائے
God's Revelation is the remedy for doubtfulness,
For it manifests the perfect power of God.

ہر کہ روئے خود زِ فرقاں در کشید جانِ او روئے یقینِ ہرگز نہ دید
Whoever has turned away from the Furqān,
Has never seen the face of certainty.

جانِ خود را مے کئی در خودروی بازے مانی ہماں گول و غوی
You kill your own soul because of self-conceit,
And remain disrespectful and misguided as ever.

کاش جانتِ میلِ عرفانِ داشتے کاش سعیتِ تخمِ حق را کاشتے
If only your soul yearned for the knowledge of God,
If only your striving sowed the seed of truth.

خود ننگِ کُن از سر انصاف و دین از گمانِ ہا گے شود کارِ یقین
Think in all fairness and honesty:
How can conjecture take the place of certainty?

ہر کہ را سوبیش درے بکشودہ است از یقینِ نے از گماں ہا بودہ است
For whomsoever the door leading to the threshold of God was ever
opened,
It was opened not by conjecture, but by virtue of certainty.

قدر فرقاں نزدت اے غدار نیست این ندانی کت جزا زوے یار نیست
O traitor, you do not realize the worth of the Furqān,
And you know not that you have no helper like it.

وحیٰ فرقان مُردگان را جان دہد صد خبر از کوچہٴ عرفان دہد
*The revelation of the Furqān brings the dead to life,
 And imparts hundreds of secrets about 'irfān [the world of cognition
 of God].*

از یقیں ہاے نماید عالمے کان نہ بیند کس بصد عالم ہے
*It opens such vistas of the realm of certain knowledge,
 Which one cannot find in a hundred worlds.*

In this context, the Brahmū Samājists have taken great pains to contrive a few objections to justify their refusal to accept the Divine Book, and to somehow prove that the structure of religion has been left incomplete and imperfect. They do not wish to admit that the Merciful and Benevolent God, who created the sun, the moon, and much more, in order to provide food for the physical development of mankind, also took care of their spiritual development by revealing His Books in order to arrange for their guidance. Since these people accuse the Benevolent and Merciful God of miserliness, unkindness, and mismanagement, and their misguided doctrines contain much that is blasphemous, derogatory, and insulting to Him, I deem it appropriate to address their objections that relate to the subject at hand. Therefore, they are presented, along with their answers, as follows:

FIRST OBJECTION: The question of whether a revealed book is beyond human power [to produce] is only part of the basic question of revelation. It is proven that according to reason there is no need for revelation; and since there is no need for revelation, it is meaningless to discuss whether or not human faculties can produce the like of a [revealed] book.

ANSWER: I have already dealt with this objection by stating that any thought and reflection about God and the Hereafter, based [only] on

rational hypotheses, can never lead to perfect certainty and enlightenment. The kinds of doubts that rattle the minds of those who are in thrall to rational arguments cannot be removed except through revelation. For, even if nature leads us to conclude that the universe must have a creator, who can say that the Creator actually exists. It is true that when we see a building we are convinced of the existence of a builder, but this is only because of our common experience whereby we see both the building and the builder. But who can show us the Creator of the universe. In this situation we can be certain of His existence only if we have sure knowledge about Him, as we do about builders. Even if reason were to testify that there should be a creator of this universe, the same reason would be confounded that if its assumption is indeed valid, why has this Creator not been found so far.

Thus, if reason guides us to some extent to the existence of the Creator, it also waylays and misleads us. It has turned some into atheists and others into naturalists; some inclined to one view and some to another. How indeed can certainty come from mere intellectual inferences that have never been confirmed nor ever will be. If reason reaches as far as proposing that there must be a Creator, who can fully satisfy us that this conjecture is not a delusion and that we cannot explore this matter further. If reason were able to guide us fully, why would it leave us stranded halfway and refuse to lead us further. Is it the upper limit of our enlightenment and cognition of God to be content with the belief that there ought to be a Creator. Can such a conjecture help us attain the eternal bliss that has been prepared for those who have perfect certainty and perfect understanding and for which our souls cry out.

If reason were able to grant us such certainty, we would be justified in saying that there is no need for revelation, as we would have already achieved our goal; but it would be a mark of our misfortune if, despite being ill, we do not seek treatment nor try to find the means for attaining perfect health.

اے در انکار مانده از الہام کرد عقل تو عقل را بدنام
O you who deny revelation,
Your reasoning has brought a bad name even to reason.

از خدا رو بخویش آوردی این چه آئین و کیش آوردی
You have turned your back to God and are involved in self-conceit,
What kind of religion and faith have you put forth?

تانه کس سرزخویشتن تا بد رازِ توحید راجہ ساں یابد
Until one turns away from one's ego,
How can one discover the secrets of Tauhīd [Oneness of God]?

تانه برفرقِ نفس پا بزنی کے بہ پاک و پلید فرق کئی
So long as you do not crush your ego underfoot,
How can you differentiate between good and evil?

ہر کہ شد تابعِ کلامِ خدا رُست از اتّباعِ حرص و ہوا
He who follows the Word of God,
Is delivered from indulging in greed and evil desires.

از خود و نفسِ خود خلاص شدہ مہبطِ فیضِ نورِ خاص شدہ
He breaks loose from the bondage of his ego and self-conceit,
And becomes a manifestation of the light of divine favours.

برتر از رنگِ این جہاں گشتہ آنچه ناید بوہم آں گشتہ
He is far above the norms of this world,
And he reaches such heights as are inconceivable.

ما اسیرانِ نفسِ امّارہ بے خدائیم سخت ناکارہ
We who are the captives of nafs-e-ammārah [the self that incites to evil],
Are totally worthless without God.

تا میاں بست وحیٰ حق برشاد اے بسا عقد ہائے ماکہ کشاد
When God's revelation descended for our guidance,
Many mysteries were solved for us.

نہ شود از تو کارِ ربّانی آسیائے تہیٰ چه گردانی
You cannot do the work of God,
Why do you turn millstones without grain?

تو و علمِ تو ما و علمِ خدا فرق بین از کجاست تا کجا
You and your knowledge on one side, we and our divine knowledge
on the other;
See for yourself the difference between the two.

آں یکے را نگارِ خویش بہ بر دیگرے چشمِ انتظار بہ در
There is one who is in the embrace of the Beloved,
And there is another who is looking towards the door in anticipation.

آں یکے ہمیشیں بہ مہ زوئے دیگرے ہرزہ گرد در کوئے
There is one who sits beside his Beloved,
There is another who wanders in the streets.

آں یکے کام یافتہ بہ تمام دیگرے سوختہ بکفرتِ کام
There is one who has achieved his purpose,
While another burns with this desire.

عات آیدز عالم اسرار خود ز خود دم زنی زہے پندار
You should be ashamed [to speculate] about divine mysteries,
It is a pity that you pride yourself on your intellect.

ہمہ کارِ تو ناتمام افتاد وہ چه کارت بعقلِ خام افتاد
Your entire work has remained incomplete—what a shame!
What a worthless companion your defective reason has proved to be.

So, my brothers of the Brahmū Samāj!! When God has blessed you with eyes to observe and behold, use them to see whether there is any need for revelation or not. You can read more about this at its appropriate place where a further elaboration is given upon this subject in the context of rational arguments in support of the Holy Quran. If then you fear God, opt for the right path, and let the station of guidance be the prerogative of God alone, this will be a sign of your great fortune. Otherwise, if at all you can, do try to counter these arguments logically, but do not act like madmen who merely keep babbling and do not listen.

I wonder about the countless veils that cover your hearts, which refuse to be lifted even though you are being continuously cut down in all your arguments and at every step you are stopped in your tracks. What sort of hearts are these that do not understand. In what niche have you placed the yardstick of reason, and then forgotten about it, so that you regard right to be wrong and wrong to be right. Anyone can indulge in conjectures; why pride yourself in this 'gift'. I am at a loss to understand why the doors of your hearts refuse to open, and your eyes are unable to see. Look at how reason has betrayed you, its worshippers, and fled away from you.

Gentlemen!! Think hard and you will realize that to arrive at complete certainty without revelation is not possible. Nor is it possible to escape error, or to base oneself truly on *Tauhīd*, or to overcome one's passions. It is revelation through which we are able to affirm that God 'is', and the whole world is proclaiming that '**He is, He is**'. It is revelation which, from the very beginning, has inspired the hearts with the assurance that God 'is'. It is through revelation that worshippers find delight in worship and the faithful are satisfied with regard to the existence of God and life after death. It is revelation which enabled millions of righteous people to leave this transient world with great steadfastness and with the passionate love of Allah. It is indeed revelation whose truth has been attested to by the seal of the blood of thousands of martyrs. Indeed, it was the magnetic pull of revelation that

led kings to wear the garb of beggars and motivated many a wealthy person to adopt the life of a hermit. Through its blessings, countless unlettered, illiterate and old women left this world with the intense zeal of faith. This is the sole ark that carried many over the troubled waters of creature-worship and scepticism, and landed them upon the safe shores of *Tauḥīd* and perfect certainty. It alone is the friend of one's last moments, and is the helper in times of crises. However, the harm done to the world by the veil of reason alone is not hidden from anyone. Tell me what was it that made Plato and his followers deny that God is the Creator? What made Galen doubt the survival of souls after death, and reward and punishment in the Hereafter? What made philosophers deny that God has knowledge of everything down to the last detail? What made great philosophers worship idols? What led to the sacrifice of roosters and other animals before idols? Was this not due to reason unaccompanied by revelation.

It is incorrect to state that there were many people who followed revelation and yet they became pagans and fashioned new gods for themselves. This was not the fault of true revelation. Rather, it was the fault of those who mixed falsehood with truth and preferred the worship of their own evil desires to the worship of God. Yet, divine revelation has not remained indifferent to redressing their errors and has not ignored them. In fact, it was fresh revelation that reformed the matters which had led them astray.

It is equally wrong to suggest that erroneous reasoning is the fault of those of lesser understanding and is not the fault of perfect reason itself. It is obvious that reason cannot function in its absolute totality; for, it is a 'universal' and can only be instantiated through particular individuals. Indeed, the nature of 'universals' can be known only through their 'particulars'. Can anyone show us a perfect individual who, by following reason alone, has never erred in his self-conceived beliefs or has not stumbled in his views about theological truths? Where is the protagonist of reason whose belief in the Creator of the universe and in matters pertaining to the Hereafter has reached the level of 'is', whose belief in

God's Oneness admits to no form of idolatry, and who has turned to God so completely as to overcome the cravings of the flesh. As I have already said, the philosophers themselves admit that man cannot attain perfect certainty about theological matters through unaided reason; all he can do is draw hypothetical and doubtful conclusions. It is obvious that as long as man's knowledge remains in the realm of doubt and conjecture, and thus below the level of certainty, he will be as prone to err as a blind man is to lose his way.

To think that unaided reason may lead to error, but the error is always set right upon further reflection, is another one of the mistakes caused by the strange reasoning of the Brahmū Samāj, which they have not been able to dispel. As I have already pointed out, human reason, on account of its deficient insight, is bound to make some errors regarding supersensible phenomena sooner or later. No reasonable person will deny this. However (think carefully for yourself), it is not necessary that every error will be realized and corrected. It is thus easily understood that what is bound to happen cannot possibly be prevented, at all times and under all circumstances, by that which is unreliable and uncertain. Rather, the only thing that can rectify such an inevitable error is that which, in comparison, possesses greater accuracy and certainty, and possesses the quality described in:

ذٰلِكَ الْكِتٰبُ لَا رَيْبَ فِيْهِ¹

The reason why *Tauḥīd* cannot be understood in its pure form without divine revelation, and why one who denies revelation cannot cleanse oneself of the filth of paganism, becomes apparent when one reflects upon the reality of *Tauḥīd* itself. For, *Tauḥīd* means that we should believe that God's being and His attributes are free of any association, and that those tasks which can be accomplished by God's power and

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

might cannot be accomplished by the power of anyone else. Fire-worshippers, sun-worshippers, idol-worshippers, and so on, are called polytheists only because they reject this *Tauḥīd* and because they ask their idols and deities for such favours as can be bestowed only by God.

Obviously, those who deny revelation believe, like idol-worshippers, that creatures of God are invested with the attributes of God and that the powers of the Omnipotent God are possessed by human beings. For, they imagine that they have discovered God through their reason and also claim that it was human beings who first thought that a god should be appointed; it was by their efforts alone that God emerged from the state of obscurity, was recognized, and accepted as God of the people and worthy of worship; prior to this, He was unknown and no one was aware of His existence and it was through their wisdom that He came to be honoured. Are these beliefs different from those of idol-worshippers? Indeed not. The only difference is that idol-worshippers take other things to be their bestowers and benefactors and these people forsake God and consider their own clouded reason to be their guide and benefactor.

Now reflect further and you will realize that their case seems to be even worse than that of idol-worshippers. The idol-worshippers do believe that God has bestowed great powers on their deities who, by accepting a variety of offerings, bestow upon their worshippers that which they ask for. But idol-worshippers have never alleged that God was discovered by these deities, and the great blessing of recognizing the existence of God was attained through them alone. It was left to those gentlemen alone (who deny revelation) to go as far as including God in their list of discoveries, and to announce with great stupidity that the voice *أنا الموجود* [‘I am present’] has never been heard from God; and that it was their great achievement that, without being told or informed, they found Him on their own. He was absolutely silent like one asleep or dead and they discovered His track by the exercise of their own reflection and investigation. Thus, in effect, they repudiate any favour from God.

In a way, it is as if they grant a favour to God, in that, without having been informed that God exists and without complete certainty that disobedience to Him would subject them to such and such torment, and obedience to Him would attract such and such bounty, they have submitted to this fictitious god. That is to say, their entire discovery was what they had themselves concocted; but, God was so weak and infirm that He could not announce His own existence and could not provide any reassurance concerning His promises. He was hidden and these people disclosed Him; He was unknown, and they made Him known; He was silent, and they performed His work. That is to say, His Godhead has become known only recently, and that too, through their efforts.

Every wise person would appreciate that such a statement goes beyond even that which idol-worshippers allege. For, idol-worshippers believe their deities only to be their bestowers and benefactors, but those who deny revelation have crossed all limits by alleging that their deity (which is reason) is the benefactor not only of people but also of God, inasmuch as God became known (according to them) through the exercise of reason alone. Hence, it is patently obvious that by denying revelation they have erred, not only because their belief in the existence of God is based on doubtful conjectures and they are entangled in diverse errors, but also because they are deprived of belief in the absolute Oneness of God and are tainted with polytheism. After all, what is polytheism. It is nothing but attributing to others the favours and bounties that have been bestowed by God.

At this point the Brahmū Samājists may counter that they do consider reason to be a gift of God and they do acknowledge His grace and munificence. This, however, is a grave error on their part. It is the nature of man that he attributes to himself all that is under his control and power, or whatever he achieves through his labour. Whatever rights of man are established in the world, their genesis is the thought that everyone who achieves something by his labour, he or she regards it his or her property and wealth. If a person were to genuinely feel that

whatever he possesses does not belong to him but to God, and that he has no right over it, why then would he run after a thief, or why would he demand that his debtors return his money. Without doubt, man claims possession of that which he achieves through his efforts. This is the law God has ordained for the functioning of the world and this is how everyone's nature is inclined. A labourer expects dues for his labour; a servant has the right to demand wages for his services. An unlawful interference in others' rights makes one a criminal.

In short, it is next to impossible that, say, a person who keeps awake all night without a wink of sleep to irrigate his land in a deserted place, enduring hunger and thirst in extremely cold weather, should be as grateful to God as he would be when, after a deep and comfortable sleep all night at home, he goes out early in the morning to his lands and finds that the clouds formed at night, it rained heavily, and filled his fields with just the required amount of water.

Thus, it is obvious that anyone who does not believe that God—finding man weak, powerless, imperfect, ignorant, overwhelmed by his evil self and prone to forgetfulness and error—mercifully showed him the right way through His revelation, and instead believes that he has come to recognize and find God solely through his own work and effort, cannot feel the same sense of indebtedness towards God as one who believes from the depths of his heart that God showed him the right way by His sheer grace without any labour and effort on his part. He was asleep, God awoke him; he was [spiritually] dead, God quickened him; he was undeserving, God Himself came to his assistance. It is clear from this discussion that the deniers of divine revelation are bereft of the true concept of *Tauhīd* and it is not at all possible for their souls to cry out like true believers and say:

¹Part Number 8—*الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنْ هَدَانَا اللَّهُ*

1. *Sūrah al-A'raf*, 7:44 [Publisher]

All praise belongs to Allah who guided us towards paradise and showed us the way. We could not have achieved our desired objective by ourselves had He not guided us.

Just look at how these people have ‘revered’ God Almighty: they ascribed to their own reason the very attributes that belong to God; they feigned to possess the glory that should have been proclaimed for Him; and claimed for themselves the powers that are exclusive to Him. Truly does the Gracious God say of them:

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِذْ قَالُوا مَا أَنْزَلَ اللَّهُ عَلَيْنَا مِنْ شَيْءٍ — Part Number 7¹

That is, the deniers of revelation have not made a just estimate of the holy status of Allah the Almighty, nor have they recognized His mercy, which is stirred at every need of man; this is why they have said that God has not revealed any book to any man.

ترا عقل تو ہر دم پائے بند کبر میدارد برو عقلے طلب کن کت ز خود بینی بروں آرد
Your reason always keeps you a captive of arrogance,
Discover the reason which will free you from egoism.

ہماں بہتر کہ ماں علم حق از حق بیاموزیم کہ ایں علمے کہ ما داریم صد سہو و خطا دارد
It is much better that we learn divine knowledge from God Himself,
For whatever knowledge we have is full of hundreds of errors.

کہ گوید بہتر از قولش گراو خاموش بنشینند کہ گیر دستت اے ناداں گراو دست تو بگذارد
If God remains silent, who would tell you things better than God
would have told you,
If He leaves you, who would come to your help.

برو قدرش بہ میں وا ز حجت بے اصل دم درکش کہ ایں حجت کہ می آری بلا ہا بر سرت آرد

1. Sūrah al-An‘ām, 6:92 [Publisher]

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 نُورے بود ہر چشم را ایں چُنیں اُفتادِ قانونِ خدا

Every eye needs light to see,

This is the law of God.

چشمِ مینا بے نورِ تاباں کہ دید کے چُنیں چشمے خداوند آفرید

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

When did God make such an eye?

چوں تو خود قانونِ قدرت بشکنی پس چرا بر دیگران سر میرزنی
When you yourself break the law of nature,
How could you object to others?

آنکہ در ہر کار شد حاجت روا چوں رواداری کہ نبود رہنما
He who has been providing for all needs,
How can you believe that He would not guide you [in matters of faith]?

آنکہ اسپ و گاؤ خر را آفرید تا رہد پشت تو از بارِ شدید
He who created horses, cows and donkeys,
To free you from carrying a heavy load on your back,

چوں ترا حیراں گذارد در معاد اے عجب تو عاقل و این اعتقاد
How could He leave you bewildered about the Hereafter?
It is very strange that you claim to be wise, and yet you hold this belief.

چوں دو چشمت دادہ اند اے بے خبر پس چرا پوشی یکے وقتِ نظر
O ignorant one! While you have been given two eyes,
Why do you shut one when it comes to seeing?

آنکہ زو ہر قدرتے گشتہ عیاں قدرتِ گفتار چوں ماندے نہاں
The One who has manifested all kinds of powers,
How could His power of speech remain hidden.

آنکہ شد ہر وصفِ پاکش جلوہ گر پس چرا این وصف ماندے مُستتر
When all His holy attributes have been manifested,
How could this attribute of His have remained hidden?

ہر کہ او غافل بود از یادِ دوست چارہ سازِ غفلتش پیغامِ اوست
Whoever neglects the remembrance of the Beloved,
Can only be cured of his negligence by His message.

تو عجب داری ز پیغامِ خدائے
 ایں چه عقل و فکر تست اے خود نمائے
*Does the message of God surprise you,
 O arrogant one! What is wrong with your intelligence and
 understanding!*

لطفِ او چوں خاکیاں را عشق داد عاشقان را چوں بیگندے زیاد
 When He Himself, out of His kindness, has bestowed on a mere
 clump of clay [man] the capacity to love,
 How could He then forget His lovers?

عشق چوں بخشید از لطفِ آتم چوں نہ بخشیدی دوائے آلِ الم
 When He has been gracious enough to bestow His love,
 How could He not have provided remedy for this longing?

خود چو کرد از عشق خود دلہا کباب چوں نہ کردے از سرِ رحمتِ خطاب
 When He Himself caused the hearts to burn with His love,
 Why then should He not speak out of mercy?

دل نیآرآمد بجز گفتارِ یار گرچه پیشِ دیدہا باشد نگار
 A lover's heart finds no peace if the beloved does not speak,
 Even if the beloved is right before his eyes;

پس چو خود دلبر بود اندر حجاب کے تو اں کردنِ صبوری از خطاب
 And when the beloved is himself behind veils,
 How can the lover find a moment's peace without having discourse.

لیک آں داند کہ او دلدادہ است در طریقِ عاشقِ افتادہ است
 But only such a one knows these mysteries,
 Who arrives at the utmost degree of love by surrendering his heart.

حُسن را با عاشقان باشد سرے بے نظر ور کے بود خوش منظرے
 Beauty has close affinity with lovers;
 You will never find a handsome one lacking in admirers.

عاشق آن باشد که او گم از خود است در طریق عشق خود بینی بدست

A [true] lover is one who is lost to himself,

It is indeed improper to be in love and still give importance to yourself.

لیکن استیصال این کبر و خودی نیست ممکن جز بوحی ایزدی

But such pride and conceit cannot be uprooted,

Without divine revelation.

هر که ذوق یار جانی یافت ست آن ز وحی آسمانی یافت ست

Whoever has experienced the joy of being united with this beloved

Friend;

He has experienced this by the blessings of divine revelation.

عشق از الهام آمد در جهان درد از الهام شد آتش فشاں

It was revelation which brought love to the world,

And through revelation did the pain of love erupt like a volcano.

شوق و انس و اُلفت و مهر و وفا جمله از الهام می دارد ضیا

Affection, attachment, love, loyalty, and faithfulness,

Are all made to flourish by revelation.

هر که حق را یافت از الهام یافت هر زنی کو تافت از الهام تافت

Whoever found God, found Him through revelation,

Every countenance that shone, shone through revelation.

تو نه اهل محبت زین سبب از کلام یار می داری عجب

You are not familiar with the realm of love,

That is why you are surprised at the discourse of the Beloved.

عشق می خواهد کلام یار را رو پرس از عاشق این اسرار را

Love demands that the beloved should speak,

Go, ask a lover about this mystery of love.

اِس مگو کز درگہش دُوریم ما ربطِ او با مُشتِ خاکِ ما کجا
Do not say that since we are so far from His throne,
Our handful of dust cannot have any relationship with Him.

داند آں مردے کہ روشن جاں بود کیں طلب در فطرتِ انساں بود
Whoever has an enlightened soul does realize,
That the search for God is ingrained in human nature.

دل نمی گیرد تسلیٰ جزُ خدا اِس چنینی افتاد فطرت ز ابتدا
Man's heart finds no peace without God,
From the very beginning this has been the nature of man.

دل ندارد صبر از قولِ نگار کاشتند اِس تخم از آغاز کار
Man's heart is restless without word from the Beloved,
For God has sown this seed in his heart since eternity.

آنکہ انساں را چنینی فطرتِ بداد چون کمالِ فطرتش دادے بباد
Having given man such a nature,
How would God let this excellence of his nature go in vain?

کارِ حق کے از بشر گردد ادا کے شود از کرکے کارِ خدا
The work of God cannot be done by man,
How can an insect of a man do what is done by God?

ماہمہ جہلیم و او دانائے راز ماہمہ کوریم و او را دیدہ باز
All of us are ignorant, He alone is the Knower of every secret;
We are all blind and He alone is the Ever-Watchful.

باخدا ہم دعویٰ فرزاگی سخت جہلت و رگ دیوانگی
Claiming wisdom in the presence of God,
Only shows your appalling ignorance and insanity.

تا فتن رو از نورِ تابان که من خود برارم روشنی از خویشتن
If you turn your back on the bright sun,
And believe that you can produce light from within you,

عالمے را کور کردست این خیال سرنگوں افگند در چاهِ ضلال
This belief has made many a people blind,
Casting them headlong into the pit of misguidance.

ناز بر فطنت مکن گر فطنتے ست در ره تو این خرد مندی بُتے ست
If indeed you have some intelligence, do not flaunt it with pride;
This intellect is only an idol barring your way.

عقل کاں با کبر میدارند خلق هست حُمن و عقل پندارند خلق
People's intellect adulterated with arrogance,
Is mere foolishness which they think is intelligence.

کبر شهرِ عقل را ویراں کند عاقلان را گم ره و ناداں کند
Pride lays to waste the city of reason,
And turns the wise into misguided fools.

آنچه افزایشِ غرور و معجبی چوں رساند تا خدایت اے غوی
How can that which makes you proud and arrogant,
Ever lead you to God, O misguided one!

خود روی در شرک اندازد ترا توبه کن از خود روی اے خودنما
Self-conceit will land you in idolatry.
Repent of self-conceit, O ostentatious one!

هست مُشرک از سعادت دُور تر و از فیوضِ سرمدی مَبجُور تر
A polytheist is far removed from the true bliss,
And he has been flung far away from the eternal bounty of God.

از خدا باشد خدا را یافتن نے بہ مکر و حیلہ و تدبیر و فن
God can only be found with the help of God,
Not by cunningness, trickery, wile, and deceit.

تانیا کی پیشِ حق چوں طفلِ خورد ہست جامِ تو سراسر پُر زِ دُرد
Until you come to God like a toddler,
Your cup will be filled only with dregs.

شرطِ فیضِ حق بود عجز و نیاز کس ندیدہ آبِ بر جائے فراز
Humility and submission are the conditions for receiving grace from
the Divine,
For none has ever seen water suspending at a height.

حق نیازی جوید آنجا ناز نیست از پرِ خود تا درش پرواز نیست
God loves meekness, pride is of no avail;
We cannot reach Him with the strength of our own wings.

عاجزاں را پرورد ذاتِ اجل سرکشانِ محروم و مردودِ ازل
The Glorious One nurtures the humble,
The transgressors are always deprived and rejected.

چوں نیائی زیرِ تابِ آفتابِ گے فندبر تو شعاعے در حجاب
If you do not face the sun directly,
How can its light reach you behind a veil?

آبِ شور اندر کفست ہست اے عزیزِ نازہا کم کُن اگر داری تمیز
O dear one! All you have in your palm is brackish water;
Do not feel proud of it if you have any sense.

آبِ جاں بخشی زجاناں آیدتِ رُو طلبِ میکن اگر جاں بایدت
You can get life-giving water only from the Beloved;
If you desire it, go and beseech Him for it.

هست آن آبِ بقا بس ناپدید کس بجز مصباحِ حق راهش ندید
That life-giving water lies hidden away;
No one has found the path to it without the divine lamp.

آن خیالاتے کہ بینی از خرد پر تو آن ہم زوجیٰ حق رسد
The ideas you discover through your own reason,
Their light too is derived from God's revelation.

لیک چشم دیدنت چون باز نیست زین دل تو محرم این راز نیست
But since your spiritual eye is not open,
Your heart is not aware of this secret.

سرکشی از حق کہ من دانا دلم حاجت و حیش ندارم عاقلم
You transgress against God thinking that you are wise;
You think you do not need His revelation because you have intellect.

لغزش تو حاجتے پیدا کُند در دے عقل ترا رسوا کُند
Your errors will render you needy,
And will expose the truth about your intellect in an instant.

عقل تو گورِ مجّصّ از برون و اندرونش چیست؟ یک لاشے زبوں
Your reason is like a mausoleum—elegantly painted white on the
outside,
But what lies underneath? A rotten corpse!

منتهائے عقل تعلیم خداست ہر صداقت را ظہور از انبیاست
Only God's teachings lead reason to its perfection;
Each and every truth is manifested only through Prophets.

ہر کہ علمے یافت از تعلیم یافت تافت آن روئے کزو روئے نتافت
Whoever achieved any enlightenment achieved it through teaching,
And the face that did not turn away from God shone forth brilliantly.

با زبانِ حال گوید روزگار اے قصیرالعمر گیر آموزگار
*The signs of the time are warning you,
 O man of limited lifespan! Take hold of a teacher.*

طبعِ زادِ ناقصاں ہم ناقص ست گر ترا گوشے بود حرفے بس ست
*Imperfect indeed is the nature of those who are born imperfect;
 If you have ears to hear, even a single word of advice can suffice.*

حق منزہ از خطا تو پُر خطا داوہا کم کن و برحق پیا
*God is free from error, while you are full of errors;
 Do not dispute, therefore, and hold fast to truth.*

عقل تو مغلوب صد حرص و ہواست تکیہ بر مغلوب کارِ اشقیاست
*Your reason is subservient to countless passions and desires,
 Only the unfortunate depend on what is subservient.*

از کس و ناکس بیاموزی فنون عار داری زان حکیم بے چگون
*You go on learning from all and sundry,
 But are ashamed of learning from the All-Wise, who is Peerless.*

از تکبرِ راہِ حق بگذشتی ایں چه کردی ایں چه تخنے کاشتی
*You have abandoned the path of truth because of arrogance;
 Oh what have you done! What kind of seed have you sown!*

اے ستنگر ایں ہماں مولائے ماست کز عطیاتش ہمہ ارض و سماست
*O cruel one! Our Master is He,
 Who has gifted to us all the heavens and the earth.*

ابر و باران و مہ و مہر آفرید کرد تابستان و سرما را پدید
*He has created clouds, rain, and the sun and the moon,
 And has made summer and winter,*

تا بفضلِ او غذائے خود خوریم زنده مانیم و تن خود پروریم
*So that, by His grace, we may eat our food,
 And remain alive and nourish ourselves.*

آنکہ بر تن کرد این لطفِ اتم کے کند محروم جاں را از کرم
*He who has bestowed so much of His favours on our bodies,
 How can He deprive our souls?*

وحیٰ فرقان ست جذبِ ایزدی تا برنت از خودی در بے خودی
*The Quranic revelation is the divine force of attraction,
 Which draws you away from your self-conceit and towards spirituality.*

ہست قرآن دافعِ شرکِ نہاں تا مراد راہم ازو یابی نشان
*The Quran cleanses you of hidden traces of polytheism,
 So that you may witness God's sign from Him directly,*

تا رہی از کبر و خود بینی و ناز تا شوی ممنونِ فضلِ کارساز
*So that you may be rid of arrogance, self-conceit, and pride,
 And you may be grateful to Allah the Almighty for His favours.*

دور شو از کبر تا رحم آیدش بندگی کن بندگی سے بایش
*Refrain from arrogance so that He may show you mercy,
 Submit to Him, for submission is what He requires.*

زندگی در مُردنِ عجز و بکاست ہر کہ افتادست او آخر بخاست
*[True] life is in dying [to yourself], in meekness and in crying
 [before God];
 Those who die in the path of God, they alone will have [spiritual] life.*

ہست جامِ نیستی آبِ حیات ہر کہ نوشیدست او رست از ممات
*The cup of self-negation is in fact the water of life;
 Whoever drinks from it is delivered from death.*

عاقِل آں باشد کہ جوید یار را و از تذَلُّلِ ہا برآرد کار را
Wise is he who seeks the Beloved,
And achieves his objective through humility and submission.

اہلبے بہتر ازاں عقل و خرد کت بچاہ کبر و نخوت افگند
Foolishness is better than such reason and cleverness,
That cast you into the pit of pride and self-conceit.

طالبِ حق باش و بیرون از خود آ خود روی ہا ترک کن بہر خدا
Seek the truth and come out of your ego,
Abandon self-conceit for the sake of God.

من ندانم ایں چه ایمان ست و دیں دم زدن در جنبِ رب العالمین
I cannot understand what faith and what religion it is,
To boast in the presence of the Lord of all the worlds.

تو کجا و آن قادرِ مُطلق کجا توبہ کن ایں اہلبی ہا کم نما
Who are you to stand before the Omnipotent,
Repent, and do not expose such foolishness.

یک دے گر رشحِ فیض کم شود ایں ہمہ خلق و جہاں برہم شود
If He were to hold back the shower of His grace even for a moment,
All of creation and the entire universe would come to naught.

پست ہستی لاف استعلا مزن و از گلیمِ خویش بیرون پا مزن
O insignificant creature, do not boast with such arrogance;
And do not make any claims that go beyond the due limits of your capacities.

عابد آں باشد کہ پیشش فانی است عارف آں کو گویدش لائانی است
A true servant of God is one who feels as nothing before Him,
And the enlightened is he who calls Him Peerless.

خویشتن را نیک اندیشیدہ اے ہدایک اللہ چہ بد فہمیدہ

You hold yourself to be pious;

Beware! May God guide you, how wrong is your conception.

ایں چُنیں بالا ز بالا چوں پری یا مگر زان ذاتِ بیچوں منکری

Why do you give yourself such great airs?

Do you perchance deny the existence of the Peerless God?

کاخِ دنیا را چہ دیدستی پناکت خوش افتادست ایں فانی سرا

What do you think of the foundation of this worldly existence,

That you are beginning to cherish this transient abode!

دل چرا عاقل بہ بند اندرایں ناگہاں باید شدن بیروں ازیں

Why should the wise attach themselves to this [world],

When they will have to abandon it in an instant.

ازپئے دُنیا بُردن از خدا بس ہمیں باشد نشانِ اشقیا

Forsaking God for the sake of this world,

Is a sure sign of the wretched.

چوں شود بخشایشِ حق برکے دل نے ماند بہ دُنیاکش بے

When God favours a person,

He causes his heart to grow cold towards this world.

ہوش کُن کیں جانگہ جائے فناست باخدا میباش چوں آخر خداست

Beware, this world is a transitory abode;

Become godly, for it is God you will have to face in the end.

زہر قاتل گر بدست خود خوری من چہ ساں دانم کہ تو دانشوری

If you take fatal poison with your own hand,

How can I believe that you are wise.

اُن گروہے ہیں کہ از خود فانی اند جاں فشاں برگفتہٗ ربانی اند
Look at those who have been lost to themselves,
And love the Word of God with all their heart and soul.

فارغ افتادہ ز نام و عزّ و جاہ دل ز کف و از فرق افتادہ کلاہ
They care not for their name, their honour, and their prestige,
They have fallen in love with God and are totally oblivious of their
personal honour.

دور تر از خود بہ یاد آمیختہ آبرو از بہر رُوئے ریختہ
Having negated their being, they have become united with the
Beloved,
In order to witness His countenance, they care not for their honour
and prestige.

دیدنِ شال میدہد یاد از خدا صدق درزاں در جنابِ کبریا
On seeing them one is reminded of God,
For they are counted as righteous in the sight of the Magnificent
God.

توز استلبار سر بر آسماں پازدہ بیرون زراہ بندگاں
You raise your head in arrogance as if you want to touch the sky,
And you have thereby left the path of the servants of God.

تا نگردد عجز در نفست عیاں نورِ حقّانی چساں تا بد بر آں
Unless humility becomes manifest in your being,
How can the light of God shine forth in it?

تا نمیرد دانہ اندر زمین کے زیک صد میشود تو خود بہ ہیں
Think for yourself: Unless the seed planted in the earth disintegrates,
How can it grow from one into a hundred?

نہیں شو تا بر تو فیضانے رسد جاں بیفشاں تا دگر جانے رسد
Negate yourself completely, so that you may receive favours of God;
Lay down your life so that you are given a new life.

تا تو زار و عاجز و مضطر نہ لائق فیضان آں رہبر نہ
Unless you realize that you are helpless, weak and distressed,
You cannot be worthy of the favours of that Guide.

چوں ز آموزش خرد را یافتی پس ز تعلیمش چرا سر تافتی
Since you found reason through the knowledge He taught you,
Why then do you turn away from His teachings?

اندرون خویش را روشن مدام آنچه می تابد بتابد ز آسمان
Do not think that your heart is enlightened,
Whatever has light, owes it only to the heavens.

کور هست آں دیدہ کش ایں نور نیست گورہست آں سینہ کز شک دور نیست
Blind is the eye that is devoid of this light,
The heart that is not free from doubt is just a grave.

صالحین و صادقین و اتقیا جملہ رہ دیدند از وحی خدا
The righteous, the truthful, and the God-fearing,
All found the right path through the revelation of God.

آں کجا عقلے کہ از خود دانش فہمد آں شخصے کہ او فہماندش
Where is the reason that can fathom God on its own?
Only he can understand this, whom God Himself enables to understand.

عقل بے و ہمیش بئے داری براہ بت پرستی ہانگی شام و پگاہ
Without His revelation, your reason is like an idol barring your way,
And you indulge in idol-worship day in, day out.

پیش چشمت گرشدی ایں بُتِ عیان از سر شتکِ تو شدی جوئی روان
If this idol were to be manifested before your eyes,
A stream of tears would flow from your eyes.

لیک از بد قسمتی چشمت نماند بُتِ پرستی آخرت چوں بُتِ نشاند
How unfortunate of you that you lost your eyes to see!
And at last idol-worship led you to make an idol of yourself.

عقل در اسرارِ حق بس نارساست آنچه گه می رسد ہم از خداست
Reason cannot fathom divine secrets at all;
Whatever it attains once in a while is also a bounty from God.

گر خرد پاکیزه راءے آورد آں نہ از خود ہم زجائے آورد
Even when reason arrives at a fine point,
It does not do so on its own, but procures it from a special source.

تو بہ عقلِ خویش در کبر شدید ما فدائے آنکہ او عقلِ آفرید
Because of your reason, you have fallen into utter arrogance,
While we are the devotees of Him who created reason.

در قیاساتِ تہی جانت اسیر جانِ ما قُربانِ علمِ آں بصیر
Your soul is the prisoner of unfounded conjectures,
While we are ready to lay down our lives to the knowledge of the
All-Seeing God.

نیک دل بانیکیواں دارد سرے برگہرِ تَفِ میرند بد گوہرے
The pious of heart have an affinity with the righteous,
The ill-natured spit even upon pearls.

ہست بر اسرارِ دگر تا کجا تاژدِ خِرِ فکر و نظر
Divine secrets are veiled in numerous mysteries,
How far will the weak conveyance of thought and reason take you?

اِس چراغِ مُرده از زورِ هَوا چُوں رِه باریک بنماید ترا
*How can this flickering lamp, ever swayed by the force of evil desires,
 Lead you through a narrow path?*

وحیِ یزدانی ز ره آگه کند تا بمنزل نور را همره کند
*Revelation of God points the way for you,
 And grants you the light that accompanies you until you reach the
 destination.*

ما فاده بے هنر در جسم و جان حتم باشد دم زنی با آں یگان
*Our body and soul have no excellence,
 It is only foolish to pitch yourself against the One who is Peerless.*

چیت دین خود را فنا انگاشتن و از سر هستی قدم برداشتن
*What is faith? To consider oneself as non-existent,
 And to completely negate one's own being.*

چوں بیفتی با دوصد درد و نفیر کس همی خیزد که گردد دست گیر
*Whenever you fall down, shouting and crying for help,
 There is always someone who will come forward to hold your hand.*

باخبر را دل تپد بر بے خبر رحم بر کورے کند اہل بصر
*The heart of the wise bleeds for the ignorant,
 He who can see is kind to the blind.*

ہمچنین قانونِ قدرت او فاد مر ضعیفاں را قوی آرد بیاد
*Such is the law of nature,
 That the powerful take care of the weak.*

چوں ازیں قانون شود رحماں بروں رحم یزداں ازہمہ باید فزوں
*How then can the Gracious God be outside of this law!
 The mercy of God must exceed the mercy of all others.*

آنکه او هر بار ما برداشت است بچ رحمت را فرو نگذاشت است
God, who carries all of our burdens,
And has not held back His mercy from us in the least,

چون زما غافل شود در امر دین شرمت آید از چنین انکار و کین
How can He ignore us in matters of faith?
You should be ashamed of such denial and malice.

دل منہ در خاکدانِ بے وفا یاد کن آخر وفاہائے خدا
Give not your heart to this treacherous world;
Do try to remember the acts of fidelity shown to you by God.

بارہا شد بر تو ثابت کایں عقول مبتلا هستند در سہو و ذہول
It has been proven to you time and again,
That these intellects are prone to forgetfulness and error.

بارہا دیدی بعقلِ خود فساد بارہا زین عقل ماندی بے مُراد
Time and again you have seen this defect of reason,
And often you have failed to achieve your objective because of it.

با ز نخوت میکنی بر عقلِ خویش و از دلیری میروی نادیدہ پیش
And yet you pride yourself in your reason,
And so brazenly go your own way.

نفسِ خود را پاک کن از ہر فضول ترکِ خود کن تا کند رحمت نزول
Free yourself from everything that is useless,
Become selfless so that the mercy of God may descend on you.

لیک ترکِ نفس کے آساں بود مُردن و از خود شدن یکساں بود
And yet it is not easy to abandon one's ego,
Dying to oneself is equal to death itself.

اِس چنیں دل کم بود در سینه کاں بود پاک از غرور و کینه
*Rare is the bosom that contains a heart,
 That is free from pride and malice.*

در حقیقت مردم معنی کم اند گو همه از روئے صورت مردم اند
*In reality, there are few who recognize the truth,
 Although they are all human as far as appearances go.*

هوش کن اے در چھے افتادہ عقل و دیں از دست خود در داده
*Beware! O you who are lying in the bottom of a pit,
 And have lost both reason and faith;*

غیر محدودی بہ محدودی مجو کار نور محض از دودی مجو
*Do not seek the Infinite [i.e., God] with the finite [i.e., reason],
 Do not make use of smoke in place of clear light.*

آنچه باید جست باعجز و نیاز تو مجو با کبر و خود بینی و ناز
*That which should be sought with humility and prayers,
 Should not be sought with arrogance and pride.*

وہ چه خوب ست اِس اصولِ رہروی یادگار مولوی در مثنوی
*What a beautiful principle this is, for the followers of the right
 path,
 A legacy of Maulavī [Rūmī], stated in his Mathnawī:*

زیرکی ضد ہکست ست و نیاز زیرکی بگذار و باگولی باز
 زانکہ طفل خورد را مادر نہار دست و پا باشد نہادہ در کنار
*Cunningness is contrary to humility and meekness;
 Give up cunningness and adopt humility,
 As a distressed, hungry, and thirsty mother,
 Wanders, carrying her young child in her lap.*

SECOND OBJECTION: Even if we were to concede that perfect and unique revelation is essential for the perfect cognition of God, it does not necessarily mean that God Almighty has sent down such a revelation, as there are countless things that man also needs in the world but God has not fulfilled all of his needs. For instance, man does not wish for death to come and never to be poor or ill; yet, against his wishes, he dies one day and often suffers from poverty and illness.

ANSWER: Whereas the perfect and peerless revelation that we required is already with us in the form of the Holy Quran, and its perfection and uniqueness remains unchallenged to date, only those who have lost their vision will deny the existence of something that is already there, and consider the need for it to be hypothetical. The only option you have is to confute, if you can, the arguments for the perfection and uniqueness of the Holy Quran that I have set out in this book. However, if you cannot, and yet you go on advocating your views, it only shows that you are devoid of all attributes of decency. There already exists a perfect and matchless revelation which—by proclaiming its own inimitability—has settled that anyone is certainly free to deny revelation if he first refutes its claim of matchlessness. Thus, would anyone who fails to convincingly refute this claim, yet insists on dismissing the need for revelation to be hypothetical, be considered honest or stubborn.

Moreover, it is a grave mistake to apply the norms of the Hereafter to this world. God has created this world neither for everlasting comfort nor for everlasting misery. Rather, its afflictions and comfort are transient and every one of its cycles will come to an end. The Hereafter, on the other hand, is the abode of everlasting comfort or damnation. This is why every far-sighted person chooses hardship, and endeavours his utmost to obey God for fear of coming to a bad end. He leaves luxury and comfort and accepts adversity and hardship. Now tell me, is it not lack of insight to compare this temporary abode with the everlasting one.

THIRD OBJECTION: Reason, by itself, may not lead to perfect cognition and complete certainty, but it does provide a degree of knowledge, and that is sufficient for salvation.

ANSWER: This is a completely biased assumption. I have already pointed out that coming to a good end, without being plagued by doubts and uncertainties, is not possible except with perfect certainty; and that perfect certainty cannot be attained without the aid of a matchless divine book. Likewise, it is not possible to avoid errors without perfect cognition—and one cannot have perfect cognition without perfect revelation. How is it possible then, that, imperfect as it is, unaided reason can lead to salvation on its own.

In particular, the method of divine cognition adopted by the strange reasoning of Brahmū Samājists under the influence of European philosophers is particularly flawed and ambiguous. Far from leading to any degree of certainty, it plunges man into all sorts of confusion and uncertainty, for it reduces God Almighty to some kind of a lifeless puppet devoid of all of His honour and glory. They assert that knowledge of God's existence does not come from God Himself; rather, He came to be known accidentally through the deliberations of wise men. Their story is like this, that, in the beginning of human existence, people were totally devoid of intelligence like savages, and God gave them no knowledge of His existence. Then gradually it occurred to people that a deity should be appointed. Initially, they started worshipping mountains, trees, rivers, and other objects around them and called them 'god'. As they progressed, they turned to the wind and the tempests and so on as their all-powerful gods; and later, advancing further, they considered the sun, the moon, and the stars as their gods. So in this way, after profound reflection, they gradually turned to the true God.

Just consider how their explanation casts doubt upon the true existence of the Almighty God and the scepticism it creates about His being the Living and Sustaining God who has the power to do what He wills. This would lead us to believe—God forbid—that He did

not give us the news of His existence (as should be expected from a being who exists and is the Knower of the unseen and is All-Powerful). Rather, it was entirely an outcome of human endeavour. One day, out of the blue, man was tickled to appoint a god. He proceeded to deify water, trees, and stones; but eventually began to believe, without any rhyme or reason, that such objects cannot be God; for God must be some other being that we cannot see. Will not this belief create the doubt that if the 'supposed' God did really exist, He, like living persons, would surely have informed others of His existence some time or the other.

In particular, when someone with such thinking considers that it is not proper to think of God as imperfect, deficient or mute, and just as it is necessary for Him to have the perfect attributes of seeing, hearing, knowing, etc., so it is necessary for Him to have the ability to speak. He would wonder that if God has the power to speak, where is its proof. If He does not have this power, how can He be perfect. If He is not perfect, then how does He deserve to be God. And if it is right to think of Him as a mute, then why not believe Him to be blind and deaf as well. Man can free himself from these doubts only by believing in revelation. Otherwise, as thousands of philosophers perished by stumbling into the pit of atheism, so will he.

Now every fair-minded person should judge with impartiality as to whether or not this belief paves the way to the denial of the existence of God. Is there any guarantee of a person's belief in God if in his opinion God is so weak that had there not been logicians, there would be no trace of His existence? These ignorant people do not realize that God sustains mankind with all—not just a few—of His attributes; how then is it possible that some of these perfect attributes should be of no use to mankind. Can there be a greater blasphemy than to believe that He is not the complete *Rabbul-‘Ālamīn* [Lord of all the worlds], but only a half or a third.

FOURTH OBJECTION: If perfect certainty depends upon a revealed book, it would have been better for all mankind to receive revelation, so that they could all directly attain perfect divine cognition and thereby partake of divine grace directly without being dependant on anyone else. If revelation is indeed an established fact, then everyone should be able to receive it; but if not, then no one should.

ANSWER: Divine revelation is conditional upon the recipient's potential and eligibility. It is not possible for all people to become Messengers of Almighty God or for divine revelation to descend upon everyone. Allah the Almighty refers to this in the Holy Quran as follows:

وَ إِذَا جَاءَتْهُمْ آيَةٌ قَالُوا لَنْ نُؤْمِنَ حَتَّى نُؤْتَىٰ مِنْ رَبِّنَا مِثْلَ مَا أُوتِيَ رُسُلُ اللَّهِ ۗ اللَّهُ أَعْلَمُ حَيْثُ
يَجْعَلُ رِسَالَتَهُ¹

This means that when a Sign is shown to the disbelievers to demonstrate the divine origin of the Quran, they say, 'We will never believe until the Book of Allah is revealed to us directly'. God knows best where and when to confer prophethood; that is, He knows who is and who is not able [to receive revelation]. In other words, He bestows the grace of revelation only upon him who possesses the requisite ability and capacity.

To elaborate, the Eternally Wise has created all individuals different from one another for various reasons, so that the whole chain of the children of Adam resembles a line rising to the loftiest heights on the one end, and descending to the lowest depths on the other. At the higher end are the pure souls whose capacities are perfect in regard to their own distinct ranks, while at the lower end are those who are more akin to animals, devoid of all reason. In the middle are people with average faculties of intelligence etc. Observation of the diversity of capacities in different people is a sufficient argument to prove this

1. *Sūrah al-An'ām*, 6:125 [Publisher]

point. No sensible person can deny that human beings are divided into different levels with respect to intelligence, righteousness, fear of God, and love of God. Just as the operations of the laws of nature produce the beautiful and the ugly, the seeing and the blind, the sharp-sighted and the weak-sighted, the perfect and the imperfect, similarly, the difference, to varying degrees, in the ranks of intellectual and spiritual powers is also patent and visible.

It is true that every individual—provided he is not absolutely insane or deprived of sense—can make progress in his reason, his righteousness, and his love of the Divine; but it should be borne in mind that no one can grow beyond the limit of his capacity.

Let us take, for example, the case of someone who is congenitally deficient in mental capacity [and suffers from microcephaly—the abnormally small circumference of the head], who in our part of the country is nicknamed by the common people as *doulay shāh kā chūhā*; it is obvious that no matter how much effort is put into training and educating such a person, and no matter how great a philosopher is employed as his tutor, he will not be able to progress any further than the limit God has defined for him. On account of his limited sphere of ability, he cannot attain the heights of a man with greater ability. This is such a self-evident fact that I cannot imagine that any sane person who reflects on it would deny it, but I would not be surprised if someone totally bereft of reason did so.

Clearly, if there were no such differences in intellect, why would different people differ in their acquisition and grasp of knowledge, and why would some outshine others. Those belonging to the teaching profession must be well aware of the fact that some students are so intelligent that the slightest hint or gesture is sufficient to make them understand, and some are so ingenious that they even come up with wonderful ideas of their own. Conversely, some are inherently so dull and slow-witted that no matter how much you exert your mental energies on them, they will not understand. Even if they come to learn something, after you have worked yourself very hard to teach them,

their memory is so weak that, in a moment, everything is erased from it like a mark of water [on something] which disappears in no time.

Similarly, there is an immense difference in people's moral capabilities and spiritual enlightenment. Take, for instance, two sons belonging to the same father, who have been taught by the same teacher. One of them may turn out to be righteous and good-natured, and the other wicked and mischievous; one brave, and the other cowardly; and one with a deep sense of honour, and the other shameless. Sometimes, it so happens that the mischievous one is reformed to a certain extent as a result of being admonished; and sometimes the coward, due to some selfish motives, performs a feat of courage—leading inexperienced people to believe that they have deviated from their true nature. But I repeatedly draw attention to the fact that no soul can exceed the limits of its capacity. If one makes any progress, it is only within the sphere of his inherent natural capacities.

Many naive people have fallen prey to the misconception that appropriate practice and training can help develop one's abilities beyond one's innate potential. Even more far-fetched and illogical is the doctrine of the Christians, who believe that merely accepting the Messiah to be God brings about a transformation in one's nature, and that however greatly one may be overwhelmed by the animal instincts and evil desires that are ingrained in one's nature, or however defective one's mental faculties may be, by simply professing that Ḥaḍrat 'Īsā [Jesus] is the only son of God Almighty, one changes his innate nature. However, it should be borne in mind that such thoughts are harboured only by those who have never closely studied natural sciences or medicine, or whose eyes are blinded by extreme prejudice and creature-worship. Otherwise, physicians researching the causes of different dispositions have found, through repeated experiments, that cowardice or bravery, stinginess or magnanimity, intelligence or dullness, weakness or resoluteness, kindness or fury, purity or impurity of thought, are not casual or accidental traits. Rather, the Eternal Creator has Himself made mankind distinct from one another in terms of their

chemical ingredients, the proportion thereof, and the structure of their chests, hearts, and skulls.

It is because of these peculiarities that we see such stark differences in people's mental and moral faculties. This long-held theory has been endorsed by physicians as well. They maintain that when they minutely analyzed the skulls of thieves and robbers, their structure was found to be of a kind peculiar to such wicked people. Some Greeks have gone even further and claim that they can ascertain the inner state of a person's mind just by looking at his neck, eyes, forehead, nose, and various other organs. In any event, there is no running away from the proven fact that there is a marked difference in the moral and intellectual faculties of human beings, and though everyone may try to improve himself, he can do so only within the sphere of his capacity.

At this point someone may harbour the doubt that:

‘God Himself has declared belief in *Tauḥīd* [Oneness of God] to be ingrained in the nature of all human beings, as He says:

¹*Part Number 21* — فَطَرَتِ اللَّهُ النَّاسَ فُطْرًا نَاسًا عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ

Meaning that the belief in *Tauḥīd* is inherent in human nature and is the foundation of the creation of man. He also says:

²*Part Number 9* — أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ

Meaning that every soul affirmed the Divinity of Allah and none denied it; this, too, points towards the natural confession. And He further says:

1. *Sūrah ar-Rūm*, 30:31 [Publisher]

2. *Sūrah al-A'raf*, 7:173 [Publisher]

¹Part Number 27— وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

Meaning that, I have created the *jinn* and the men so that they should worship Me.

This also points to the fact that the worship of Allah is a natural phenomenon for all human beings. Therefore, if belief in *Tauhid* and worship of Allah is inherent in the nature of all human beings, and no one has been created for transgression and disbelief, then how can anything contrary to the cognition and fear of God also be a natural phenomenon?

This objection arises from the misunderstanding of a verity drawn from the above verses; namely, that God has sown in man's nature the seed of turning towards God and acknowledging His Oneness. Where is it mentioned in these verses that this seed is planted equally in every single person. Instead, the Holy Quran makes it clear, time and again, that mankind shares it in varying degrees; in some it is almost non-existent, in others it is present to an extent, and yet in others it is present in abundance. At one place it says:

²Part Number 22— فَبَيْنَهُمْ ظَالِمٌ لِّنَفْسِهِ ۗ وَمَنْهُمْ مُّقْتَصِدٌ ۚ وَمَنْهُمْ سَابِقٌ بِالْخَيْرَاتِ

That is, the children of Adam vary in their natures: some people are wrongdoers, whose inner light has been suppressed by their beastly and aggressive traits; some follow the middle course; and others have excelled in righteousness and turning to Allah. Similarly, regarding certain people, He says:

³Part Number 7— وَاجْتَبَيْنَاهُمْ

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1. *Sūrah adh-Dhāriyāt*, 51:57 [Publisher]
 2. *Sūrah Fāṭir*, 35:33 [Publisher]
 3. *Sūrah al-An'ām*, 6:88 [Publisher]

‘We chose them.’ That is to say, they were the elect of men by virtue of their natural capacities; hence, they deserved to be the Messengers and Prophets of God. And about some He says:

¹Part Number 9— *أُولَئِكَ كَالْأَنْعَامِ*

This means, ‘they are like cattle’; their inner light is so dim that there is little difference between them and cattle.

Thus, it should be borne in mind that although God Almighty has declared that the seed of *Tauḥīd* is present in every soul, at the same time He has also expounded at various places [in the Quran] that this seed is not of equal strength in everyone. Rather, the natures of some are overcome by their passions to such a degree that this light almost disappears.

It is obvious, therefore, that the innateness of beastly or aggressive traits is not inconsistent with the innateness of belief in the concept of the Oneness of Allah. However much a person may be given to following his desires, and however much he may yield to *nafs-e-ammārah* [the self that incites to evil], he possesses an inner light to some degree. For instance, take a person who, under the influence of passion or anger, commits theft, murder or adultery. Although this act is a demand of his nature, the light of doing good that is invested in his nature rebukes him at the very time that he indulges in any of these improper activities. Allah the Exalted refers to it in the verse:

²Part Number 30— *فَاللَّهُمَّ فَجُورَهَا وَتَقْوَاهَا*

This means, God bestows a type of revelation upon every person which is called *nūr-e-qalb* [the light of the heart] and it is the faculty of distinguishing between good and evil deeds.

1. *Sūrah al-A'rāf*, 7:180 [Publisher]

2. *Sūrah ash-Shams*, 91:9 [Publisher]

For example, when a thief commits theft, or a murderer commits murder, God puts it in his heart at the same time that he has done ill and not good, but he pays no attention to this inspiration, for the light of his heart and his reason are weak, and are overcome by his beastly or aggressive traits, and are pulled by his selfish passions. Such natures do exist in the world as well and this is established from day-to-day experiences.

The commotion and agitation of their ego, which is a part of their nature, cannot be subdued, for that which God has imposed cannot be removed by anyone. Yet God has provided a remedy for them. What is that remedy? It is repentance, *istighfār* [seeking forgiveness], and remorse. This means that if they do evil in conformity with the demands of their nature, or an evil thought occurs to them due to their natural inclination, and then they seek a remedy through repentance and *istighfār*, God forgives this sin. If they are remorseful each time and repent upon stumbling repeatedly, their remorse and repentance washes out the stain of this impurity. This is the true atonement that is the remedy of a natural sin. Allah the Exalted refers to it in the following verse:

¹Part Number 5— وَمَنْ يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ غَفُورًا رَحِيمًا

That is, whoever does some evil, or wrongs his soul in anyway, and then asks forgiveness of Allah with remorse, will find Allah Most Forgiving, Ever Merciful.

This verse, which is so profound and full of wisdom, means that as stumbling and sinning are characteristics manifested by defective souls, correspondingly there are the eternal and everlasting attributes of God which are forgiveness and mercy. He is inherently Forgiving and Merciful. His forgiveness is not casual and coincidental, but is His eternal attribute which He loves and which He desires to exercise upon

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

deserving people. Whenever a person turns to God with remorse and repentance at the time of stumbling and sinning, he becomes deserving, in the sight of God, that He should turn to him with mercy and forgiveness.

God's turning towards a remorseful and repentant person is not limited to one or two instances, but it is an eternal attribute of God Almighty. Whenever a remorseful and repentant servant turns towards God, this attribute is definitely manifested towards him. It is not a part of the divine laws of nature that **those who are prone to stumble should not stumble**, or that the nature of those who are in thrall to their beastly or aggressive traits should change. Rather, His law—which, since eternity, **has been in operation**—is that **imperfect people who commit sin due to their personal deficiencies, should find forgiveness through repentance and *istighfār***.

Nevertheless, someone who is naturally weak in certain faculties cannot become strong because this entails a change in his inborn nature which is evidently impossible. Moreover, it is a matter of common observation that a short-tempered person can never become cool-headed; whenever provoked, he inadvertently shows signs of anger, loses self-control or utters some inappropriate words. Even if out of some consideration he shows some restraint, he seethes in his heart. It is foolish to think that some incantation, or the adoption of a particular faith, will change his nature. It was in this context that **the Innocent Prophet [Muhammad^{saw}], from whose lips flowed wisdom**, said:

خيارهم في الجاهلية خيارهم في الإسلام-

That is: 'Those people who were good-natured in the *Jābiliyyah* [the pre-Islamic period known as 'Ignorance'] are good-natured in Islam.'

In short, human natures are like minerals of diverse types: some are bright and clear like silver, some are foul-smelling and highly inflammable like sulphur, some are unstable and restless like mercury, and some are hard and sturdy like iron. Just as this diversity of natures is

proven and obvious, so is it in accord with the divine order. There is no irregularity in it, and it is not opposed to the laws of nature. Rather, the very existence and continuation of the world depends on it. It is obvious that if all natures had been of the same capacity, different types of work (which call for different grades of capacities) that are essential for human survival would have remained unattended because hard natures are appropriate for hard work, and delicate natures are suited to delicate work. Greek philosophers have also expressed the same view that, as some men are close to animals, reason demands that there should be others who are at the **highest level of purity and refinement**. Hence, as we observe that some natures descend so low as to approximate to animals, there should be some who are capable of rising so high that they should establish a relationship with the higher world.

Now that it has been established that individual human beings possess a diversity of intelligence, moral qualities, and *nūr-e-qalb* [the light of the heart], this should serve as proof that divine revelation is confined to certain individuals, **who are perfect** in every respect. It is clear to every reasonable person that each soul can only receive the light of Allah according to its capacity and ability—and no more.

The sun is a brilliant illustration of this principle. Even though it sheds its rays in every direction, not all places receive its light equally. A house, the doors of which are closed, cannot receive any light; and one which has a small window or hole in the direction of the sun receives some light, but not enough to dispel the darkness completely. But a house with all doors open in the direction of the sun, and walls built not of opaque material but of clear and transparent glass, will not only receive the full light of the sun, but will also spread it in all four directions, thereby conveying it to others.

The same is the case with the **pure souls of the Prophets**. These blessed people, whom God chooses to be His Messengers, are like a clear, transparent, glass palace on account of their removal of veils and attainment of perfect purity. It is therefore obvious that those individuals who do not possess such an absolute perfection can never

achieve the rank of Allah's Messengers. This rank is bestowed by the Eternal Distributor upon those whose holy souls are completely pure of darkening veils, and are entirely free from physical coverings, and whose transcendent holiness is beyond imagination. Such **perfect and impeccable souls** are the means of guidance for all mankind—just as the bounty of life is conveyed to all the limbs by the heart, the All-Wise has appointed the bounty of guidance through them. For, they alone are bestowed the perfect relationship that ought to subsist between the Source of Grace and its recipient.

It is absolutely impossible that God Almighty, who is absolutely Unique and Transcendent, should bestow the grace of His holy revelation upon people, the greater part of whose nature is dark and opaque, and is also very narrow and constricted, and whose mean natures are steeped in, and polluted by, base impurities.

Unless we are willing to deceive ourselves, we would certainly have to concede that to establish a perfect relationship with the Eternal Source, and to enjoy converse with His Great Holiness, one requires a special ability and brightness, which is appropriate to this great rank and dignity. It is certainly not the case that every person who is in a state of loss, lacks merit, is tainted, and is covered up in manifold dark coverings, should—notwithstanding his low nature and lack of resolve—achieve this **great rank**.

No one should be deceived by the fact that from among the People of the Book, the **Christians** believe that the **Prophets—who are the recipients of revelation from Allah**—do not possess holiness, transcendence, innocence and perfect love for Allah. The Christians [believe so because they] have lost the true principles and have sacrificed all verities, so that somehow Ḥaḍrat Masīḥ [i.e., Jesus the Messiah] might be deified and the doctrine of Atonement might find footing.

As the innocence and holiness of Prophets demolishes the edifice that the Christians are erecting, they have been compelled to resort to one falsehood in order to support another. Having lost one eye, they have had to gouge out the other. Thus, they loved falsehood and

abandoned truth, insulted the Prophets and represented the pure ones as impure, and proclaimed as opaque and impure **the hearts upon which [divine] revelation descended**, so that the greatness of their fictitious god should not be diminished and the doctrine of Atonement, which they have contrived, should not be questioned. In the heat of their selfish attitude, little did they think that not only does this defame the Prophets but also raises doubts about the holiness of God, for how can He be holy who—God forbid—**established a relationship and held converse with the impure.**

In short, because of their overwhelming devotion to falsehood, Christians subscribe to a doctrine that is far from the truth. Now, without any justification, they are trying to keep alive the false doctrine adopted by their creature-worshipping forefathers, even if they have to pervert all established verities, or they are forced to tread a path contrary to truth and rectitude. A seeker after truth should realize that claims by such adherents to falsehood cannot harm the real truth at all. Their ranting and raving cannot change the verity that is manifestly proven. It is they who debase themselves by telling lies and deviating from the path of truth. As a result, they lose all respect in the eyes of the wise.

The fact that perfect purity is the precondition for receiving revelation from Allah is proven by arguments which are not insubstantial, nor is this matter hard for a sane mind to comprehend. Indeed, it is a matter that is substantiated by the entirety of the heavens and the earth. Moreover, it is testified to by every particle of creation, and on it depends the whole system of the universe.

The Holy Quran has set out this matter in an excellent parable that I have put forth below, along with a fine piece of research related to the exegesis of the Quran, which is necessary for the completion of the present discussion. It is as follows:

اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ ۚ مِثْلُ نُورِهِ كَمِثْلِ نُورِهَا ۚ فِيهَا مَصَابِحٌ ۚ الْأَمْصَابِحُ فِي زُجَاجَةٍ ۚ الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ زَيْتُونَةٍ ۚ لَا شَرْقِيَّةٍ ۚ وَلَا غَرْبِيَّةٍ ۚ يَكَادُ زَيْتُهَا يُضِيءُ ۚ وَلَوْ لَمْ

تَمَسَّسَهُ نَارٌ نُورٌ عَلَى نُورٍ ۖ يَهْدِي اللَّهُ لِنُورِهِ مَن يَشَاءُ ۚ وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ ۗ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ¹

¹Part Number 18—

Allah is the Light of the heavens and the earth. That is to say, every light that is visible in the heights or in the depths, whether in souls or bodies, whether innate or acquired, whether overt or covert, whether internal or external, is a bounty of His grace.

This is an indication that the general grace of Ḥaḍrat *Rabbul-‘Ālamīn* [Lord of all the worlds] encompasses everything and that nothing is deprived of His grace. He is the Source of all grace and the ultimate Cause of all light and the Fountainhead of all mercies. His True Being is the support of the whole universe and the refuge of all high and low. It is He who brought everything out of the darkness of nothingness and bestowed upon it the robe of existence. There is no other being that exists in its own right, or is eternal, or is not the recipient of His grace. The earth and the heavens, mankind and animals, stones and trees, and souls and bodies—all owe their existence to His grace. This is the general grace mentioned in the verse:

اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ²

This is the grace that encompasses everything like a circle. There is no pre-condition for being the beneficiary of this grace.

As compared with this, there is a special grace, which is conditional and is bestowed only upon those select individuals who have the ability and capacity to receive it; namely, the perfect individuals known as Prophets, peace be upon them—the best and highest of whom is Ḥaḍrat **Muḥammad** Muṣṭafā [the Chosen One], the personification of all forms of grace, peace and blessings of Allah be upon him. This

1. *Sūrah an-Nūr*, 24:36 [Publisher]

2. Allah is the Light of the heavens and the earth (*Sūrah an-Nūr*, 24:36). [Publisher]

grace is certainly not bestowed upon others. Further, as such grace is a very fine verity, and a fine point of wisdom, God Almighty—after mentioning the general grace (which is self-evident)—has described this special grace for the purpose of expounding the light of Ḥaḍrat *Khātamul-Anbiyā'* [the Seal of the Prophets], peace and blessings of Allah be upon him. He describes it in an analogy that begins with the verse:

مَثَلُ نُورِهِ كَمِشْكُوتٍ فِيهَا وُضُوءٌ...¹

This subtle point has been explained in the form of an analogy so that it should be easily understood, leaving no ambiguity or complexity. Explaining intellectual issues by means of physical and tangible examples makes them easy to understand, even for an individual of low intelligence.

The remaining translation of the above verse is, **the similitude of this light** (in the perfect man, who is the Messenger) **is as if it were a lustrous niche** (meaning the illumined breast of God's Holy Prophet, peace and blessings of Allah be upon him). **In the niche, there is a lamp** (meaning *wahiyullāh* [revelation of Allah]). **The lamp is contained in a crystal globe of extreme brilliance** (meaning the extremely pure and holy heart of the Holy Prophet, peace and blessings of Allah be upon him—which in its very nature is holy and free from all impurity and opaqueness, like a crystal clear mirror, and has no relationship with anything other than Allah). **The mirror is as clear as a star of magnificent brightness from among the stars that shine in heaven with great glory and are called glittering stars** (meaning that the heart of Ḥaḍrat *Khātamul-Anbiyā'* is clear and bright, like a glittering star, so that its inner light is seen flowing like water upon its outer surface). **That lamp is lit from a blessed olive** (that is, the oil of an olive) **tree**

1. The similitude of His light is as a *lustrous niche*, wherein is a lamp... (*Sūrah an-Nūr*, 24:36). [Publisher]

(the blessed olive tree means the blessed being of Muhammad, which is a perfect and comprehensive collection of diverse types of blessings; and the grace of which is not confined to any place or age or direction, but is perpetually flowing for all people and will never be cut off). **The blessed tree is neither of the east nor of the west** (that is to say, the pure nature of Muhammad suffers neither from excess nor from deficiency, and is established upon balance and moderation, and has been created in the best of creative plans). The words of Allah, ‘The oil of the blessed tree by which the lamp of revelation is lit,’ refer to the fine and bright intellect of Muhammad, together with his innate high moral qualities that are nourished by the clear fountain of his perfect reason.

The meaning of the lamp of revelation being lit by the high moral qualities of Muhammad is that the grace of revelation descended upon these worthy and refined morals; indeed, they were the requisites of the descent of revelation. There is another indication here, that the grace of revelation was in accord with the refined morals of Muhammad, and was characterized by the moderate temperament that had been ingrained in his nature. To elaborate, all revelations descend in accord with the nature of the Prophet to whom they are vouchsafed. For instance, the temperament of Ḥaḍrat Mūsā [Moses], peace be on him, was characterized by glory and indignation; so, in accordance with this, the Torah was revealed as a majestic law. Ḥaḍrat Masīḥ [Jesus the Messiah], peace be on him, had a temperament which was meek and gentle, and so the Gospels teach meekness and gentleness. However, the temperament of the Holy Prophet, peace and blessings of Allah be upon him, was firmly established on a middle course. His nature was inclined neither to undue leniency, nor to indignation on every occasion. Instead, his was a sagacious temperament that paid due regard to the demands of the occasion. Accordingly, the Holy Quran was also revealed in an appropriate and moderate mould, which combines severity and kindness, awe and compassion, and softness and hardness. In this verse, Allah the Almighty has disclosed that the lamp of the Quran’s revelation has been lit from that blessed tree, which is neither of the east nor of the west, meaning

that it has been revealed in accord with the moderate temperament of Muhammad^{saw}, which has neither the severity of the temperament of Moses, nor the softness of the temperament of Jesus, but is a compound of hardness and softness, of indignation and compassion—displaying perfect moderation—and is a combination of both glory and beauty. The high moral qualities, together with the refined genius of the Holy Prophet, peace and blessings of Allah be upon him—which became the cause of the light of revelation—are referred to in another verse, in which Allah the Almighty addresses the Holy Prophet in the following words:

¹إِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ — Part Number 29

That is, O Prophet, you have been blessed with high moral qualities.

This means that he was created with such perfection and consummation of high moral excellencies as could not be exceeded. In the Arabic idiom, the word *‘azīm* [which has been used in this verse] applies to a being that has attained the highest perfection of the species. For instance, when it is said that a tree is *‘azīm*, it means that it possesses all the length and breadth which is possible for a tree to possess. Some have said that *‘azīm* signifies a greatness beyond human ken.

Then, the word *khulq*, when used in the Holy Quran and other books of wisdom, does not merely denote good behaviour, kindness, and gentleness (as is commonly supposed); rather, *khulq*, with a *fathah* on the letter *khā*, and *khulq*, with a *dammah* on the letter *khā*, are two distinct words which are used in juxtaposition to one another. *Khulq* means the physical body that God, the Bestower of forms and shapes, bestows upon man, whereby man is distinguishable from other animals. *Khulq* means the inner qualities by virtue of which human nature stands entirely apart from animals. Thus, all the inner qualities which man possesses by virtue of his humanity—and can be extracted out of the tree of humanity, which distinguish the innate nature of man from

1. *Sūrah al-Qalam*, 68:5 [Publisher]

animal—is called *khulq*. The tree of human nature is based on balance and moderation, and is free from any excess or deficiency that is found in the faculties of animals. Allah the Almighty points to this by saying:

¹Part Number 30—لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ

For this reason, the word *khulq*, when not accompanied by a pejorative qualification, always means high moral qualities. These high moral qualities, which are the essence of humanity, comprise all the inner qualities found in man, and include the following: clear reason, quick understanding, purity of mind, sharp memory and remembrance, chastity, modesty, patience, contentment, piety, fear of God, high resolve, perseverance, justice, trust, truthful speech, generosity in its proper place, sacrifice in its proper place, benevolence in its proper place, beneficence in its proper place, bravery in its proper place, courage in its proper place, gentleness in its proper place, forbearance in its proper place, indignation in its proper place, courtesy in its proper place, respect in its proper place, compassion in its proper place, kindness in its proper place, mercy in its proper place, fear of Allah, love of Allah, affection for Allah, withdrawal [from all else] towards Allah, etc.

The oil, being so clear and refined, would well-nigh glow forth even though no fire were to touch it (that is to say, the intellect and all the high qualities of the Innocent Prophet were so perfect, appropriate, refined and bright, that they were ready to be lit up even before the receipt of revelation). نُورٌ عَلَى نُورٍ, **light was bestowed upon light** (meaning that many types of light were combined in the blessed person of Ḥaḍrat *Khātamul-Anbiyā'*, peace and blessings of Allah be upon him, and upon these lights descended the heavenly light of divine revelation, and thereby the blessed being of *Khātamul-Anbiyā'* became a compendium of lights).

1. Surely, We have created man in the best of creative plans (*Sūrah at-Tīn*, 95:5).
[Publisher]

In sum, what this signifies is that the very philosophy behind the descent of the light of revelation is that it only descends upon light and never upon darkness, for bounty is conditional upon affinity, and darkness has no affinity with light. Rather, light has affinity with light and the All-Wise God never does anything without taking affinity into consideration. Thus, in bestowing the grace of light, His law is that greater light is bestowed only upon those who already have some portion of it—those who have none, are given none. Only those who possess the light of their eyes will receive light from the sun; the blind will be blind even to the sun. Those whose inner light is dim will receive only a little of the [divine] light, while those whose inner light is greater will receive it to a higher degree.

In the entire range of human nature, the Prophets are those high personages who have partaken of this inner light so abundantly and so perfectly that they have become the very embodiment of light. This is why the Holy Quran calls the Holy Prophet, peace and blessings of Allah be upon him, *nūr* [light] and *sirāj-e-munīr* [a lamp that gives bright light], as it is said:

¹Part Number 6—قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ

²Part Number 22—وَدَاعِيًا إِلَى اللَّهِ بِأَذْنِهِ وَسِرَاجًا مُنِيرًا

Herein lies the wisdom as to why such light of revelation—for which extraordinary and perfect inner light is a requirement—was bestowed only upon Prophets and was confined to them alone. The clear argument Allah the Almighty gives in the above analogy falsifies the statement of those who, in spite of admitting to the differences in human

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1. There has come to you indeed from Allah a Light and a clear Book (*Sūrah al-Mā'idah*, 5:16). [Publisher]
 2. And as a Summoner to Allah by His command, and as a radiant Lamp (*Sūrah al-Aḥzāb*, 33:47). [Publisher]

faculties, insist out of mere foolishness and ignorance that the light of revelation, which is bestowed upon those with perfect natures, can also be granted to imperfect individuals. They should reflect with honesty and fairness on how they are making a serious error about the grace of [divine] revelation. They clearly see that the divine law of nature does not support their wrong idea, yet out of extreme prejudice and stubbornness they persist in holding this false notion.

Similarly, the Christians do not believe that an inner light is required for receiving [divine] light and they allege that it is not necessary that a heart upon which the light of revelation descends should possess inner light. Rather, according to the Christians one can be a Prophet of God and attain nearness to Him in spite of all his vices, even if he is: utterly ignorant and foolish instead of being wise; a coward of the first order instead of being brave; an absolute miser instead of being generous; extremely shameless instead of having a sense of honour; consumed by the love of this world instead of having the love of Allah; a notorious thief or robber instead of having the moral qualities of temperance, fear of God, and trustworthiness; extremely immodest and lustful instead of having the virtues of chastity and modesty; and deplorably greedy and covetous instead of having the quality of contentment. Indeed, according to them, with the sole exception of Jesus, all other Prophets whom they accept as true and whose revealed books they call holy, were, God forbid, bereft of holy perfection—a condition of innocence and purity of heart—just like those described above. The Christians ought to be immensely congratulated on their intellect and cognition of God for coming up with such a ‘sublime’ philosophy of the descent of revelation!

But only those who are benighted and immersed in utter darkness can practise and admire such a philosophy. Otherwise, even a feeble-minded person would not deny the obvious truth, that to receive the grace of light it is necessary that the recipient should possess inner light. There can be no remedy, however, for those who have nothing to do with reason, hate light, and love darkness. Like bats, their eyesight is

sharp in darkness but they become blind in broad daylight. **God guides towards His light** (namely the Holy Quran) **whomever He wishes and sets forth examples for the people, and He is well aware of all things.** (This means that guidance comes from Allah and is bestowed only upon those whom the Eternal Bestower has given the potential, and not upon others. God explains subtle points with the aid of analogies so that they are easier to comprehend. However, He knows full well, in His eternal knowledge, who will understand these analogies and embrace the truth, and who will remain deprived and frustrated.)

Hence, the analogy which has been translated above in bold letters tells us that the heart of the Holy Prophet, peace be on him, is like a clear glass, that is free from every kind of impurity. This is *nūr-e-qalb* [the light of the heart]. Then, the Holy Prophet's understanding, comprehension, perfect wisdom, and all the excellent morals inherent in his nature, are likened to a purified, luminescent oil which is the means of illumining the lamp. This oil is *nūr-e-'aql* [the light of intellect], for the faculty of reason is the source and fountainhead of all inner qualities. Then God has mentioned that heavenly light, which is revelation, descended upon all these diverse types of light [of the Holy Prophet^{saw}]. This is *nūr-e-wahī* [the light of revelation]. These three lights, when they converge, become the source of guidance for mankind. This alone is the true principle behind revelation which embodies the Eternal Law of the Eternal Holy God, and this indeed befits His Holy Being.

This inquiry shows that unless a person possesses *nūr-e-qalb* and *nūr-e-'aql* to a perfect degree, he can never be the recipient of *nūr-e-wahī*. And as I have already demonstrated, the perfection of intellect and the perfection of the light of the heart are not found by everyone, but only certain individuals. Now, by combining these two arguments, we can establish beyond a shadow of a doubt that the gift of *wahī* [revelation] and *risālat* [prophethood] is given only to some perfect individuals and not to every human being. This conclusive argument should suffice to utterly demolish the false notion of the Brahmū Samājists, and this is what was intended.

FIFTH OBJECTION: Some Brahmū Samājists object that if perfect cognition depends upon the Quran, then why did God not cause it to spread in all countries and in all civilizations, ancient and modern, and why did He deprive millions of His creatures of His perfect cognition and of the true faith.

ANSWER: This objection is the result of short-sightedness, for it has been made abundantly clear that perfect certainty and perfect cognition are not possible through reason alone. Rather, this magnificent level of certainty and perfect knowledge comes only from the kind of revelation that is perfect and peerless in its nature and effect, and whose peerless nature serves as a clear proof of its origin from Allah. I have also proven in this book that the only peerless book of this kind in the world is the Holy Quran—and none else.

This being the case, the straight path for the seeker after truth is that he should either refute my arguments and show that reason alone can lead man to perfect certainty, and true and certain cognition in matters of the Hereafter; or, failing to do so, should admit the truthfulness of the Holy Quran, which leads to the stage of perfect cognition. If he is unwilling to accept this, then let him cite another book like it, which contains all its exclusive excellences, so that it is proved that even though a revealed book is desperately needed for reaching the stages of perfect certainty and cognition, yet such a book is not found in the world.

However, if a disputant is unable to counter any of these arguments and is reduced to silence, he should judge for himself how far removed from honesty and integrity it is to present baseless conjectures in response to a truth that has been well-established with such irrefutable proofs that he cannot counter or disprove its arguments. It is a universal truth that until a fact, which has been proven with irrefutable proofs, is countered with solid arguments, it stands as a proven fact and cannot be falsified merely by ill-founded premises. Can a house whose

foundation, walls, and roof are very solid be demolished with the mere breath of one's mouth?

It is foolish to ask why God did not cause His Book to spread to all countries, thereby not allowing people of every disposition to benefit from it. If the light of the sun does not reach certain dark places, or if some people shut their eyes like an owl on beholding the sun, would this mean that the sun has not been created by Allah? If the rain does not fall on some arid land, or a saline area does not benefit from it, then would it follow that the rain of mercy is the work of man? To remove such doubts, God Almighty has made it manifestly clear in the Holy Quran that the guidance of divine revelation is not meant for every temperament, but is meant for those pure temperaments that possess the qualities of *taqwā* [righteousness] and *ṣalāḥiyyat* [virtue]. It is only such people who take advantage of the perfect guidance of revelation and are benefited by it. Divine revelation reaches them in any case. In this context, we draw attention to the following verses of the Holy Quran:

الْحَمْدُ لِلَّهِ الَّذِي هَدَىٰ لِنَبِيِّهِ هُدًى لِّلْمُتَّقِينَ الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ○ وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِن قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ ○ أُولَٰئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ○ إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ○ خَتَمَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَعَلَىٰ سَمْعِهِمْ وَعَلَىٰ أَبْصَارِهِمْ غِشَاوَةٌ وَلَهُمْ عَذَابٌ عَظِيمٌ ○

¹Part Number 1—○ عَظِيمٌ

1. *Alif Lām Mīm* [I am Allah, the All-Knowing]. This is a perfect Book; there is no doubt in it; *it is* a guidance for the righteous, who believe in the unseen and observe Prayer, and spend out of what We have provided for them; and who believe in that which has been revealed to you, and in that which was revealed before you, and they have firm faith in what is *yet* to come. It is they who follow the guidance of their Lord and it is they who shall prosper. Those who have disbelieved—it is being equal to them whether you warn them or warn them not—they will not believe. Allah has set a seal on their hearts and their ears, and over their eyes is a covering; and for them is a great punishment (*Sūrah al-Baqarah*, 2:2–8). [Publisher]

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَكَيْفٍ ضَلُّوا مُبِينًا ۝ وَأَخْرَجْنَا مِنْهُمْ لَبَنًا يَلْعَقُونَ بِهِمْ ۖ وَهُوَ الْعَزِيزُ الْحَكِيمُ ۝ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ ۖ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ۝¹

¹Part Number 28—

From the verses quoted above, one should first ponder over the following verse: ²الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَكَيْفٍ ضَلُّوا مُبِينًا. Observe how nicely, beautifully, and succinctly God Almighty has furnished the answer to the above objection. First, God mentions the **efficient cause** of the Holy Quran, and highlights His grandeur and majesty. He says: ³الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَكَيْفٍ ضَلُّوا مُبِينًا. **That is to say, I—who am All-Knowing and All-Wise, whose knowledge is not to be matched by the knowledge of anyone else—am the One who has revealed this Book.**

Then it refers to the **material cause** of the Holy Quran and announces its greatness in these words: ⁴ذَلِكَ الْكِتَابُ، this is that Book. That is to say, this is a grand and sublime Book, whose material cause is divine knowledge, and **about which it has been established that it has its source and origin in the Eternal and All-Wise God.**

By using the word ‘**that**’, which denotes distance, Allah the Almighty has indicated that this Book is derived from the knowledge of that being with lofty attributes, who is Matchless and Peerless and whose perfect knowledge and profound mysteries are far beyond the limits of human sight.

Then the praiseworthiness of its **formal cause** is described by

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1. He it is who has raised among the Unlettered *people* a Messenger from among themselves who recites unto them His Signs, and purifies them, and teaches them the Book and wisdom, although they had been, before, in manifest misguidance; and *among* others from among them who have not yet joined them. He is the Mighty, the Wise. That is Allah’s grace; He bestows it on whom He pleases; and Allah is the Master of immense grace (*Sūrah al-Jumu’ah*, 62:3–5). [Publisher]
 2. *Sūrah al-Baqarah*, 2:2–3 [Publisher]
 3. *Sūrah al-Baqarah*, 2:2 [Publisher]
 4. *Sūrah al-Baqarah*, 2:3 [Publisher]

saying: ¹ لَا رَيْبَ فِيهِ, that is, the Quran in itself is so well-reasoned with solid arguments that there is no room left in it for any kind of doubt; meaning that, unlike other books, it is not a mere tale or story, but is comprehensive of conclusive arguments and categorical reasoning, and sets forth clear proofs of its objectives and purposes, and is in itself a **miracle** which operates like a sharp sword for the removal of doubts and suspicions, and does not leave the matter of the recognition of God at the conjectural stage of **He should be**, but carries the matter to the certainty of **He is**.

Thus far, God has mentioned the grandeur of these three types of causes. Then despite the grandeur of all these three causes, which greatly brings about an effect and reform, He has confined **the fourth cause, that is, the ultimate cause** for the revelation of the Holy Quran, which is guidance, to the **righteous** alone. And it is announced [by Allah]: ² هُدًى لِّلْمُتَّقِينَ, this Book has been revealed for the guidance of only those worthy natures who—on account of their **pure inner selves, sane reason, firm intelligence, eagerness for the search of truth, and right motives—would in the end arrive** at a high degree of faith and recognition of God and perfect righteousness.

This means that those about whom God knows, in His eternal knowledge, that their **nature is suited** to this guidance and that they are able to make progress in matters divine, **will in the end be guided by this Book. This Book will reach them under all circumstances and God will enable them to follow the right path before their death.** Observe how clearly God Almighty has stated that **those who, in the knowledge of God, are worthy of being guided**, and possess the quality of righteousness by their nature, **will surely be guided.**

The verses written thereafter set forth the details and pronounce that all those who (in the knowledge of God) are likely to believe will gradually become Muslims, though they have not yet joined; and only

1. *Sūrah al-Baqarah*, 2:3 [Publisher]

2. *Sūrah al-Baqarah*, 2:3 [Publisher]

those will be left out whom God knows well that they will not accept the true path of Islam. And whether they are warned or not, they will not believe, nor will they arrive at the perfect stage of righteousness and enlightenment.

Thus, in these verses, God Almighty has made it clear that only those will benefit from Quranic guidance who are righteous and whose true nature is not overwhelmed by any darkness of their ego. This guidance will surely reach them. However, those who are not righteous do not benefit from the guidance of the Quran, nor is it necessary that guidance should reach them whether they are willing or unwilling.

In short, the reply [to the above objection] is that there are two kinds of people in this world: those who are righteous, seekers after truth, and who accept the guidance; and those who are mischief-makers by nature, for whom it makes no difference whether they are admonished or not. And as I have just stated, the Holy Quran places in the second category all those to whom its guidance did not reach until the time of their death or those to whom it will not reach in the future. Thus, it is foolish to assert, contrary to the Holy Quran, that perhaps those people to whom Quranic guidance has not reached ‘might belong’ to the first category, that is, a group of the rightly-guided people. Because a proof qualified by ‘**might be**’ is not a conclusive proof. However, when the Holy Quran informs us about something, it is furnished as a conclusive proof, because it has established with conclusive arguments that it is of divine origin and is the true informant.

Therefore, anyone who does not regard this [Quranic] information as being a conclusive proof, the onus is upon him to refute these [Quranic] arguments that prove its own truthfulness, some of which I have also given in this book. As long as he is incapable and helpless to do so, it is only fair and just that he should acknowledge as right and true whatever is disclosed in a book, the truthfulness of which is intrinsically established. For, if a book, whose truthfulness is an established fact, gives news of the actual existence of something that is possible, this amounts to a clear testimony of its existence. It is obvious that to

present unreasonable doubts and hold baseless views in opposition to incontrovertible evidence and irrefutable arguments is the sign of foolishness and naivety.

If it is asked, what about the salvation of those who had no access to a revealed book. The answer is, if they are totally uncivilized and deprived of human intelligence, they will not be called to account in any way, because they fall into the categories of the insane and imbeciles. But those who possess some degree of intelligence and awareness will be called to account according to the degree of their intelligence.

It would be an impertinent intrusion into the works of God, which is not permissible at all, to speculate as to why God created a difference in capacities, and as to why everyone was not bestowed such capacities as would enable them to arrive at the stage of perfect enlightenment and perfect love. Any sensible person can understand that God is under no obligation to bestow the same rank upon everyone and to endow all with the best faculties. It depends entirely upon His grace and He is free to bestow or not to bestow on whomsoever He pleases. For instance, God has made you a human, and has not made a donkey human. He has granted you intelligence, but not to the donkey. You have been endowed with knowledge, but a donkey has not been so endowed. This is entirely the will of the Master, and is not a matter of right which you had and a donkey did not. In short, as a clear differentiation of ranks is discernible in God's creations, which no reasonable person can deny, can such created beings, who do not even have a right to exist let alone a right to be awarded a high rank, raise any objection before the Authoritative Master. It is a bounty and beneficence of God Almighty to bestow the honour of existence upon His creatures, and it is obvious that the Bestower and Benefactor has the authority to regulate His bounty and His beneficence. If He did not have the authority to bestow less, He would not have the authority to bestow more, and in such a case He would certainly not be able to exercise His authority as the Master. It is obvious that if creation were arbitrarily vested with any right against the Creator, it would result in an unending chain of

demands. At whatever stage the Creator would place a created being, the latter could claim that he is entitled to a higher rank. Since God Almighty can bestow infinite ranks, and the creation of man is not the end of His infinite powers, the demands of creatures will never come to an end, and at every rank of creation, creatures would have a right to continue making demands ad infinitum. This would be an unending chain of demands.

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

The first is that the affairs of the world, that is, matters related to human society, may be adjusted in the best manner, as is said:

وَقَالُوا لَوْلَا نُزِّلَ هَذَا الْقُرْآنُ عَلَىٰ رَجُلٍ مِّنَ الْقُرَيْشِيِّينَ عَظِيمٍ أَهْمُ يَقْسُوْنَ رَحْمَتَ رَبِّكَ ۗ نَحْنُ
 قَسَبْنَا بَيْنَهُمْ مَّعِيشَتَهُمْ فِي الْحَيَاةِ الدُّنْيَا وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِّيَتَّبِعُوا بَعْضُهُمْ
 بَعْضًا سَخِرَ بَعْضًا لِّبَعْضٍ وَرَحْمَتُ رَبِّكَ خَيْرٌ مِّمَّا يَصْخَعُونَ¹

This means that the disbelievers say that why was this Quran not revealed to some high-ranking chieftain—or a wealthy person from among the chieftains, or wealthy people of Makkah or Taif—so that it should have suited his eminence, and by virtue of his dignity, statesmanship, and expenditure of wealth, the religion could have spread more speedily. Why was this honour instead given to a poor man who had no material property to call his own. (In answer to this, God says)² أَهْمُ يَقْسُوْنَ رَحْمَتَ رَبِّكَ² is it for them to distribute the mercies of the Eternal Distributor. That is to say, it is the doing of the All-Wise God that He limited the faculties and capacities of some and they became involved

1. *Sūrah az-Zukhruf*, 43:32–33 [Publisher]

2. *Sūrah az-Zukhruf*, 43:33 [Publisher]

in the embellishments of this world and took pride in being called chieftains, wealthy and rich, and forgot the true object of existence. On others He bestowed spiritual excellences and divine perfections, and they attained His nearness by immersing themselves completely in the love of the True Beloved and became the favourites of the One God. (After this, He mentions the wisdom underlying the diversity of capacities and the differences in the modes of thinking in human beings.) ¹لَا... نَحْنُ قَسَمًا بَيْنَهُمْ مَعِيشَتَهُمْ، that is, We have made some rich and others poor, some with fine qualities and others dull, some inclined to one occupation and others to another, to make it easy for some to serve and cooperate with others so that the responsibilities may be shared, and human affairs continue to proceed smoothly. He then goes on to say that, compared to the wealth and provisions of this world, the Book of God is far more beneficial. This is a subtle hint regarding the need for revelation. The explanation of this point is that man, by nature, is a social being and none of his affairs can be carried to completion without cooperation. For instance, take bread, which is essential food for life, and consider all the collaboration and cooperation that is needed for its production. From the stage of cultivating the earth to the stage when a loaf of bread is baked and becomes fit to eat, help from scores of workers is needed. This illustrates how much cooperation and mutual assistance is required in all fields of human activity. It was to fulfil this need that the All-Wise created mankind with different dispositions and capacities, so that everyone should delightfully occupy himself according to his capacity and inclination. While one would cultivate the land, another would manufacture agricultural tools, some would grind corn, some would irrigate, some would bake bread, some would spin yarn, some would weave cloth, some would keep shop, some would engage in trade or work as employees, and thus everyone would cooperate and help each other.

Thus, cooperation is necessary, but this involves dealing with each

1. *Sūrah az-Zukhruf*, 43:33 [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:

¹*Part Number 15*—إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لِّهَا لِيَذَّبُوهُمْ أَيُّهُمْ 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]

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 مَاءٍ ۚ 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]

SIXTH OBJECTION: Perfect enlightenment can be obtained only through something which can be observed clearly at all times and in all ages. This characteristic is found in the book of nature, which is always open and is never closed. Therefore, it should be taken as one's guide; for something which is closed most of the time and opens only on certain occasions cannot be a guide.

ANSWER: Considering the book of nature to be 'open' as compared to the Word of Allah is the surest sign of blindness. Those with unimpaired vision and insight know well that only such a book can be described as 'open' whose text is clear and unambiguous. Who can prove that anyone's doubt was ever removed by merely looking at the book of nature? Who knows whether it has ever led anyone to the desired objective? Who can claim that he has completely understood all the signs of the book of nature? If it was indeed an open book, then why did those who placed their trust solely in it fall into thousands of errors. And why did they, having read from the same book, draw such contradictory conclusions that some believed in the existence of God to a degree while others denied His existence altogether.

Even if we assume for the sake of argument that one who, after reading this book, does not deem it necessary that God should exist, would be granted a long enough life to discover his mistake at one time or another, the question still remains that if this book is indeed so 'open' why did its study lead to such grave errors. Do you consider a book to be open if its readers differ with regard to the very existence of God and start to diverge at the very outset. Is it not true that, having read this book of nature, thousands of thinkers and philosophers died as atheists or naturalists, while others remained idol-worshippers, and only he from among them followed the straight path who believed in revelation from Allah.

Is it not a well-established truth that those who confined themselves only to the reading of this book, despite being hailed as great philosophers, continued to deny God's Omniscience, creative power, and

control over every particle of the universe. They died in this very state of denial. Has God not given you sense enough to realize that if a letter is construed in one way by Person X and in another way by Person Y and in an altogether different way by Person Z, then the text of the letter cannot be regarded as clear and open, but is considered doubtful, ambiguous, and confusing.

This is an obvious truth and not something abstract that requires a profound intellect to unravel. However, what can be done for those who stubbornly persist in describing darkness as light, and light as darkness, and day as night, and night as day. Even a child can understand that the proper method decreed by God Almighty for communicating one's thoughts is through clear speech. The faculty of speech is the only instrument for expressing what goes on in one's mind. It is only through the use of this instrument that one person can be informed of that which is in the mind of another. Anything that is not conveyed through this instrument will fall short of the perfect level of comprehension.

There are thousands of matters concerning which it becomes impossible for us to arrive at a true understanding merely with the signs based on the laws of nature; we would be prone to error even if we reflect upon them. For instance, it is obvious that God has made the eye for seeing, created the ear for hearing, and granted the tongue for speaking. This much we can understand by reflecting on these organs and their characteristics. However, if we rely only on these very natural indications and pay no attention to the explanations provided by the divine revelation, then we would be justified in looking at anything, whether lawful or unlawful, to hear anything we desire, and to speak whatever comes to our mind. For, the law of nature indicates to us only that the eye is for seeing, the ear for hearing and the tongue has been created for speech, and it clearly misleads us into thinking that in the use of the faculties of sight, hearing, and speech we are completely free and uncontrolled.

Just imagine all the perils that would arise by following the laws

of nature if God did not explain them in detail and clarify their ambiguities through His open and clear Word. It is the Word of God alone that, by its very clear and open statements, lays down specific and well-defined limits and parameters for all our words and deeds, action and inaction, and teaches us the norms of humanity and the way of purity; it alone emphatically stresses upon the safeguarding of one's organs—like the eyes, ears, tongue, etc.—as He says:

¹Part Number 18—قُلْ لِلَّهِ مِثْلُ بَنَاتِهِنَّ يَعْضُوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ۗ ذَٰلِكَ أَزْكَىٰ لَهُمْ

This means that the believers should guard their eyes and ears, and private parts from those who are not *mahram* and should refrain from seeing, hearing, and doing all that is forbidden. Thus would they be able to foster inner purity. That is to say, their hearts will be safeguarded from diverse types of passions, for these are the organs which primarily incite the carnal passions and provoke beastly traits. Observe, therefore, how the Holy Quran stresses safeguarding oneself from those who are not *mahram* and how explicitly it urges believers to restrain their eyes, ears, and private parts to avoid any occasion that might lead to impurity.

In the same way, the tongue has been directed to adhere to truth and rectitude, as is said:

²Part Number 22—قُولُوا قَوْلًا سَدِيدًا

That is to say, one should utter only that which is absolutely true, altogether proper, and entirely free from anything vain, frivolous, and false. And then, in order to establish all the faculties on the right course, it gives an admonition in the form of a comprehensive warning that is enough to wake the heedless from their slumber. It is said:

1. *Sūrah an-Nūr*, 24:31 [Publisher]

2. *Sūrah al-Aḥzāb*, 33:71 [Publisher]

¹Part Number 15—*إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا*

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'īl*, 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:

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

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'd*, 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:

إِنْ هَذَا إِلَّا سِحْرٌ مُّبِينٌ¹—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]

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 *Tauḥīd* [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 *Tauḥīd*.

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 *Tauḥīd*.

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 *Tauḥīd* 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 آل بیچوں دہد صد جام عرفاں را کسے کو بیخیر 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 جاناں 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.*

SEVENTH OBJECTION: All verities of divine knowledge cannot be encompassed in any one book; therefore, how can it be expected that imperfect books can guide a person to perfect enlightenment.

ANSWER: This objection would be worthy of attention if, on the basis of his reason, one of the Brahmū Samājists were to put forward some new verity relating to the cognition of God or another matter relating to the Hereafter which is not mentioned anywhere in the Holy Quran. In that case, the Brahmū Samājists could claim with great pride that all the verities relating to the Hereafter and to the recognition of God are not comprised in the revealed Book, and that such and such verity is left out which they have discovered on their own. If they were to do so, then they might succeed in misguiding some ignorant persons. However, the Holy Quran clearly and explicitly claims that:

¹Part Number 7— مَا قَرَأْنَا فِي الْكِتَابِ مِنْ شَيْءٍ

That is to say, no verity relating to divine knowledge which is needed by man has been left out of this Book. Again, it is said:

²Part Number 30— يَتْلُوا صَحَافًا مُطَهَّرَةً فِيهَا كُتُبٌ قَدِيمَةٌ

That is to say, the Messenger of God recites holy Scriptures comprising all perfect verities and knowledge granted to people of the earlier ages and those of the latter days. Again, it is said:

³Part Number 12— كِتَابٌ أُحْكِمَتْ آيَاتُهُ ثُمَّ فُصِّلَتْ مِنْ لَدُنْ حَكِيمٍ خَبِيرٍ

Meaning that, this Book has two qualities. The first is that the All-Wise

1. *Sūrah al-An'ām*, 6:39 [Publisher]

2. *Sūrah al-Bayyinah*, 98:3-4 [Publisher]

3. *Sūrah Hūd*, 11:2 [Publisher]

One has set it out in a firm and well-argued manner—that is to say, in accord with wisdom and not merely as a story or a tale; and secondly, it details all the essentials of knowledge of the Hereafter. Again, it is said:

إِنَّهَا لَقَوْلٌ فَصْلٌ وَمَاهُوَ بِالْهَيْلِ¹

That is to say, this Book resolves all the contentions that might arise regarding the knowledge of the Hereafter and is not just useless or vain talk. Again, it is said:

وَمَا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ إِلَّا لِلتَّبَيِّنِ لَهُمُ الَّذِي اخْتَلَفُوا فِيهِ ۗ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ²

²Part Number 14—

That is to say, We have revealed this Book so that the differences that have been created by defective reasoning, and by interpolation or omission, may be removed and the straight path might be indicated for the believers.

There is also an indication here that the mischief that has been wrought by differences in human compositions can be set right only by the [Divine] Word. In other words, the disorder created by vain and erroneous texts can only be corrected by the Word that is free from all defects. It is obvious that he who has been misled by words can be brought to the straight path only through the Divine Word.

Mere indications contained in the law of nature cannot settle textual disputes, nor can they fully convince the misguided one of his error. For instance, if a judge does not record the pleas of the plaintiff, nor counter the objections of the defendant with strong arguments, how then would it be possible that the parties should discover the answers to their questions, objections, and pleas, merely through the hints [contained in his judgement]. And how can a final judgement be

1. *Sūrah at-Ṭāriq*, 86:14–15 [Publisher]

2. *Sūrah an-Nahl*, 16:65 [Publisher]

propounded on the basis of confused hints which do not completely satisfy either side. In the same way, the commandments of God are established to the satisfaction of His servants only when He informs them, through His perfect and truthful speech, of the diverse types of false notions into which they have fallen due to the erroneous statements of people, and makes them aware of their misguidance with a reasoned and clear statement, so that, if they do not mend their ways even after being informed and do not give up their error, they should deserve to be punished. Would it be just on the part of God Almighty that He should seize a person as an offender and be ready to punish him, without first disproving his pleas of innocence through a clear statement and removing his doubts through His unambiguous Word.

He also pointed towards the same in another verse:

¹Part Number 2— هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ

This means that the Quran has three qualities. First, it guides people to the knowledge of the faith that they had forgotten. Second, it sets forth the details of such knowledge as had been stated somewhat briefly in the past. Third, it gives the decisive verdict concerning matters over which differences and controversies had arisen, and thus distinguishes between truth and falsehood.

Again, concerning this comprehensiveness, He says:

²Part Number 15— وَكُلَّ شَيْءٍ فَصَّلْنَاهُ تَفْصِيلًا

Meaning that, all knowledge of faith has been explained in complete detail in this Book and it identifies the means and teaches the perfect knowledge which should lead man not only to partial progress but to full development. Again, it is said:

1. *Sūrah al-Baqarah*, 2:186 [Publisher]

2. *Sūrah Banī Isrā'īl*, 17:13 [Publisher]

وَ نَزَّلْنَا عَلَيْكَ الْكِتَابَ تَبْيَانًا لِكُلِّ شَيْءٍ وَ هُدًى وَ رَحْمَةً وَ بَشْرًا لِّلْمُسْلِمِينَ—

¹Part Number 14

Meaning that, We have revealed this Book to you so that every religious verity might be explained clearly and this perfect discourse of Ours might prove to be the means of guidance and mercy for those who submit wholly to Allah. Then He says:

²Part Number 13— الرَّحْمٰنُ نَزَّلْنٰهُ لِخُرُوْجِ النَّاسِ مِنَ الظُّلُمٰتِ اِلَى النُّوْرِ

Meaning that, We have revealed this magnificent Book to you, so that you may bring mankind out of every kind of darkness into light.

This is an indication that the Holy Quran removes every kind of doubt and misgiving that passes through a man's heart. It eradicates all kinds of corrupt thoughts and bestows the light of perfect divine enlightenment. That is to say, it bestows all the insights and verities that are needed for turning towards God and believing in Him. Again, it is said:

مَا كَانَ حَدِيْثًا يُفْتَرٰى وَ لٰكِنْ تَصَدِيْقًا الَّذِىۥ بَيْنَ يَدَيْهِ وَ تَفْصِيْلًا لِّكُلِّ شَيْءٍ وَ هُدًى وَ رَحْمَةً
لِّقَوْمٍ يُّؤْمِنُوْنَ—³Part Number 13

This means that the Quran is not a book which could be composed by man. The signs of its truth are patent, for it establishes the truth of previous Books, meaning that with its coming it has proved true all prophecies relating to it that were recorded in the Books of past prophets. And the Quran also provides arguments in support of true doctrines—arguments that were lacking in those Scriptures. It thus perfected their teachings and testified to their truth in such a manner

1. *Sūrah an-Nahl*, 16:90 [Publisher]

2. *Sūrah Ibrāhīm*, 14:2 [Publisher]

3. *Sūrah Yūsuf*, 12:112 [Publisher]

as to establish its own truth as well. The second sign of its truth is that it sets forth every religious verity and states all those matters which are necessary for perfect guidance. This is a sign of its truth inasmuch as it is beyond the power of man that his knowledge should be so comprehensive that no religious verity or the most subtle of religious truths should be left out of it.

To summarize, in all these verses God Almighty has clearly stated that the Holy Quran is comprehensive of all verities, and it is this very magnificent argument which supports its truth. Centuries have passed after this claim of the Holy Quran, but no Brahmū or anyone else has come forward to contest it. Therefore, it is obvious that, without presenting any new verity that might have been left out of the Holy Quran, to put forward baseless, false notions like the insane is strong proof that such people do not desire to seek the truth like the righteous. However, to please their *nafs-e-ammārah* [the self that incites to evil], they are seeking ways whereby they should somehow be freed from God's holy commandments, or rather, from God altogether. For procuring such freedom they turn away from the true Book of God, the truth of which is as evident as the shining sun, and they neither discuss any matter in the spirit of decency, nor listen to anything said by the other side.

They should be asked if anyone has ever presented a religious verity in challenge to the Quran and found no convincing answer from the Quran. When, for the last thirteen hundred years, the Holy Quran has vociferously claimed that all religious verities are comprised in it, then how vile is it that, without a test, such a grand Book should be held to be defective, and what kind of arrogance is it neither to admit the claim of the Holy Quran nor to come forward to refute it. The truth is that though the name of God does occasionally come upon their lips, their hearts are full of the filth of materialism. Even when they start a religious debate, they do not wish for its [logical] conclusion and try to stifle it as soon as possible lest the truth should emerge. And such is their brazenness that they sit in the comfort of

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

¹Part Number 6— *الْيَوْمَ اكْمَلْتُ لَكُمْ دِينَكُمْ وَاتَّسَبْتُ 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'].

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

بخاصانِ 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]

چو بر نیک گوهر گماں بد بری بدانند مردم که بد گوهری
If you are suspicious of the righteous,
People will know that you yourself are of wicked nature.

چو گوئی در پاک را پُر غبارِ غبارِ دو چشمت شود آشکار
If you call a bright, shining pearl dull and dusty,
Your poor and weak-sightedness will be exposed.

سخن ہائے پُر خبث و بے مغز و خام بود بر خبیثاں نشانے تمام
Foul, meaningless and indecent talk,
Shows only the wickedness of the evil ones.

ندانید گفتن سخن جُز دروغ بر حق ندارد دروغے فروغ
You only know how to tell lies, nothing else,
But when truth prevails, falsehood cannot flourish.

نیارید یاد از حق بیچگول پسند او فقاد ست دُنیاے دُوں
You do not remember the Peerless God,
And have fallen in love with this despicable world.

بہ دنیا کسے دل بہ بندد چرا کہ ناگاہ باید شدن زین سرا
Why should anyone love this world,
When one day he will have to suddenly depart from this transitory abode!

سرانجام ایں خانہ رنج ست و درد بہ پیچش نیابند مردانِ مرد
The end of this worldly home is nothing but grief and pain,
True men are not deceived by its wiles.

بدیں گل میلائے دل چوں خے کہ عہدِ بقائش نماند بے
Do not let your heart be polluted with this filth, like the mean,
For the time to stay here will not last long.

زمانِ مکافات آید فراز تو بر عیشِ دنیا بدیں ساسِ مناز
The Day of Judgement is nigh,
So pride not yourself on this earthly life.

فریبے مَخور از زر و سیم و مال کہ ہر مال را آخر آید زوال
Do not be deceived by the glitter of gold, silver, and wealth,
For all wealth will perish at last.

نہ آورده ایم و نہ باخود بریم تہی آمدیم و تہی بگذریم
We did not bring anything into the world, nor shall we take any-
thing away.
Empty-handed we came and empty-handed we shall depart.

الا تا نہ تابی سر از رُوئے دوست جہانے نیرزد بیک مُوئے دوست
Do not turn your face away from the Friend,
A single hair of the Beloved is more precious than the whole universe.

خدائے کہ جاں بر رہ او فدا نہ یابی رہش جُز پئے **مصطفیٰ**
You cannot find your way to God, for whom we are ready to lay
down our lives,
*Unless you follow **Muṣṭafā** [the Chosen One].*

ابوالقاسم آل آفتابِ جہاں کہ روشن شد ازوے زمین و زماں
Abul-Qāsim [the Holy Prophet] is the sun of the universe,
That has illumined the heavens and the earth.

بشر کی بُدی از ملک نیک تر نہ بُودی اگر چون **محمدؐ** بشر
How could man prove superior to angels,
*If there had not been a person like **Muhammad**^{saw}?*

نیاید تُرا شرم از کردگار کہ اہلِ خرد باشی و باوقار
Are you not ashamed of God,
You who are 'wise' and 'respectable'?

پس آنکه شوی منکرِ آن رسول که یا بد ازو نور چشمِ عقول
Yet you do not believe in that Prophet,
Who enlightens the eyes of reason.

ز سهو و ز غفلت رهبره نه ز طورِ بشر پاکشیده نه
Neither have you freed yourself from error and negligence,
Nor have you marched forward in the norms of humanity.

نیاید ز تو کارِ ربِّ العباد مکن داورِیها ز جهل و عناد
You cannot do the work of God,
Do not dispute it out of ignorance and obstinacy.

مداں ناقص و ابکش چوں جمادِ کمالِ خدا را میفگن زیاد
Do not regard God as imperfect and dumb like inanimate objects,
*And do not forget that **He is perfect.***

تو خود ناقصی و دنی الصفات منه تهمتِ نقص بر پاک ذات
It is you who are imperfect and mean-natured,
So do not accuse the Holy Being of imperfection.

خیالاتِ بیبوده کردت تباه خود از پائے خود اوفتادی بچاه
Your absurd thoughts have ruined you,
You have voluntarily walked up to a well and fallen into it.

خیالتِ شبے هست تاریک و تار فزوده بر آں شب ز کیس صد غبار
Your thoughts are plunged into pitch darkness, like a dark night,
And are also covered in a hundred veils of malice.

نه دل را چو و دُزداں بشب شاد کن بترس و ز روز سزا یاد کن
Do not be happy like thieves upon the arrival of night,
Rather, fear and remember the Day of Punishment.

اگر در هوا همچو مرغها پری وگر بر سر آب ها بگذری
If you fly in the air like birds,
If you walk on water,

وگر ز آتش آئی سلامت برون وگر خاک را زر کنی از فسوں
If you come out of fire unscathed,
If you turn dust into gold through alchemy,

نیاری که حق را کنی زیر و پست مکن تاثر خائی چو مجنون و مست
You would still not be able to destroy the truth,
So you better stop talking nonsense like the insane and the drunk.

خدا هر که را کرد مهر منیر نه گردد ز دست تو خاکِ حقیر
He whom God has made a radiant sun,
Cannot be turned into worthless dust by your efforts.

دلِ خود بهره مسوز اے دنی نه کاهد ز مکرِ تو افزودنی
O wretched one, do not torment yourself in vain,
That which is destined to grow cannot diminish by your machinations.

بهارست و بادِ صبا در چمن کند نازها با گل و یاسمن
It is the season of spring, and the gentle breeze,
Is playing with the rose and jasmine in the garden.

زسیرین و گلہائے فصلِ بہار نسیمِ صبا ے وزدِ عطرِ بار
The fresh spring air, fragrant with rosa canina,
Is scattering its scent all around.

تو اے ابلہ افتاده اندر خزاں ہمہ برگ افشانده چوں مفلساں
But you, O foolish one, are still languishing in autumn,
And all your leaves have withered like one who is destitute.

بہ قرآن چرا برسرسیں دوی نہ دیدی ز قرآن مگر نیکوی
Why do you attack the Holy Quran out of enmity?
Have you not seen any goodness in the Holy Quran?

اگر ناندے در جہاں ایں کلام نماندے بہ دنیا ز توحید نام
Had not this Word [the Holy Quran] been sent to the world,
No trace of Tauḥīd [Oneness of God] would have remained therein.

جہاں بُود افتادہ تاریک و تار از و شد مُنور رُخِ ہر دیدار
The world was immersed in pitch darkness,
It [the Holy Quran] illumined each and every country.

بہ توحید راہی ازو شد عیاں ترا ہم خبر شد کہ بہست آل یگان
It has shown the path of Tauḥīd;
You came to know the Peerless God through it.

وگرنہ بہ بیں حال آبائے خویش بہ انصاف بنگر درآں دین و کیش
If you don't believe it, look at the plight of your elders,
Look at their faith and beliefs with impartiality.

بود آل فرومایہ بدگوہرے کہ از منعمِ خود بتابد سرے
He indeed is wicked and of mean origin,
Who rebels against his benefactor.

ز اندازہٴ خویش برتر مپر پڑشکے کُن چوں ندانی ہنر
Do not try to fly higher than you can,
If you have no knowledge of medicine, do not practice it.

یقین داں کہ ایں کار یزدانی است نہ از دخل و تدبیر انسانی است
Rest assured, this [faith of Islam] is God's work,
Human schemes have no part in it.

شد این دین بفضلِ خدا ارجمند نه کارِ فریب است و سالوس و بند
By the grace of God this is a noble Faith,
It has nothing to do with fraud, deceit, or coercion.

درخشد درو نور چون آفتاب تو کوری نمی بینی اش زین حجاب
Its light shines as bright as the sun,
You must be blind if you cannot see it.

به ناپاکی دل مشو بدگماں و گر حجته است بنا عیماں
Because of the impurity of your heart, do not harbour suspicions,
But if you have any clear argument, put it forward.

به شوقِ دل آویختن را بساز پس آنگه به بین قدرتِ کارساز
Show interest with heartfelt love,
Then witness the Omnipotence of the Mighty Lord.

گزین کن ز قومت یکے انجمن که بایک تن از ما کند یک سخن
Choose a party from among your own people,
So that we can all reach a settlement.

بما هست فضلِ خداوندِ پاک ز باطل پرستان نداریم باک
The grace of the Exalted God is with us,
We do not fear the adherents of falsehood.

بجوش است فیضِ احد در دلم که تا بندِ هر طالبے بگسلم
Divine grace has stirred my heart so forcefully,
That I wish to break the chains that hinder every seeker.

خدا را در لطفها هست باز نسیم عنایات در اهتزاز
The doors of the beneficence of God are open,
The fragrant breeze of His favours is blowing.

کے کو بتابد سر از عدل و داد کجا دم زند پیشِ صدق و سداد
*How can he who violates equity and justice,
 Dare to face the truth and rectitude.*

کلامِ خدا ہر دم از عزّ و جاہ کند روئے ناشرمسارشِ سیاہ
*The Word of God, with all its glory and majesty,
 Always brings the face of the shameless to disgrace.*

چہاں رائے شخصے بگردد بلند کہ طغیانِ نفسش بگردنِ فگند
*Of what value is the opinion of a man,
 Who has been vanquished by his own selfish desires.*

دلِ پاک و جولانِ فکر و نظر دو جوہر بود لازم یکِ دگر
*Purity of heart and sharpness of insight,
 Are two valuable traits that always work together.*

چو صوفِ صفا در دل آمیختند مداد از سوادِ عیوں ریختند
*When we pour the elements of purity into our hearts,
 We mingle it with the ink that flows from the eyes.*

خدا آفریدت زیکِ مُشتِ خاکِ خودت داد نان تا نگردی ہلاک
*God created you out of a handful of dust,
 And provided you with bread lest you perish.*

بہر حاجتِ گشتِ حاجت روا کشود از ترّتم دو دستِ عطا
*He Himself provided for your every need,
 And mercifully opened wide the hands of His generosity.*

چہ پاداشِ جُودش چہ نہیں میدہی کہ در علمِ خود را نظیرش نہی
*And do you 'repay' His favour,
 By claiming to be equal to Him, in your own estimation?*

چہ خود را برابر کُنی باخدائے تفو برچُنیں عقل و ادارک و رائے

How can you consider yourself equal to God?

Woe upon such intellect, thought, and reason!

خدا چوں دلے را بہ پستی فگند بکوشش نیاریم کردن بلند

When God casts someone into the pit of disgrace,

We cannot get him out of it with our own effort.

بکوشیم و انجام کار آں بود کہ آں خواهش و رائے یزداں بود

We can only render our best efforts,

The result will always be what God desires and deems appropriate.

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

ANSWER: This objection is also baseless and absurd. To shatter it, it is enough to understand that the Benevolent and the Gracious has inspired the hearts of perfect human beings with untold zeal for His cognition, and has drawn them so powerfully to His love, affection and devotion that they have been lost to their own selves. To propose in such a case that God would not desire to converse with them would be tantamount to saying that all their yearning and love is vain and all their zeal is one-sided. However, one must stop to think that this notion is utter nonsense.

Can a seeker of the One who bestowed upon man the capacity to win nearness to Him, and made him restless with His own love and yearning, be deprived of the grace of converse with Him? How can it be that, though it is right and legitimate and in accord with God's majesty that His creatures should yearn for Him, love Him, and lose their

whole being for His sake; yet it should be impossible, illegitimate, and contrary to His majesty that He should bestow His revelation upon the hearts of His true lovers.

Man's plunging into the limitless ocean of God's love, and stopping nowhere in that pursuit, is conclusive evidence that man's wonderful soul has been fashioned for the complete cognition of God. Thus, if it is fashioned for the cognition of God, but is not bestowed the perfect means of cognition, which is revelation, it would have to be said that God did not fashion it for His own cognition.

Even the Brahmū Samājists do not deny that the soul of a right-natured man is hungry and thirsty for the cognition of God. Hence, they should now realize it themselves in view of the fact that a man of pure nature naturally seeks to attain cognition of God, and it is established that the perfect means of attaining it is divine revelation and nothing else. In this scenario, if such means are impossible to attain and, rather, to seek them is disrespectful, then God's wisdom would be open to the criticism that He bestowed upon man zeal for His own cognition, but did not bestow upon him the means of acquiring it. In other words, He afflicted man with hunger, but would not bestow upon him enough bread to satisfy his hunger; or that He afflicted man with thirst, but would not bestow upon him enough water to quench his thirst.

Wise people can readily understand that this concept amounts to belittling God's immense grace. Considering that the All-Wise God has tied the ultimate bliss of man to beholding the rays of the divine light perfectly in this world, so that, due to its irresistible attraction, he is pulled towards God, how can one imagine that such a Benevolent and Merciful Being does not wish to lead man towards his cherished good fortune and natural goal. Strange indeed is the logic of the Brahmū Samājists!

NINTH OBJECTION: The belief that God sends down His word from heaven is utterly wrong, for the law of nature does not confirm it, nor do we ever hear a voice coming down from above. Revelation is the name given to the thoughts which arise in the hearts of wise people by the use of reflection and observation, and that is all.

ANSWER: A truth which is self-evident and has been observed by countless men of understanding with their own eyes, and the proof of which can be found in every age by a seeker after truth, suffers no harm by the denial of a person who is bereft of spiritual insight, nor, the thinking or defective knowledge of a person whose heart is wrapped up in coverings fails to confirm it. Moreover, the truth cannot be considered as being outside the law of nature because of the idle talk of such people.

Consider, for instance, the case of a person who has never seen a magnet and is unaware of a magnet's power of attraction. If he were to claim that: a magnet is only a piece of stone; that he has never witnessed any such power of attraction in any stone; and therefore, in his opinion, it is wrong to assert that a magnet has such a power—for it is contrary to the law of nature—then would his vain assertions cast any doubt on the well-established quality of a magnet. Certainly not. All that his assertion would prove is that he is absolutely stupid and ignorant and considers his own lack of knowledge to be a proof of the non-existence of a reality and does not accept the testimony of thousands of people who have experienced it.

How can we possibly lay down as a general condition for the laws of nature that they must be personally tested by every individual. God has created the human species with great diversity in their external and internal faculties. For instance, some people possess very good eyesight, while others have weak eyesight and some are altogether blind. When those who are weak-sighted find that those with good sight have perceived a thing from afar—for instance, they have sighted the crescent—they do not deny it; rather, they think that their denial would only

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 *ḥaqqul-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,

clever thoughts and ideas that flash into the human mind as a result of reflection, and how by thinking about a problem a solution suddenly comes to mind, the answer is that such thoughts are *khalqullāh* [the creation of Allah] and not *amrullāh* [the command of Allah]. There is a subtle difference between *khalq* [creation] and *amr* [command]. *Khalq* denotes that God Almighty produces something through [physical] means and attributes it to Himself because He is the Cause of causes, whereas *amr* is that which proceeds directly from God Almighty without any intervening cause and cannot be attributed to any cause. Thus, divine revelation descending from the Omnipotent God proceeds from the world of *amr* and not from the world of *khalq*. All other thoughts that arise in people's minds in consequence of observation and reflection proceed entirely from the world of *khalq*, in which divine power operates behind the veil of means and [human] faculties.

An elaboration of this point is as follows: God has created men in this world of means, equipped with diverse powers and faculties and has subjected their nature to such a law of nature—that is, has invested them with the characteristic—that when they employ their thoughts in good or bad matters their minds alight upon appropriate plans. Just as, with respect to man's external faculties and senses, it is the law of nature that when a person opens his eyes he can see something, and when he directs his ears towards sound he can hear something. In the same way, when he concentrates his thoughts on achieving a way of success, regardless of whether it is for a good or evil purpose, some plan will arise in his mind. The pious man directs his thoughts to good things and finds good ways, whereas a burglar reflects upon his own craft and invents novel ways of carrying out burglary. So, just as people are inspired with extraordinary and ingenious ideas when carrying out evil designs, in the same way, when they employ their time on thinking of goodness, they come up with wonderful ideas of the same kind. And as bad thoughts—however deep, subtle, and enchanting they may be—cannot be called the word of

God, in the same way, his self-invented ideas, which he deems to be good, are not the word of God.

In short, whatever good thoughts occur to good people, and whatever bad thoughts and designs arise in the minds of thieves and robbers and murderers and adulterers and forgers, as a result of reflection and observation, are the products of exercising natural powers and faculties, and because God is the Cause of causes, they are called *khalqullāh* and not *amrullāh*.

These qualities are as intrinsic to man as the qualities to induce purgation, constipation, or other properties are natural to some plants and herbs. Thus, as the Omniscient God has invested other things with various properties, so has He invested man's power of reflection with the quality that it helps him whenever he requires its help, in a good or bad design. A poet who seeks to satirize someone finds his mind working in that direction and he is able to produce such poetry. Another poet, seeking to praise the same person, has commendatory verses come to his mind. Such good or evil inspirations cannot be the reflection of the special will of God, nor can they be considered His work or word.

The holy word of God is the word which is entirely above and beyond the capacity of mortal man. It is replete with the qualities of perfection, power and holiness. The primary condition for its manifestation and descent is that all human faculties of the recipient, such as reason and insight, should lie totally dormant as though he were like a corpse. All means should be cut off, and God, whose being is actual and real, should cause His word to descend upon someone's heart by His special design. Hence, it should be understood that as the light of the sun comes only from heaven and cannot be produced inside the eye, in the same way the light of revelation descends only from God and by His will, and does not arise from inside a person. As God truly exists and as He truly sees, hears, knows and speaks, His word should also descend from the same Self-Subsisting and All-Sustaining God,

and not that the thoughts of man should be considered to be the word of God.

The good or evil thoughts that well up from within us are only those that dwell within us to the extent of our natural capacity; but how is it possible for God's limitless knowledge and boundless wisdom to be confined within our hearts. What greater blasphemy could there be than for us humans to think that all the treasures of God's knowledge, wisdom, and mysteries of the unseen are also present in our hearts and surge up therein. This would be tantamount to claiming, in other words, that we ourselves are 'God' and that besides us there is no being, who is self-subsisting and possesses divine attributes, who should be called God. For, if God truly exists and His unlimited knowledge is special to Him alone, of which our hearts cannot be the measure, then how utterly wrong and absurd would be the claim that our hearts are filled with God's limitless knowledge, and all the treasures of His wisdom dwell therein, as if God's knowledge is limited to that which is contained in our hearts. Please reflect: What is this if not a claim to Divinity, and is it possible that the heart of man should comprehend all the excellences of God? Is it permissible that a particle of insignificant and uncertain existence should become the sun, whose existence is firmly established. Certainly not, certainly not.

I have just stated that the attributes of the Divine—like His knowledge of the unseen, and the comprehensiveness of the subtle manifestations of His wisdom and other signs of divine power—can certainly not be shown by man. God's word is that which is characterized by God's greatness, God's power, God's blessing, God's wisdom and God's uniqueness. Thus, all of these conditions are found in the Holy Quran, the proof of which I shall—God-willing—set forth at its proper place.

Hence, if the Brahmū Samāj still deny the existence of such revelation, which comprehends matters relating to the unseen and other matters pertaining to divine powers, they should study the Holy Quran with full attention so that they should come to know that in this Holy Word surges a whole ocean of knowledge of the unseen and the matters

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-Rusul* [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

glory is vouchsafed only to those honourable ones who are included in *ummat-e-Muḥammadiyyah* and are the servants of the Holy Prophet. The followers of all other religions are completely deprived of this perfect light which carries the good news of the nearness to God and of acceptance by Him and of His pleasure.

Therefore, this holy revelation not only proves its own existence, but also proves that the Muslims alone are the people who are acceptable to God and who base themselves on the true faith; and that all other people who worship falsehood are misguided and are in danger of incurring the wrath of God. Ignorant people, on hearing this from me, will say all sorts of things and will shake their heads in denial or will ridicule me like the foolish and the mischievous. They should know, however, that denial and ridicule are not the ways of those who are noble-minded and are seekers after truth, but are the ways of those who are wicked by nature, are mischief-makers, and who have nothing to do with God or rectitude.

There are thousands of things in the world which possess qualities that cannot be understood by reason and which man can only understand by experience. Therefore, it is usually the way of all wise people that when some quality of a certain thing is manifested by repeated experiments they no longer doubt its existence. He who persists in denial after repeated experiments is an absolute fool. For instance, *turbud*¹ is cathartic, and a magnet has the power of attraction, though no reason can be established as to why they possess these qualities. However, since repeated experiments reveal that they definitely have these qualities, every wise person has to admit on the basis of empirical evidence—even if no rational argument has been established—that certainly, *turbud* is cathartic and a magnet has the power to attract. If anyone should deny this on the premise that he cannot

1. A tropical plant known by the genus species *operculina turpethum*.
[Publisher]

find any rational argument for it, such a person would be condemned as mad and insane by every wise person.

Here, I submit to the Brahmūs and other opponents that whatever I have stated concerning revelation—namely, that even now it is the experience of perfect individuals among *ummat-e-Muhammadiyah*, is confined only to them, and is not to be found amongst others at all—is not a statement without proof. Rather, it can be demonstrated to every seeker after truth through empirical testing and observation, like thousands of other truths which are being discovered by these means. If anyone should truly be a seeker after truth, it would be my responsibility to prove this statement. The condition is that someone from among the Brahmūs or other deniers of Islam should publish a written pledge that, in case of proof, he would accept Islam and should come to me with sincerity and in good faith.

فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ عَلِيمٌ بِالْمُفْسِدِينَ¹

Some people put forward the objection that: considering that there are several groups in the world who claim to reveal the unseen and are able to do so occasionally and, at times, their statements are borne out to have an element of truth—as for instance astrologers, physicians, physiognomists, soothsayers, fortune tellers, people predicting the future based on letters and numbers, augurs, and certain types of maniacs; and that more recently some people have been able to reveal some matters through mesmerism—how can then [the revealing of] the matters relating to the unseen be a conclusive proof of the origin of revelation [from Allah].

In reply to this, it should be understood that all the above-mentioned groups speak from conjecture, guesswork, and indeed from superstition; they clearly possess no certain or definite knowledge, nor

1. But if they turn away, then *remember that* Allah knows the mischief-makers well (*Sūrah Āl-e-Imrān*, 3:64). [Publisher]

do they claim to have such knowledge. Their prophecies that certain things will happen are based merely on signs and dubious conjectures, which are far removed from certainty; nor are they free from the possibility of mystification, suspicion, and error. Rather, most of their predictions are proven absolutely contrary to facts, baseless, and utterly false. On account of their evident falsehood and lack of fulfilment, those predictions are found lacking in honour, acceptance, triumph, and success.

Those who indulge in those predictions are generally seen to be poverty-stricken, unfortunate, ill-fated, dishonourable, cowardly, mean, unsuccessful, and miserable. They certainly cannot influence the matters relating to the unseen to come into accord with their predictions; rather, in their own circumstance they exhibit the signs of the wrath of God and they possess no blessing or honour or help from God. But the Prophets and *auliya'* do not disclose the matters of the unseen merely like the astrologers; rather, with the complete grace and immense mercy of God that always accompanies them, they make such sublime prophecies that the light of acceptance and honour shines in them like the sun, and which consist of good news of honour and divine help, and not that of misfortune and adversity.¹

Consider the prophecies of the Holy Quran and you will find that they are not at all like the predictions of the helpless people such as astrologers; rather, they surge with manifest and overwhelming signs of majesty and glory. All its prophecies are characterized by the same pattern—that it declares of its own honour and the disgrace of its enemies, its own glory and the humiliation of its enemies, its own success and the failure of its enemies, its own victory and the defeat of its

1. Please see **Sub-Footer Number One** on pages 195–234. In the original Urdu edition of *Barāhīn-e-Aḥmadiyya*, the Promised Messiah^{as} presented this sub-footnote along with **Footnote Number Eleven**. For the ease of English readers, Ḥaḍrat Khalīfatul-Masīḥ V^{aba} decided that it should be presented as its own section after **Footnote Number Eleven**. [Publisher]

enemies, and its own perpetual prosperity and the ruin of its enemies. Can any astrologer make such prophecies, or can they be put forth by a fortune teller or mesmerizer. Certainly not. To always proclaim one's own good and the decline and downfall of the opponent, and to refute whatever the opponent says and to promise the fulfilment of that which is one's own favour, is surely the work of God and far beyond the power of man.

In order to make this subject clearly understood, I present below as a sample some verses of the Holy Quran which comprise matters relating to the unseen, along with their translation. Wise people who are just and God-fearing should read them with full attention and consider them in their entirety, and decide for themselves in all honesty if anyone except God the Omnipotent can make such prophecies about matters relating to the unseen. These verses with their brief translation are as follows:¹

الرَّ تِلْكَ آيَاتُ الْكِتَابِ الْحَكِيمِ أَكَانَ لِلنَّاسِ عَجَبًا أَنْ أَوْحَيْنَا إِلَى رَجُلٍ مِّنْهُمْ أَنْ أَنْذِرِ النَّاسَ وَ
بَشِّرِ الَّذِينَ آمَنُوا أَنَّ لَهُمْ قَدَمَ صِدْقٍ عِنْدَ رَبِّهِمْ قَالَ الْكٰفِرُونَ إِنَّ هَذَا لَسِحْرٌ مُّبِينٌ²

These are the verses of the Book that encompasses the knowledge of wisdom. Is it a matter of wonder for men that We have sent this revelation to a man from among them, saying that you should warn mankind and give glad tidings to those who believe that they have a true rank of honour with their Lord. The disbelievers said regarding this Messenger that surely, he is a manifest sorcerer.

1. In the original Urdu edition of *Barāhīn-e-Aḥmadiyya*, the Promised Messiah^{as} presented these references and their translation side-by-side. For the ease of English readers, Ḥaḍrat Khalīfatul-Masīḥ V^{aba} decided that each reference should be followed by its translation and commentary. [Publisher]

2. *Sūrah Yūnus*, 10:2-3 [Publisher]

وَقَالُوا يَا أَيُّهَا الَّذِي نُزِّلَ عَلَيْهِ الذِّكْرُ إِنَّكَ لَمَجْنُونٌ¹

And they addressed the Messenger and said, ‘O you to whom this Exhortation has been sent down, you are surely a madman.’

كَذَلِكَ مَا أَتَى الَّذِينَ مِنْ قَبْلِهِمْ مِنْ رَسُولٍ إِلَّا قَالُوا سَاحِرٌ أَوْ مَجْنُونٌ اتَّوَصَوْا بِهِ بَلْ هُمْ قَوْمٌ
طَّاغُوتٌ²

Likewise, there came no Messenger to those before them whom they did not call a sorcerer, or a madman. Have they made it a legacy to one another. Nay, they are all a rebellious people.

فَذَكِّرْ فَمَا أَنْتَ بِنِعْمَتِ رَبِّكَ بِكَاهِنٍ وَلَا مَجْنُونٍ³

So you should go on reminding them of the path of truth. By the grace of God, you are neither a soothsayer, nor are you bewitched by a *jinn*, nor are you a madman.

قُلْ لَئِنْ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَى أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَ لَوْ كَانَ بَعْضُهُمْ
لِبَعْضٍ ظَهِيرًا⁴

Tell them that if all the *jinn* and men were to join hands to produce another book like the Quran, they would never be able to produce the like thereof, even if they helped one another.

وَ إِنْ كُنْتُمْ فِي رَيْبٍ مِمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِثْلِهِ ۚ وَ ادْعُوا شُهَدَاءَكُمْ مِمَّنْ دُونِ اللَّهِ

1. *Sūrah al-Hijr*, 15:7 [Publisher]

2. *Sūrah adh-Dhāriyāt*, 51:53–54 [Publisher]

3. *Sūrah aṭ-Ṭūr*, 52:30 [Publisher]

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

إِنْ كُنْتُمْ صَادِقِينَ فَإِنْ لَمْ تَفْعَلُوا وَ لَنْ تَفْعَلُوا فَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ
أَعَدَّتْ لِلْكَافِرِينَ¹

And if you are in any kind of doubt about the Word that We have sent down to Our servant—meaning, if you think he has forged it himself or learnt it from the *jinn*, or that it is some kind of sorcery or form of poetry, or if you have any other doubts about it—then, if you are truthful, produce a *sūrah* like it, and call upon your helpers, or those whom you worship. But if you do it not—and bear in mind that never shall you do it—then fear the Fire, whose fuel is men and stones, which has been prepared for the disbelievers.

وَ اسْرُوا النَّجْوَى² الَّذِينَ ظَلَمُوا هَلْ هَذَا إِلَّا بَشَرٌ مِثْلُكُمْ أَفَتَأْتُونَ السَّحَرَ وَ أَنْتُمْ تُبْصِرُونَ قُلْ
رَبِّي يَعْلَمُ الْقَوْلَ فِي السَّمَاءِ وَ الْأَرْضِ وَ هُوَ السَّمِيعُ الْعَلِيمُ بَلْ قَالُوا أَضْغَاثُ أَحْلَامٍ بَلْ اقْتَرَبَهُ بَلْ
هُوَ شَاعِرٌ³ فَلْيَأْتِنَا بِآيَةٍ كَمَا أُرْسِلَ الْأَوْلُونَ²

And the disbelievers say to one another in secret, ‘What is it about this man, who claims to be a Messenger, that makes him better. He is only a human being like you. Will you then willingly fall into the trap of sorcery.’ The Prophet said that my Lord knows everything whether it is in the heavens or in the earth. And He is the being who is All-Hearing and All-Knowing, from whom nothing can be hidden. But the disbelievers do not listen to the Messenger at all; instead, they say of the Quran that these are but confused dreams. They even say that he has forged it. Moreover, they say, ‘He is but a poet; if he indeed be true, let him then bring us a Sign such as former Prophets were sent with.’

خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ سَأَرَيْكُمْ الْيَتِيمَ فَلَا تَسْتَعْجِلُونَ³

1. *Sūrah al-Baqarah*, 2:24–25 [Publisher]

2. *Sūrah al-Anbiyā*, 21:4–6 [Publisher]

3. *Sūrah al-Anbiyā*, 21:38 [Publisher]

Man is, by nature, made of haste. Soon will I show you My Signs, but ask Me not to hasten.

سَأَرِيهِمْ آيَاتِنَا فِي الْأَفَاقِ وَفِي أَنْفُسِهِمْ حَتَّىٰ يَتَّبِعِنَ لَهُمْ أَنَّهُ الْحَقُّ¹

Soon We will show them Our Signs in all corners of the inhabited world, and Our Signs shall appear among themselves until the truth becomes manifest to them.

أَمْ يَقُولُونَ بِهِ حِجَابٌ ۚ بَلْ جَاءَهُم بِالْحَقِّ وَكَذَّبُوهُ لِيُحَقِّقَ كِرْهُونَ²

Do they say that he is insane. Nay, the truth is that God has sent them the truth, and they are averse to accepting the truth.

وَكَوَيْتَبَعِ الْحَقُّ أَهْوَاءَهُمْ لَفَسَدَتِ السَّمَوَاتُ وَالْأَرْضُ وَمَنْ فِيهِنَّ ۚ بَلْ آتَيْنَاهُمْ بِذِكْرِهِمْ فَهُمْ عَنْ ذِكْرِهِمْ مُعْرِضُونَ³

And if God had followed their desires, the heavens and the earth and whosoever is therein would have been corrupted. Indeed, We have brought them the guidance they needed, yet they remain aloof from the very guidance that they need.

هَلْ أَتَيْنَاكُمْ عَلَىٰ مَن تَنَزَّلُ الشَّيَاطِينُ تَنَزَّلُ عَلَىٰ كُلِّ أَفَّاكٍ أَثِيمٍ ۚ يُنْقُونَ السَّمْعَ وَكَذَّبُوهُمْ كَذِبُونَ
وَالشُّعْرَاءُ يَتَّبِعُهُمُ الْغَاوُونَ ۚ أَلَمْ تَرَ أَنَّهُمْ فِي كُلِّ وَادٍ يَهِيمُونَ ۚ وَأَنَّهُمْ يَقُولُونَ مَا لَا يَفْعَلُونَ⁴

Shall I inform you of the people on whom the *jinn* descend. They descend on liars and sinners, and most of whose divinations are false. And as for the poets, it is the erring ones who follow them. Do you not

1. *Sūrah Hā Mīm as-Sajdah*, 41:54 [Publisher]

2. *Sūrah al-Mu'minūn*, 23:71 [Publisher]

3. *Sūrah al-Mu'minūn*, 23:72 [Publisher]

4. *Sūrah ash-Shu'arā'*, 26:222–227 [Publisher]

see how the poets wander into every wilderness in pursuit of rhyme and metre—that is, they do not adhere to any heavenly truth, and they say what they practise not.

وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ¹

And the wrongdoers will soon know of their place of return.

وَالْحَقِّ أَنْزَلْنَاهُ وَبِالْحَقِّ نَزَلَ²

And We sent down the Quran to fulfil the true need and it has come down with the truth.

وَإِنَّهُ لَكِتَابٌ عَزِيزٌ لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ تَنْزِيلٌ مِنْ حَكِيمٍ حَمِيدٍ³

It is the Book that shall forever remain free from any tinge of falsehood. No kind of falsehood could stand up to it in the past, nor shall it do so in the future. That is, its perfect verities, which are entirely unadulterated by falsehood, will continue to convict and silence all worshippers of falsehood who came before it, or who will come after it and no opposing view will ever be able to stand before it.

وَمَنْ لَّا يُجِبْ دَاعِيَ اللَّهِ فَلَيْسَ بِمُعْجِزٍ فِي الْأَرْضِ وَكَيْسَ لَهُ مِنْ دُونِهِ أَوْلِيَاءٌ⁴

And whoso refuses to accept it will not be able to stop Allah from manifesting His power to prevail and he shall have no protector besides God.

1. *Sūrah ash-Shu'arā'*, 26:228 [Publisher]

2. *Sūrah Banī Isrā'īl*, 17:106 [Publisher]

3. *Sūrah Hā Mīm as-Sajdah*, 41:42–43 [Publisher]

4. *Sūrah al-Aḥqāf*, 46:33 [Publisher]

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ¹

We, Ourselves, have sent down this Word, and We, Ourselves, will always be its Guardian.

قُلْ جَاءَ الْحَقُّ وَمَا يُبَدِّلُ الْبَاطِلُ وَمَا يُعِيدُ²

Tell them that the Truth has come, and falsehood shall neither grow any new branches that have not already been repudiated by the Quran, nor shall it return to its original state.

وَقَالَ الَّذِينَ كَفَرُوا لَا تَسْمَعُوا هَذَا الْقُرْآنَ وَالْغَوَا فِيهِ لَعَلَّكُمْ تَعْلَبُونَ³

And the disbelievers said, ‘Listen not to this Quran, but when it is recited to you, make noise with your idle talk so that you may have the upper hand.’

وَقَالَتْ طَائِفَةٌ مِّنْ أَهْلِ الْكِتَابِ آمَنُوا بِالَّذِي أُنزِلَ عَلَى الَّذِينَ آمَنُوا وَجَهِ النَّهَارِ وَكَفَرُوا بِهِ⁴
لَعَلَّهُمْ يَرْجِعُونَ

And some Jews and Christians said, ‘What you should do is believe in the early part of the day and disbelieve in the divine origin of Islam in the latter part thereof, in the evening, so that people may thus be dissuaded from turning to Islam.’

فَلَنذِيقَنَّ الَّذِينَ كَفَرُوا عَذَابًا شَدِيدًا وَلَنَجْزِيَنَّهُمْ أَسْوَأَ الَّذِي كَانُوا يَعْمَلُونَ⁵

1. *Sūrah al-Hijr*, 15:10 [Publisher]

2. *Sūrah Sabā*, 34:50 [Publisher]

3. *Sūrah Hā Mīm as-Sajdah*, 41:27 [Publisher]

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

5. *Sūrah Hā Mīm as-Sajdah*, 41:28 [Publisher]

So We will make them taste a severe punishment. Just as their deeds are exceedingly evil, so will they be requited.

يُرِيدُونَ أَنْ يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَيَأْبَى اللَّهُ إِلَّا أَنْ يُتَمَّ تُوْرَهُ وَ لَوْ كَرِهَ الْكَافِرُونَ هُوَ الَّذِي
 أَرْسَلَ رَسُولَهُ بِالْهُدَى وَ دِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَ لَوْ كَرِهَ الْمُشْرِكُونَ¹

They desire to extinguish the light of Allah with the breath of their mouths; but God will not stop in His task until He has perfected this light, though the disbelievers may dislike it. It is God, the Omnipotent and the Glorious, who has sent His Messenger with guidance and the religion of truth, so that He may make it prevail over every other religion of the world, even though the polytheists may loathe it.

قُلْ لِلَّذِينَ كَفَرُوا سَعْتٌ لَبَّوْنَ وَ تُحْشَرُونَ إِلَىٰ جَهَنَّمَ وَ بِئْسَ الْبِهَادُ²

Say to the disbelievers, ‘You shall soon be overcome and shall finally be gathered unto Hell.’

إِنَّ مَا تُوْعَدُونَ لَأَيُّ وَ مَا أَنْتُمْ بِمُعْجِزِينَ³

Surely, that which you are promised—the prestigious spread of Islam in the world and the debasement of those who will try to stop it—shall soon come to pass and you shall not be able to stop it.

وَ قَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُوْلَةٌ غَلَّتْ أَيْدِيهِمْ⁴

The Jews said, ‘The hand of Allah is tied up’, that is, everything happens through human schemes and God is incapable of manifesting His

1. *Sūrah at-Taubah*, 9:32–33 [Publisher]

2. *Sūrah Āl-e-Imrān*, 3:13 [Publisher]

3. *Sūrah al-An‘ām*, 6:135 [Publisher]

4. *Sūrah al-Mā'idah*, 5:65 [Publisher]

omnipotent powers. Therefore, God has forever tied up the hands of the Jews, so that if their views and plans have any worth, let them try to capture the governments and kingdoms of the world.

ضُرِبَتْ عَلَيْهِمُ الدَّلِيلَةُ ابْنِ مَا تُكْفِرُوا إِلَّا بِحَبْلِ مِنَ اللَّهِ وَ حَبْلِ مِنَ التَّاسِ وَ بَأْسٍ وَ يَغْضِبُ مِنَ اللَّهِ
وَ ضُرِبَتْ عَلَيْهِمُ الْمَسْكَنةُ ذَلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَ يَقْتُلُونَ الْأَنْبِيَاءَ بِغَيْرِ حَقِّ ذَلِكَ
بِمَعْصُوا وَ كَانُوا يَعْتَدُونَ¹

They have been smitten with abasement. That is, wherever they dwell they shall do so in ignominy and servitude, and it is has been destined for them that they shall not live honourably in any land except in subjection to other nations. Weakness, vulnerability and wretchedness shall always accompany them, for they have been rejecting the Signs of God and killing His Prophets unjustly. That is because they have exceeded all limits in disobedience and transgression.

إِنَّا لَنَنْصُرُ رُسُلَنَا وَ الَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا وَ يَوْمَ يَقُومُ الْأَشْهَادُ²

It is Our law of nature that We help Our Messengers and the believers, both in the present life and in the Hereafter.

كَتَبَ اللَّهُ لَأَغْلِبَنَّ أَنَا وَ رُسُلِي³ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ³

God has decreed: ‘Only I and My Messengers shall prevail.’ Allah is All-Powerful, and the Mighty.

وَ يُخَوِّفُونَكَ بِالَّذِينَ مِنْ دُونِهِ⁴

1. *Sūrah Āl-e-Imrān*, 3:113 [Publisher]

2. *Sūrah al-Mu'min*, 40:52 [Publisher]

3. *Sūrah al-Mujādalah*, 58:22 [Publisher]

4. *Sūrah az-Zumar*, 39:37 [Publisher]

The disbelievers frighten you with things beside God.

قُلْ ادْعُوا شُرَكَاءَكُمْ ثُمَّ كِيدُوا فَمَا تُنظِرُونَ إِنَّ وِلِيَّ اللَّهِ الَّذِي نَزَّلَ الْكِتَابَ وَهُوَ يَتَوَلَّى
الضَّالِّينَ¹

Say to them, ‘Seek help from your deities whom you associate with God to try to vanquish me and put together all your plans to try to make me fail [in my mission] and give me no respite. My Helper is God who has sent down His Book and it is His natural law that He Himself undertakes the endeavours of the righteous and helps protect their missions.’

وَاصْبِرْ لِحُكْمِ رَبِّكَ فَإِنَّكَ بِأَعْيُنِنَا²

So be patient with regard to the judgment of your God and patiently wait for [the fulfilment of] His promises. You are before Our eyes.

وَاللَّهُ يُعَصِّبُكَ مِنَ النَّاسِ³

God will protect you from the evil designs of those who are waiting for an opportune moment to kill you.

وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ رُسُلًا إِلَى قَوْمِهِمْ فَجَاءَهُمْ بِالْبَيِّنَاتِ فَأَنْتَقِمْنَا مِنَ الَّذِينَ أَجْرَمُوا وَكَانَ
حَقًّا عَلَيْنَا نَصْرُ الْمُؤْمِنِينَ⁴

And We sent several Messengers before you to their own people, and they too brought clear Signs. So at last We punished the culprits who had rejected these Prophets. And, from the beginning, it is binding

1. *Sūrah al-Aʿrāf*, 7:196–197 [Publisher]

2. *Sūrah at-Tūr*, 52:49 [Publisher]

3. *Sūrah al-Māʿidah*, 5:68 [Publisher]

4. *Sūrah ar-Rūm*, 30:48 [Publisher]

upon Us to help the believers; that is, such has been God's eternal practice that His true Prophets are not left to perish and their followers do not split and disperse; rather, they are granted help.

وَلَقَدْ أَسْتَهْزِئُوا بِرُسُلٍ مِّن قَبْلِكَ فَحَاقَ بِالَّذِينَ سَخِرُوا مِنْهُمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ قُلْ سِيرُوا فِي الْأَرْضِ ثُمَّ انظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكْذِبِينَ ¹

And the Messengers before you also have been ridiculed and mocked, but the mockers have always been punished for their mockery. Say to them, 'Go about in the earth, and see the end of those who had been rejecting the Prophets of God.'

وَقَالُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ مِّن رَّبِّهِ قُلْ إِنَّ اللَّهَ قَادِرٌ عَلَىٰ أَنْ يُنَزِّلَ آيَةً وَلَٰكِن أَكْثَرُهُمْ لَا يَعْلَمُونَ ²

And the disbelievers say, 'Why has not a Sign been sent down to him from his Lord?' Say, 'God has the power to send down the Signs, but most people do not know.'

قُلْ هُوَ الْقَادِرُ عَلَىٰ أَنْ يَبْعَثَ عَلَيْكُمْ عَذَابًا مِّن فَوْقِكُمْ أَوْ مِن تَحْتِ أَرْجُلِكُمْ أَوْ يَلْبَسَكُمْ شِيعًا وَيُنزِلَ بَعْضَكُمْ بَأْسَ بَعْضٍ أَنْظُرْ كَيْفَ نَصَّرِفَ الْآيَاتِ لَعَالَهُمْ يَفْقَهُونَ ³

Say, 'To show you the Sign, He has the power to send chastisement upon you from above you, or make His punishment appear from under your feet or make you taste punishment through the battles with the believers. Behold how We expound the Signs in various ways that they may understand.'

1. *Sūrah al-An'ām*, 6:11-12 [Publisher]

2. *Sūrah al-An'ām*, 6:38 [Publisher]

3. *Sūrah al-An'ām*, 6:66 [Publisher]

وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ قُلْ لَا أَمْلِكُ لِنَفْسِي ضَرًّا وَلَا نَفْعًا إِلَّا مَا شَاءَ اللَّهُ لِكُلِّ أُمَّةٍ أَجَلٌ ۖ إِذَا جَاءَ أَجَلُهُمْ فَلَا يَسْتَأْجِرُونَ سَاعَةً وَلَا يَسْتَقْدِرُونَ ۝¹

And the disbelievers say, ‘If you are truthful, tell us when will this promise be fulfilled.’ Say, ‘I have no power over any benefit or harm even for myself; and only that which God wills shall come about. For every people there is an appointed term. When their term comes, they cannot remain behind it a single moment, nor can they get ahead of it a single moment.’

قُلْ يَقُولُوا عَمَلُوا عَلَىٰ مَكَانَتِكُمْ إِنِّي عَامِلٌ ۚ فَسَوْفَ تَعْلَمُونَ مَن يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَيَحِلُّ عَلَيْهِ عَذَابٌ مُّقِيمٌ ۝²

Say, ‘O my people, act as best you can; I too am acting, soon shall you know who it is unto whom comes a punishment in this world that will disgrace him, and on whom descends an abiding punishment; that is, the punishment of the Hereafter.’

الَّذِينَ كَفَرُوا وَصَدُّوا عَن سَبِيلِ اللَّهِ زِدْنَاهُمْ عَذَابًا فَوْقَ الْعَذَابِ بِمَا كَانُوا يُفْسِدُونَ ۝³

As for those who disbelieve and forbid people from the way of God, We will punish them in this very world, in addition to the Hereafter, and they shall be requited for their mischief.

وَلَا يَحْزَنكَ الَّذِينَ يُسَارِعُونَ فِي الْكُفْرِ ۚ إِنَّهُمْ لَن يَضُرُّو اللَّهَ شَيْئًا ۖ . . . وَ لَهُمْ عَذَابٌ عَظِيمٌ ۝⁴

And let not the malice of the disbelievers grieve you; they will not be

1. *Sūrah Yūnus*, 10:49–50 [Publisher]

2. *Sūrah az-Zumar*, 39:40–41 [Publisher]

3. *Sūrah an-Nahl*, 16:89 [Publisher]

4. *Sūrah Āl-e-Imrān*, 3:177 [Publisher]

able to harm God's religion in any way. And Allah has prepared for them a great chastisement.

كَدَّآبِ اِلٰى فِرْعَوْنَ وَ الَّذِيْنَ مِنْ قَبْلِهِمْ ۚ كَفَرُوْا بِآيٰتِ اللّٰهِ فَاَخَذَهُمُ اللّٰهُ بِذُنُوْبِهِمْ ۗ اِنَّ اللّٰهَ قَوِيٌّ
شَدِيْدُ الْعِقَابِ ¹

Their case is like the case of the people of Pharaoh and the disbelievers before them that when they chose to disbelieve in the Signs of Allah, then Allah punished them for their sins. Surely, Allah is All-Powerful and severe in punishing.

فَسَيَكْفِيْكَهُمُ اللّٰهُ ۗ وَهُوَ السَّمِيْعُ الْعَلِيْمُ ²

And Allah is surely sufficient for you to counter their mischief, for He is All-Hearing, All-Knowing.

وَ اِنَّا عَلٰى اَنْ نُرِيْكَ مَا نَعِدُهُمْ لَقَدِرُوْنَ ³

And We have the power to show you that which We promise about them.

وَ يَقُوْلُوْنَ لَوْ لَا اُنزِلَ عَلَيْهِ اٰيَةٌ مِّنْ رَّبِّهِ ۗ فَقُلْ اِنَّمَا الْغَيْبُ لِلّٰهِ فَانْتظِرُوْا ۗ اِنِّيْ مَعَكُمْ مِّنَ الْمُنْتَظِرِيْنَ ⁴

And they say, 'Why has not a Sign in support of the Faith been sent down to him from his Lord.' So say to them, 'The knowledge of the unseen belongs only to Allah. So wait for the Sign; I am with you among those who wait.'

1. *Sūrah al-Anfāl*, 8:53 [Publisher]

2. *Sūrah al-Baqarah*, 2:138 [Publisher]

3. *Sūrah al-Mu'minūn*, 23:96 [Publisher]

4. *Sūrah Yūnus*, 10:21 [Publisher]

وَقُلِ الْحَمْدُ لِلَّهِ سَيُرِيكُمْ آيَاتِهِ فَتَعْرِفُونَهَا وَمَا رَبُّكَ بِغَافِلٍ عَمَّا تَعْمَلُونَ¹

And say, ‘Allah possesses all the perfect attributes; He will soon show you His Signs—such Signs that you will recognize them.’ And God is not unaware of what you do.

إِنَّا أَرْسَلْنَا إِلَيْكُمْ رَسُولًا شَاهِدًا عَلَيْكُمْ كَمَا أَرْسَلْنَا إِلَىٰ فِرْعَوْنَ رَسُولًا فَعَصَىٰ فِرْعَوْنُ الرَّسُولَ
فَأَخَذْنَاهُ أَخْدًا وَبَيًّا فَكَيْفَ تَتَّقُونَ إِنْ كَفَرْتُمْ²

We have sent to you a Messenger, like the one who had been sent to Pharaoh. And when Pharaoh disobeyed that Messenger, We apprehended him in a way that ended in his total ruin; that is to say, as a consequence of this apprehension, the Pharaoh was annihilated. How then can you, who are like the Pharaoh, expect to escape Our reckoning while you continue to disobey.

أَكْفَارِكُمْ خَيْرٌ مِّنْ أَوْلِيائِكُمْ أَمْ لَكُمْ بَرَاءَةٌ فِي الزُّبُرِ أَمْ يَقُولُونَ نَحْنُ جَبِيحٌ مُّنتَصِرٌ سِيَهْمُ الزُّجَمِ
وَيُولُونَ الدُّبُرَ³

Are your disbelievers any better than the people of Pharaoh, or have the Divine Scriptures exempted or made you immune from punishment and reckoning. Do they say, ‘We are a powerful host that is strong and victorious.’ All these hosts shall soon be routed and will turn their backs in flight.

وَلَا يَزَالُ الَّذِينَ كَفَرُوا تُصِيبُهُمْ بِمَا صَنَعُوا قَارِعَةٌ أَوْ تَحُلُّ قَرِيبًا مِّنْ دَارِهِمْ حَتَّىٰ يَأْتِيَ وَعْدُ اللَّهِ
إِنَّ اللَّهَ لَا يُخْلِفُ الْوَعْدَ⁴

1. *Sūrah an-Naml*, 27:94 [Publisher]

2. *Sūrah al-Muzzammil*, 73:16–18 [Publisher]

3. *Sūrah al-Qamar*, 54:44–46 [Publisher]

4. *Sūrah ar-Ra’d*, 13:32 [Publisher]

And as for those who disbelieve, grief of various kinds will continue to befall them until the time promised by God arrives. Allah shall not fail in His promise.

وَلَقَدْ سَبَقَتْ كَلِمَتُنَا لِعِبَادِنَا الْمُرْسَلِينَ إِنَّهُمْ لَهُمُ الْمَنْصُورُونَ وَإِنَّ جُنَدَنَا لَهُمُ الْغَالِبُونَ فَتَوَلَّ عَنْهُمْ حَتَّىٰ حِينٍ وَأَبْصِرْهُمْ فَسَوْفَ يُبْصِرُونَ¹

And Our word has gone forth in respect of the Messengers, that it is certainly they who shall be granted help and victory for all times to come; and that it is Our host that would certainly be victorious. So turn away from them, until the time that the promise is fulfilled and show them the way, for they will soon see for themselves.

وَلَقَدْ كُذِّبَتْ رُسُلٌ مِّن قَبْلِكَ فَصَبَرُوا عَلَىٰ مَا كُذِّبُوا وَأُوذُوا حَتَّىٰ أَنَّهُمْ نَصَرْنَا وَلَا مَبْدَالَ لِلَّهِ لَئِن كُنَّا إِلَّا وَجْهًا مِّن دُونِ اللَّهِ وَ لَقَدْ جَاءَكَ مِن نَّبَايَ الْمُرْسَلِينَ²

And Messengers who came before you were also rejected, yet they endured patiently despite rejection. They were persecuted over a long period of time until Our help came to them. And there have already come to you the tidings of past Messengers.

وَإِذَا لَمْ تَأْتِهِمْ بِآيَةٍ قَالُوا لَوْلَا اجْتَبَيْتَهَا قُلْ إِنَّمَا أَتَّبِعُ مَا يُوحَىٰ إِلَيَّ مِنْ رَبِّي ۚ هَذَا بَصَائِرُ مِمَّن رَّبِّكُمْ وَهُدًى وَرَحْمَةٌ لِّقَوْمٍ يُؤْمِنُونَ³

And on a day when you recite not unto them a verse, they say, ‘Why have you not fabricated any verse today.’ Say, ‘I follow only the Word which is revealed to me from my Lord. It is not for me to forge it on my own, nor are His words such that can be forged by man. These are evident **proofs** from my Lord. That is to say, they are, in themselves,

1. *Sūrah aṣ-Ṣāffāt*, 37:172–176 [Publisher]

2. *Sūrah al-An‘ām*, 6:35 [Publisher]

3. *Sūrah al-A‘rāf*, 7:204 [Publisher]

manifest proof of stemming from God; and guidance and mercy for the believers.’

وَيُرِيدُ اللَّهُ أَنْ يُحِقَّ الْحَقَّ بِكَلِمَاتِهِ وَيَقْطَعَ دَابِرَ الْكَافِرِينَ لِيُحِقَّ الْحَقَّ وَيُبْطِلَ الْبَاطِلَ وَلَوْ كَرِهَ
الْمُجْرِمُونَ¹

God is about to manifest His will to establish the truth by His Word and to uproot the false creed of the disbelievers, so that He might establish the truth of the true religion and expose the falsehood of the false religions, though the culprits might dislike it.

وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا لِيُبْسِطُوا أَوْ يَخْرِجُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ² وَيَمْكُرُ اللَّهُ وَاللَّهُ
خَيْرُ الْمَكْرِينَ²

And remember the time when the disbelievers plotted against you and devised that they might imprison you or kill you or expel you. And they planned and Allah also planned, and Allah is the Best of all planners.

وَقَدْ مَكَرُوا مَكْرَهُمْ وَعِنْدَ اللَّهِ مَكْرُهُمْ وَإِنْ كَانَ مَكْرُهُمْ لِتَزُولَ مِنْهُ الْجِبَالُ فَلَا تَخْسَبَنَّ اللَّهَ
مُخْلِفًا وَعْدَهُ رُسُلَهُ إِنَّ اللَّهَ عَزِيزٌ ذُو انْتِقَامٍ³

They planned to the best of their ability, but all their designs are under the control of God. And even though their designs be such as to make the mountains move, do not think that God will fail to keep His promises to His Messengers. God is the Mighty, Lord of retribution.

لَرَأَيْتَ لِرَأْدِكَ إِلَى مَعَادٍ⁴

1. *Sūrah al-Anfāl*, 8:8–9 [Publisher]

2. *Sūrah al-Anfāl*, 8:31 [Publisher]

3. *Sūrah Ibrāhīm*, 14:47–48 [Publisher]

4. *Sūrah al-Qaṣaṣ*, 28:86 [Publisher]

He will bring you back to the place from which you were expelled—that is, Makkah, from where the disbelievers had expelled the Holy Prophet.

أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ ¹

Remember, the help of Allah is very near.

يَا أَيُّهَا الَّذِينَ آمَنُوا هَلْ أَدُلُّكُمْ عَلَىٰ تِجَارَةٍ تُنْجِيكُمْ مِنْ عَذَابِ أَلِيمٍ تُوَفُّونَ بِاللَّهِ وَرَسُولِهِ وَ تَجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ ذَلِكُمْ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ يَغْفِرَ لَكُمْ ذُنُوبَكُمْ وَيُدْخِلَكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَمَسْكِنٍ طَيِّبَةٍ فِي جَنَّاتٍ عَدْنٍ ذَلِكَ الْفَوْزُ الْعَظِيمُ وَأُخْرَىٰ تُحِبُّونَهَا نَصْرٌ مِنَ اللَّهِ وَفَتْحٌ قَرِيبٌ ²

O ye who believe! Shall I point out to you a bargain that will save you from a painful punishment. Believe in Allah and His Messenger, and strive in the cause of Allah with your wealth and your persons as that is better for you. For doing so, God will forgive you your sins, and make you enter the Gardens beneath which streams flow, and will grant you palaces which are in the pure Gardens of Eternity. This is the supreme triumph for man; and another is that which you desire in this very world: help from Allah and a near victory.

وَلَا تَهِنُوا وَلَا تَحْزَنُوا أَنْتُمْ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ ³

Slacken not, nor grieve; and you shall certainly prevail in the end if you remain steadfast in faith.

وَلَسْهَعْنَ مِنَ الَّذِينَ آؤْتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَمِنَ الَّذِينَ أَشْرَكُوا أَذَىٰ كَبِيرًا وَإِنْ تَصْبِرُوا وَتَتَّقُوا فَإِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ ⁴

1. *Sūrah al-Baqarah*, 2:215 [Publisher]

2. *Sūrah aṣ-Ṣaff*, 61:11-14 [Publisher]

3. *Sūrah Āl-e-Imrān*, 3:140 [Publisher]

4. *Sūrah Āl-e-Imrān*, 3:187 [Publisher]

And you shall surely hear many hurtful things from the Jews and Christians and from the idolaters.

وَإِنْ تَصْبِرُوا وَتَتَّقُوا لَا يَضُرُّكُمْ كَيْدُهُمْ شَيْئًا¹

But if you will show fortitude and not indulge in any type of impatience and anxiety, their designs will not harm you at all.

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِن قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُم مِّن بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا²

Allah has promised some of those among you who are righteous and are true believers that He will make them the successors of His Beloved Prophet, as He did in the case of those who were before them; and that He will surely strengthen and establish the religion He has chosen for them—that is, Islam—in the earth; and that He will surely give them, in exchange, security and peace after their fear.

This means that at the time of the demise of Ḥaḍrat *Khātām-ul-Anbiyā'* [the Seal of the Prophets], peace and blessings of Allah be upon him, the believers shall be in fear lest their religion should perish, but God Almighty in this state of fear and anxiety, by establishing *khilāfat-e-ḥaqqah* [the true succession], will alleviate their fear regarding the ruin of faith and free them from grief and grant them peace. They will worship Me only, and they will not associate anything with Me.

This is the apparent good news, but as is divine practice in relation to Quranic verses, there is also a hidden meaning to it. And the above verses in their deeper meanings point to the *khilāfat-e-rūḥānī* [spiritual succession]. This means that in every state of fear, whereby the love of Allah has

1. *Sūrah Āl-e-Imrān*, 3:121 [Publisher]

2. *Sūrah an-Nūr*, 24:56 [Publisher]

disappeared from people's hearts, false creeds have spread all around, and people are infatuated with the world and it is feared that the faith will be lost; at such times God will always continue to raise spiritual *khulafā'* [successors] at whose hands the Faith shall be granted spiritual support and triumph, and truth shall then be honoured and falsehood shall be brought to disgrace. Thus, faith may always return to its original bloom and the believers may be granted security from the fear of the spreading of misguidedness and the loss of faith.

وَدَّتْ طَائِفَةٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يُضِلُّوكُمْ ۖ وَمَا يُضِلُّونَ إِلَّا أَنفُسَهُمْ وَمَا يَشْعُرُونَ¹

After this He says that, a section from the Christians and the Jews would fain lead you astray one way or the other. How can they lead you astray when they are leading their own selves astray; but they are not aware of their mistake.

وَيُحِبُّونَ أَنْ يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا فَلَا تَحْسِبَنَّهُمْ بِمَفَازَةٍ مِّنَ الْعَذَابِ ۖ وَ لَهُمْ عَذَابٌ أَلِيمٌ²

They love to be praised for what they have not done, so think not that they will escape punishment. A grievous chastisement is prescribed for them.

وَمَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَسْجِدَ اللَّهِ أَنْ يُذَكَرَ فِيهَا اسْمُهُ وَسَعَىٰ فِي خَرَابِهَا أُولَٰئِكَ مَا كَانَ لَهُمْ أَنْ يَدْخُلُوهَا إِلَّا كَخَافِيَيْنَ ۗ لَهُمْ فِي الدُّنْيَا خِزْيٌ ۗ وَ لَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ³

And who is more unjust than he who prohibits the remembrance of Allah in Allah's mosques and strives to ruin and destroy them. Here a reference is made to the wickedness and mischievous conduct of the Christians who did not give due respect to Baitul-Muqaddas and

1. *Sūrah Āl-e-Imrān*, 3:70 [Publisher]

2. *Sūrah Āl-e-Imrān*, 3:189 [Publisher]

3. *Sūrah al-Baqarah*, 2:115 [Publisher]

destroyed it in their fervent arrogance. After this verse, He says that for the Christians who showed such arrogance there is disgrace in this world and a great punishment in the Hereafter.

وَلَقَدْ كَتَبْنَا فِي الزُّبُورِ مِنْ بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ¹

And already have We written in the Psalms [of David], after the exhortation, that only the righteous shall inherit the land, that is, the land of Syria (Psalms 37).²

قُلِ اللَّهُمَّ مَلِكُ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُنزِلُ
مَنْ تَشَاءُ³ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ⁴

Say, ‘O Allah the Great, O Lord of sovereignty, You give sovereignty to whomsoever You please and You take away sovereignty from whomsoever You please. You exalt whomsoever You please and You abase whom You will. Every good that man seeks is in Your hand. You have power over everything.’

قُلْ مَا يَعْجُبُكُمْ رَبِّي لَوْلَا دُعَاؤُكُمْ فَقَدْ كَذَّبْتُمْ فَسَوْفَ يَكُونُ لِزَامًا⁴

Say to the disbelievers: ‘If you do not worship God, why would He care for you; yet, instead of obedience and worship, you have chosen to reject, hence the punishment of this is about to befall you.’

1. *Sūrah al-Anbiyāʾ*, 21:106 [Publisher]

2. The term ‘land of Syria’ refers to the region consisting of the eastern Mediterranean littoral between Anatolia and Egypt called Levant. Nowadays, it consists of the island of Cyprus, Israel, Jordan, Lebanon, Syria, Palestine, and part of southern Turkey (the former Aleppo Vilayet). [Publisher]

3. *Sūrah Āl-e-Imrān*, 3:27 [Publisher]

4. *Sūrah al-Furqān*, 25:78 [Publisher]

وَأَعْلَمُوا أَنَّكُمْ عِنْدَ مُعْجِزِي اللَّهِ وَأَنَّ اللَّهَ مُخْزِي الْكَافِرِينَ ¹

Know for certain that you cannot frustrate the designs of God and that He shall humiliate you.

أُذِنَ لِلَّذِينَ يُقْتَلُونَ بِأَنَّهُمْ ظَلَمُوا وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ ²

Help has been ordained for the wronged, against whom you make unjustified wars and plots of killing—and God indeed has power to help them.

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ
وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ ۗ وَآخِرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ ۗ وَهُوَ الْعَزِيزُ الْحَكِيمُ ³

The Benevolent and Merciful God has raised among the unlettered people a perfect Messenger from among themselves who, despite being unlettered, recites unto them God's verses, and purifies them, and teaches them the Book and wisdom, although they had been steeped in manifest misguidance before the advent of this Prophet. Among them are also people from other nations whose entry into Islam has been eternally destined, but they have not yet joined the Muslims. And God is the Mighty, the Wise, whose actions are not devoid of wisdom. This means that those people from other countries will enter Islam when the time arrives that God has decreed for them, in His perfect wisdom.

يَا أَيُّهَا الَّذِينَ آمَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهَ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ ۗ أَذِلَّةٌ
عَلَى الْمُؤْمِنِينَ أَعِزَّةٌ عَلَى الْكَافِرِينَ ⁴

1. *Sūrah at-Taubah*, 9:2 [Publisher]

2. *Sūrah al-Ḥajj*, 22:40 [Publisher]

3. *Sūrah al-Jumu'ah*, 62:3–4 [Publisher]

4. *Sūrah al-Mā'idah*, 5:55 [Publisher]

O ye believers, if anyone from among you turns away from the religion of Islam, then in your place, God will soon bring a people whom He will love and they will love Him. They will be humble towards believers, hard and firm against disbelievers. That is, it is the promise of God that it will always be the case that if anyone of defective understanding turns back from the religion of Islam, then by his turning back the strength of the Faith will not decrease a bit. Rather, in his place, God will cause many more devoted souls to enter the fold of Islam, who will believe sincerely in Him and will love God and be loved by Him.

إِنَّ الَّذِينَ كَفَرُوا يُنْفِقُونَ أَمْوَالَهُمْ لِيَصُدَّوْا عَن سَبِيلِ اللَّهِ ۖ فَسَيُنْفِقُونَهَا ثُمَّ تَكُونُ عَلَيْهِمْ حَسْرَةً
ثُمَّ يُغْلَبُونَ¹

And all the disbelievers who spend their wealth to hinder and stop the progress of the religion of Islam will surely continue to spend it to the best of their ability, but ultimately it shall become a source of anguish and regret for them, and then shall they be overcome.

وَعَدَّ اللَّهُ مَعَانِمَ كَثِيرَةً تَأْخُذُ وَنَهَا فَعَجَلَ لَكُمْ هَذِهِ ۖ وَكَفَّ أَيْدِيَ النَّاسِ عَنكُمْ³ وَ لَتَكُونُ
آيَةً لِّلْمُؤْمِنِينَ²

God had promised you spoils of many a country. The first of them occurred when He gave you the fortresses of the Jews with all their wealth and resources and provided you security from the mischief of the opponent, so that it may be a Sign for the believers.

وَأُخْرَى لَمْ تَقْدِرُوا عَلَيْهَا قَدْ أَحَاطَ اللَّهُ بِهَا ۗ وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرًا³

1. *Sūrah al-Anfāl*, 8:37 [Publisher]

2. *Sūrah al-Fath*, 48:21 [Publisher]

3. *Sūrah al-Fath*, 48:22 [Publisher]

And God shall also grant you other kingdoms, such as Persia and Rome. You do not have the power to overcome them, but the powers of God have encompassed them. And God has power over all things.

The prophecies cited so far relate to apparent glad tidings. Then, indicating the hidden glad tidings, He says after this:

إِنَّ الَّذِينَ كَفَرُوا وَظَلَمُوا لَمْ يَكُنِ اللَّهُ لِيُغْفِرَ لَهُمْ وَلَا لِيَهْدِيَهُمْ طَرِيقًا إِلَّا طَرِيقَ جَهَنَّمَ خَالِدِينَ فِيهَا أَبَدًا¹

The disbelievers and idolaters who die in their state of denial and idolatry will not be forgiven. Nor will God show them the path of His cognition while they are in disbelief. But He will show the way to Hell, wherein they will abide forever.

وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ أُولَٰئِكَ هُمُ الصَّادِقُونَ وَالشَّهَادَةُ عِنْدَ رَبِّهِمْ لَهُمْ أَجْرُهُمْ وَنُورُهُمْ²

As for those who believe in God and His Messengers, they are the ones who are the Truthful in the sight of Allah; they will have the reward and the light.

لَهُمُ الْبُشْرَىٰ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ ۗ لَا تَبْدِيلَ لِكَلِمَاتِ اللَّهِ ۚ ذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ³

They will be given glad tidings in this very life; that is, they will receive from God the light of revelation and glad tidings in which there will be their betterment, admiration and extolment and God will manifest the light of their truth. All that God has promised shall be fulfilled.*

* See Sub-Footer Number One, to see how this prophecy is also being fulfilled.

1. *Sūrah an-Nisā'*, 4:169–170 [Publisher]

2. *Sūrah al-Ḥadīd*, 57:20 [Publisher]

3. *Sūrah Yūnus*, 10:65 [Publisher]

There will be no kind of change in them. This is the great fortune that is bestowed upon those who believe in the Holy Prophet Muhammad Muṣṭafā [the Chosen One], peace and blessings of Allah be upon him.

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ لَعَنَهُمُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَأَعَدَّ لَهُمْ عَذَابًا مُهِينًا¹

God and all His angels invoke blessings on this Noble Prophet. O believers, you also should invoke blessings on him and salute him with the salutation of peace with deep love and devotion. Allah's curse, in this world and the Hereafter, is on those who cause displeasure to Allah and His Messenger; in this world [the curse is that] they will be deprived of spiritual blessings and in the Hereafter they will be subjected to the punishment of Hell-Fire, humiliated and disgraced.

In the verses cited above, God Almighty has promised outstanding victory by the perfect glory of His divinity to a humble, weak, poor, powerless, unlettered, unlearned, unaware, and untrained man over the whole world—all opponents, all enemies, all renegades, all the rich and all powerful figures, all kings, all sages, all philosophers and all people belonging to every religion. Can any honest person or seeker after truth entertain any doubt regarding all these promises that were fulfilled in their time, and continue to be fulfilled, that they are the work of a human being.

Think about it: a poor, lonely, and humble person announced the spread of his faith and the establishment of his religion at a time when he had nothing with him except a few devotees without any means; and all the Muslims could fit in one small room and their names could be counted on one's fingers, and a handful of villagers could have done away with them. The enemies they faced were the kings and rulers of the world; and the nations they had to deal with were made up of tens

1. *Sūrah al-Aḥzāb*, 33:57–58 [Publisher]

of millions who were unanimous in their determination to destroy and annihilate them. But now look around the entire globe at how God has spread the same few weak people in the world, and how He bestowed on them power, wealth, and kingdom, and how they were bestowed the crowns and thrones that had been occupied by others for thousands of years.

There was a time when the numbers of this community did not exceed an average household and now they are counted in millions. God Almighty had said that He would Himself safeguard His Word. Now, see for yourself. Is it not true that the very teaching that the Holy Prophet, peace and blessings of Allah be upon him, conveyed from God Almighty through His Word is still safeguarded in His Word and ever since the beginning there have always been hundreds of thousands of people who have committed the Holy Quran to memory. God had said that no one would be able to match His Book in wisdom, enlightenment, eloquence, lucidity, and comprehensive understanding of the divine verities, and in setting forth religious arguments. You can see that no one could ever face this challenge. And if there is anyone who disagrees, let him come forward now and produce its match, and let him produce from any other book the equal of the verities, fine points, and wonders of the Holy Quran—which are beyond the scope of human powers—that I have set forth in this book along with the announcement of a reward of ten thousand rupees. So long as he fails to do so, he would remain convicted by the plain verdict of God. God had promised that He would take the land of Syria¹ out of the possession of the Christians and would bestow it upon the Muslims. Look now and you will find the Muslims have continuously remained its inheritors.

All these tidings are accompanied by power and might of Divinity. They are not merely like the predictions of the astrologers that there would be earthquakes, famines, assaults of nations against nations,

1. See footnote on page 169. [Publisher]

epidemics, widespread loss of life, etc. By following the Word of God and through its effects and blessings, those who obey the Holy Quran and wholeheartedly believe in God's beloved Prophet, love him, and consider him better and holier and more perfect and most excellent and superior than the whole of creation, all Prophets, all Messengers, all holy ones, and all that has ever existed or shall exist, they continue to partake of those bounties and they drink and continue to drink copiously, pleasantly and deliciously the same drink that was given to Mūsā [Moses] and 'Īsā [Jesus] to drink. They are illuminated with the lights of Israel and enjoy the blessings of the Prophets who were descendants of Ya'qūb [Jacob]. *Subḥānallāh* [Holy is Allah], again *subḥānallāh*. How high is the station of Ḥaḍrat *Khātām-ul-Anbiyā'* [the Seal of the Prophets], peace and blessings of Allah be upon him. Glory be to Allah. How magnificent is the light that his modest servants, lowest followers and humblest helpers attain the above-mentioned ranks. اللهم صل على نبيك وحببيك سيد الأنبياء وأفضل الرسل وخير المرسلين، وخاتم النبيين محمد وآله وأصحابه وبارك وسلم [O Allah, send down Your blessings on Your Prophet and Your beloved, the Chief of the Prophets, the Best of Messengers, more exalted than all the Messengers, and the Seal of the Prophets, Muhammad, and his progeny and his Companions and bestow Your bounties and peace upon them.]

The Christian priests, as well as the Pundits, Brahmūs, Āryas and other opponents of our time need not feel bewildered and ask where are the blessings and the heavenly light of which the blessed followers of Ḥaḍrat *Khātām-ul-Anbiyā'*, peace and blessings of Allah be upon him, share with Mūsā and 'Īsā and where is the heritage of the light from which all other people and followers of other nations and religions are deprived and debarred.

To set this doubt at rest, I have stated several times in this very footnote that I am responsible for providing such a religious proof to any seeker after truth who is prepared to readily enter the fold of Islam after having witnessed the excellences peculiar to Islam. In the Sub-Footer

[Number One], under the heading ‘The Second Type’, I have clearly referred to the same. In fact, in the above-mentioned footnote, I have also briefly cited from the same divine promises and glad tidings that are beyond human power, to demonstrate how God Almighty manifests His divine powers, graces and blessings to Muslims; so if any of the Christian priests or any Pundit or Brahmū denies it, on account of his inner darkness, or if any Āryah, or a follower of another faith, is truly and sincerely a seeker after God Almighty, it is incumbent upon him that, like a true seeker, he should discard all pride, arrogance, hypocrisy, worldliness, obstinacy and contention and, seeking only the truth and wishing only for it, should come straight to me like a poor, humble and submissive person and should then be patient, steadfast, obedient and sincere like the righteous, so that by God’s will he might arrive at his objective. If even now anyone turns away he becomes witness to his own lack of faith.

When some people, who lack insight, see that the Prophets of God and [His] Messengers also faced hardships, they end up raising the objection that if the Prophets were supported by the divine authority, which is understood to be the hallmark of revealed prophecies, then why did they undergo hardships and why did they suffer calamities more than others. However, this is a baseless objection that results entirely from their lack of reflection. The prophecies given in revelations signifying the power of God are a matter quite different from the suffering that the Prophets undergo and that in itself comprises diverse types of wisdom. When the truth dawns upon you, you would know that those calamities are not real calamities, but are magnificent bounties that are bestowed on only those whom God grants His grace and munificence. These bounties are such that they benefit the Prophets and the whole world. The fact of the matter is that the Prophets and *auliya’* [friends of Allah] are raised so that people should follow them in all their good qualities and that all seekers after truth should tread the same path of steadfastness along which God has made them steadfast.

It is obvious that high moral qualities of someone are conclusively proved only when they are exercised on the proper occasion, and it is only then that they affect the hearts. For instance, forgiveness is worthy of credit and praise only when one has the power to take revenge, and chastity is commendable only when he has the power to fulfil his carnal passions.

God Almighty's design with regard to Prophets and *auliyā'* is that every type of their high moral quality should be manifested and should be clearly established. To fulfil this design God Almighty divides their glorious lives into two parts. One part is passed in hardship and under calamities, in which they are tormented and persecuted in every way, so that those of their high moral qualities can be manifested which cannot be manifested except during severe hardship. If they were not subjected to severe hardship, how can it be affirmed that they are a people who are not disloyal to their Lord in the face of calamities, but rather, they continue to march forward. They are grateful to the Benevolent God that He chose them for His favours and considered them worthy that they should be persecuted in His cause. Therefore, God Almighty afflicts them with calamities in order to demonstrate their patience, their steadfastness, their courage, their perseverance, their loyalty and their bravery to the world, thereby illustrating in them: *الإِسْتِقَامَةُ فَوْقَ الْكِبْرَامَةِ* [‘Steadfastness has a higher status than a miracle’], because perfect steadfastness cannot be manifested in the absence of severe hardships, nor can the perfect degree of perseverance and steadfastness be shown except in the most trying circumstances. These calamities are in fact spiritual bounties for the Prophets and *auliyā'*, through which their high morals, in which they are matchless and peerless, are manifested and their ranks are exalted in the Hereafter. If they were not subjected to these hardships, they would not have attained these bounties, nor would their sterling qualities be demonstrated to the common people, and thus they would be regarded like other people and equal to them. And even if they had lived their short lives in comfort and luxury, they would still have to

depart from this transitory world one day. In this way, their pleasantness would not have remained with them, and they would not have attained the lofty status in the Hereafter; nor would their manliness, resolve, fidelity, and bravery have been universally acknowledged, which proved them to be distinguished with no match, incomparable without a peer, unique of the unique, hidden beyond hidden where no one's imagination could reach, and so perfect and brave as if each of them were a thousand lions in one body and a thousand leopards in one frame, whose power and strength rose above everyone's imagination and reached the loftiest ranks of nearness [of God].

The second part of the lives of Prophets and *auliyā'* is the one in which they enjoy the highest level in victory, prestige, and wealth; so that they may be able to demonstrate those essential high moral qualities that can be demonstrated only by one who enjoys victory, prestige, wealth, authority, sovereignty, and might. Possession of wealth and power is an essential condition to prove that someone possesses such high morals as forgiving his tormentors, pardoning those who have offended him, loving his enemies, desiring the good of those who desire nothing but evil for him, not loving wealth, not allowing himself to become arrogant on account of his riches, not to be niggardly and tight-fisted, to be generous and bountiful, not to use his wealth for satisfying baser passions, and not to exercise authority and governance as a tool of tyranny and aggression. These qualities are demonstrated only when a person possesses both wealth and authority. Without passing through a time of trial and misfortune, and also a time of prosperity and authority, these two types of high qualities cannot be manifested. That is why the perfect wisdom of the Almighty God demanded that Prophets and *auliyā'* should be provided with both these types of conditions, which comprise thousands of bounties.

The occurrence of these two conditions, however, does not follow the same order for all of them. Divine wisdom ordains in the case of some that the period of peace and comfort comes in the first part of

their lives followed by a period of hardship; while the life of others begins in tribulation and God's succour comes to their rescue in the end. In some, the two phases are subtle and not easily defined; while in others they are clearly marked and evident. In this respect the foremost is Ḥaḍrat *Khātāmūr-Rusul* [the Seal of the Messengers], peace and blessings of Allah be upon him, for both these conditions were experienced by him in their perfection and in such order that all the high moral qualities of the Holy Prophet, peace and blessings of Allah be upon him, were illuminated like the sun and thus the meaning of ¹ *إِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ* was proved fully.

What is more, the Holy Prophet, peace and blessings of Allah be upon him, having been proved to be perfect in both types of moral qualities, also serves as proof of the moral qualities of all Prophets, because he has testified to their prophethood, authenticated their scriptures and has shown the world that they were indeed Allah's chosen people. This analysis also completely repels the objection that might possibly arise about the moral qualities of Masīḥ [i.e., Jesus the Messiah]—namely, that the moral qualities of Ḥaḍrat Masīḥ, peace be on him, cannot be established to a perfect degree with respect to both of the above-mentioned types; rather, that they cannot be established even with regard to one type. Because the Masīḥ showed patience under distress, the perfection of this quality would have been demonstrated only if the Masīḥ had obtained authority and power over his persecutors and had forgiven his oppressors from the bottom of his heart, as did Ḥaḍrat *Khātāmūl-Anbiyā'*, peace and blessings of Allah be upon him, who obtained complete victory over the Makkans and others and after virtually having his sword upon their throats, forgave them their crimes, and he punished only those few who had been condemned by a special decree of Allah the Almighty to undergo punishment. Besides these eternally accursed few, every sworn

1. You do surely possess high moral excellences (*Sūrah al-Qalam*, 68:5).
[Publisher]

enemy was pardoned. And having achieved victory, he announced to them: لَا تَثْرِبَ عَلَيْكُمُ الْيَوْمَ [‘No blame shall lie on you this day’].

On account of this forgiveness of offences—which had appeared impossible in the estimation of his opponents who, considering their own misdeeds, deemed themselves condemned to death in the hands of their avengers—thousands of people accepted Islam instantly. Thus, the sincere steadfastness of the Holy Prophet, peace and blessings of Allah be upon him, which he had demonstrated for a long period under their severe persecution became illumined in their eyes like the sun.

As it is part of man’s nature that the grandeur and greatness of patience is illustrated perfectly only for the person who, after the time of persecution has been dispelled, forgives his persecutors after obtaining power to punish them; that is why the moral qualities of the Masīḥ in the matter of patience and meekness and endurance were not fully demonstrated, and it did not become clear whether his patience and meekness was by his choice or was under compulsion. Because, the Masīḥ did not acquire power and authority so that it could be judged whether he would have forgiven his enemies or taken revenge upon them.

In contrast, the good qualities of the Holy Prophet, peace and blessing of Allah be upon him, were demonstrated and put to test on hundreds of occasions and their truth shone forth like the sun. The good qualities of kindness, large-heartedness, munificence, selflessness, manliness, bravery, chastity, contentment and withdrawal from the world were demonstrated so clearly and brilliantly in the case of the Holy Prophet, peace and blessings of Allah be upon him, that, let alone the Masīḥ, there never was a Prophet before him who demonstrated them to such perfection. Because God Almighty opened for the Holy Prophet the doors to countless [worldly] treasures, he spent them all in the way of God and did not spend a penny on any kind of self-indulgence. He created no buildings and built no mansions; rather, he spent the whole of his life in a small mud hut that had nothing to distinguish

it from the huts of the poor. He repaid evil with kindness and helped his tormentors in their distress out of his own wealth. He usually slept on the floor, lived in a small hut, and had barley bread to eat—and at times nothing at all. He was granted abundant wealth of the world, but he did not soil his holy hands with it and always preferred poverty to wealth and meekness to power. From the day of his advent to the day when he returned to his Companion on High, he attached no importance to anything except to his Benevolent God. Solely for the sake of God, he gave proof of his bravery, fidelity, and steadfastness on the battlefield against thousands of enemies when death appeared a certainty. Similarly did the Benevolent God cause all other moral excellences, associated with large-heartedness, generosity, contentment, courage, bravery, and love of God, to be manifested in the person of Ḥaḍrat *Khātamul-Anbiyā'* in such a manner as has never been displayed before nor ever will.

In the case of Ḥaḍrat Masīḥ, peace be on him, these moral qualities were not clearly established for they can only be proved in a period of authority and riches and the Masīḥ did not find the period of authority and riches. Thus in his case, both types of moral qualities remained hidden; hence the conditions were not present. However, this above-mentioned objection which can be raised against the deficiency in the case of the Messiah has been repelled by the perfect example of the Holy Prophet, peace and blessings of Allah be upon him, inasmuch as his beneficent example perfects and completes the case of every Prophet, and through him whatever had remained hidden or doubtful in the case of the Masīḥ and other Prophets shone forth brightly. Revelation and prophethood came to an end in that holy person in the sense that all excellences reached their climax in him. وهذا فضل الله يؤتيه من يشاء. [And this is Allah's grace; He bestows it upon whomsoever He pleases].

TENTH OBJECTION: Some short-sighted people raise the objection that revelation suffers from a defect and shortcoming—that it prevents and obstructs its recipient from arriving at perfect enlightenment, which is indispensable for eternal life and everlasting happiness.¹ They explain their objection by asserting that revelation obstructs intellectual development and blocks the progress of research, for those who follow revelation find it sufficient to respond to every question by asserting that the matter at hand is either permissible or forbidden in their revealed book; and they do not use their reasoning powers, as if they had not been bestowed to them by God. The end result [according to the critics] is that: ‘By lack of use, all those powers gradually become weak and, indeed, they almost disappear; thus, human nature is completely changed and begins to resemble animals, the progress of rational faculties, which is the excellence of the human soul, is wasted, and man is thereby deprived of obtaining perfect enlightenment. Thus, the revealed books constitute an obstruction in the way of achieving eternal life and everlasting happiness, of which man stands in need.’

ANSWER: It should be clear that the objection—that following a true Scripture revealed by God necessitates the abandonment of rational faculties, or that revelation and reason are incompatible and opposite phenomena that cannot co-exist—only arises from the sheer ill-understanding, prejudice, and obduracy of the Brahmūs. It is a strange objection with an equally strange composition, consisting partly of falsehood, partly of bigotry, and partly of ignorance. The falsehood is that, despite their knowledge that divine verities have been fostered only through people who have followed revelation, and that Oneness

1. Please see **Sub-Footnote Number Two** on pages 235–254. In the original Urdu edition of *Barāhīn-e-Aḥmadiyya*, the Promised Messiah^{as} presented this sub-footnote along with **Footnote Number Eleven**. For the ease of English readers, Ḥaḍrat Khalīfatul-Masīḥ V^{aba} decided that it should be presented as its own section after **Footnote Number Eleven**. [Publisher]

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:

¹Part Number 20— *وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ وَمَا يَعْقِلُهَا إِلَّا الْعُلَمَاءُ*

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 وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ 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’¹

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]

themselves were afflicted with hundreds of unholy doctrines. As the priest Davenport has recorded, the Christians in fact adopted the doctrine of the Trinity from Plato, and built a false structure on the false foundation laid by this foolish Greek.

In short, true and perfect revelation of God is not the enemy of reason; rather, defective reason is the enemy of the pseudo-intellectuals. It is obvious, for instance, that an antidote is not in itself harmful for the human body, but if a short-sighted person mistakes poison for an antidote, it is the fault of his understanding and not of the antidote. So it should be borne in mind that it is absurd to think that recourse to a revealed book for investigating everything is dangerous. As I have stated, revelation is a mirror reflecting the truth for the benefit of reason. The greatest testimony to its truth is that it is wholly free from matters, the impossibility of which is established after pondering over God's Omnipotence, Perfection, and Holiness. In fact, it is the only leader and guide for the frail human intellect in the minute and subtle matters of religious knowledge. Thus, it is obvious that to have recourse to it does not render reason useless; rather, it helps reason to fathom the hidden secrets that were very difficult for reason to reach on its own. Therefore, reason derives great advantage and benefit from the True Revelation, namely, the Holy Quran, and suffers no harm or loss therefrom. And through revelation, reason is safeguarded against dangers and does not fall into them.

Every wise person knows it for a fact—rather, regards it an obvious truth—that there is a possibility of fault or error in research that is based on reason alone, whereas there is no possibility of fault or error in the Word of the Knower of the unseen. Now be the judge and ask yourself: Is it good or bad for that which is sometimes confronted with the possibility of stumbling badly, that it should be furnished with a companion which should safeguard it against slipping and support it where it loses its foothold. Would such a companion help to lead it to its utmost purpose, or would it be a hindrance to attain the utmost purpose. What kind of inner blindness it is to regard a helper as an

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 Brahmūsi 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 *ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ*¹; 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.]

SUB-FOOTNOTE NUMBER ONE¹

A few days ago I came across a booklet by **Maulavī Abu Abdullah Qasuri**. In its epilogue he has expressed his opinion about *ilhām* and *wahī*. Although his intention behind writing the booklet is not entirely clear, I am led to suspect from what I have been told, and what I have myself gathered from reading the booklet, that Maulavī Ṣāhib does not believe in the *ilhām* that is bestowed upon *auliyā'ullāh* [friends of Allah]. والله أعلم بما في قلوبهم [God knows best what is in their hearts].

In any case, what I have understood from his booklet is that the author starts with a lexical discussion about *ilhām*, which he describes as, الہام چیزے در دل انداختن و آنچه خدا در دل اندازد [‘*Ilhām* is something that is put into one’s heart, and particularly what is put into one’s heart by God’]. He then hastens to conclude that, since *ilhām* is merely the name given to the thoughts that pass through one’s mind, regardless of whether the thoughts are good or evil, it [i.e., *ilhām*] cannot be specific to a *walī*, righteous person or believer—because all kinds of thoughts occur to all kinds of people; and who is there in the world who is free of thoughts. Maulavī Ṣāhib concludes his thesis with some confusing and dubious remarks, with no clear statement to indicate that he believes that *auliyā'ullāh* and perfect believers have a special relationship with God—who, whenever He so wills, apprises them of some matters relating to

1. **Sub-Footer Note Number One** is referenced from **Footer Note Number Eleven** on page 150. [Publisher]

the unseen by His word and blesses them with His holy discourse—a status that cannot be granted to others in accordance with the words, هَلْ يَسْتَوِي الْأَعْمَى وَالْبَصِيرُ [‘Can a blind man and one who sees be alike’]. The overall impression one gets from Maulavī Ṣāhib’s writing in his booklet is that he has doubts about the revelation received by *auliyā’ullāh*. If this understanding of his intent is correct—God forbid—then Maulavī Ṣāhib has undoubtedly fallen into a grave error. To deny that *auliyā’ullāh* are recipients of divine revelation does not behove even ordinary Muslims, let alone religious scholars. Does he not know that the Holy Quran itself mentions the fact that God spoke through His revealed word to the mother of Ḥaḍrat Mūsā [Moses], to Maryam [Mary], and to Jesus’ disciples, though none of them was a Prophet or a Messenger.

Maulavī Ṣāhib might argue that he does believe that *auliyā’ullāh* receive divine communication, but he gives it [communication] the name *wahī*, not *ilhām*; *ilhām*, in his estimation, is the name given to the thoughts that come to our minds, which are common to believers and non-believers, sinners, and the righteous—they are not specific to anyone. Such a response from him would be a lexical dispute, but even here Maulavī Ṣāhib would be in error, because generally, when the word *ilhām* is used with reference to *wahī*, it is not understood in its etymological sense, but as a term used by Muslim scholars. Since the earliest times, scholars have used the word *ilhām* in the sense of *wahī*, whether it is *wahy-e-risālat* [Divine Scriptures] or *wahy-e-i’lām*, the revelation received by other believers. Only someone who has an ulterior motive to repudiate the truth will deny knowledge of this usage. Otherwise, no one can quote a single book—out of the hundreds of commentaries of the Holy Quran and thousands of other religious works—which contradicts this usage. On the contrary, the commentators have constantly understood *ilhām* in the same sense as *wahī*. Several *ahādīth* also lead to the same conclusion and Maulavī Ṣāhib cannot be ignorant of them. Therefore, I do not understand how he got the idea that *ilhām* should be used in religious literature in the same sense in which it is used in the lexicons, even though mainstream Muslim scholars are in agreement

that the word *ilhām* can be used interchangeably with *wahī*, and since the Holy Prophet (peace and blessings of Allah be upon him) has also done so. Therefore, it is sheer dogmatism to suggest otherwise.

Maulavī Ṣāhib must be aware that there are hundreds of Arabic words used in Islamic theology which, if confined to their lexical meanings, would do nothing but mislead. Take the word *wahī* itself and tell me which of its lexical meanings conveys the sense in which Divine Scriptures are called *wahy-e-risālat*; and show me a lexicon that describes the state in which God speaks to His Messengers and bestows His commandments upon them. Also, look up the word ‘Islam’ in a dictionary and you will find that it only means to assign a task to someone, or to surrender, or to overlook or to submit; there is no mention at all of the necessity of professing: لا إله إلا الله محمد رسول الله: [‘There is no one worthy of worship except Allah, Muhammad is the Messenger of Allah’]. If all things have to be proven from the lexicons, then Maulavī Ṣāhib ought to view Islam only as an act of reconciliation or assigning a task to someone—all other meanings being wrong and unjustified. نعوذ بالله من زلة الفكر وقلة النظر. [We seek Allah’s refuge from misguided thinking and dearth of insight].

It is no secret that every field of knowledge, whether it relates to theology or physiology or any other discipline, necessarily employs specific terms whose purpose is to clearly define and elaborate the underlying reasons for its terminology; and scholars have no choice but to assign specific connotations to certain words so as to be able to communicate. كما لا يخفى على الناظر. [This is no secret to the knowledgeable observer]. If, however, Maulavī Ṣāhib does not wish to use the word in its commonly recognized sense, he is free to designate the news of the unseen that is revealed to *auliya’ullāh* from God as *wahy-e-iṭṭelā’* or *wahy-e-i’lām* [i.e., the revelations received by the believers other than the Prophets]. But it would be pertinent if he could clearly state that the difference between him and other Muslims is only semantic in nature; that what he calls *wahī* is the same phenomenon that Muslim scholars commonly refer to as *ilhām*; and that he fully agrees with them

in substance. This clarification will remove a lot of doubts about him in people's minds, and his ambiguous language would not then become a source of unnecessary controversy.

If, however, Maulavī Ṣāḥib is unsure whether God speaks to any Muslim through revelation, then—*بفضل الله ورحمته وبحكم: وَأَمَّا بِنِعْمَةِ رَبِّكَ—فَحَدَّثْتُ* [by the grace and mercy of Allah, and in compliance with the command: 'And the bounty of your Lord proclaim']—I can cite for him, by way of illustration, some revelations of which my humble self has been the recipient. Maulavī Ṣāḥib will thus not only be fully satisfied with these accounts, but reflecting upon them will also make him realize that it is only to Muslims that divine verities and heavenly secrets are disclosed, through definitive and categorical revelations, and they are not, nor have they ever been, revealed to the opponents of Islam; nor does any opponent have the power to show anything like them. Some of the revelations that I deem appropriate to quote are of the following types:

THE FIRST TYPE among the many kinds of revelations, of which God has apprised me, is that when God wishes to reveal something of the unseen to His servant, He causes the words to flow from his tongue—sometimes softly and sometimes forcefully—when he is in a state of slight drowsiness. If the words are forceful, their impact is very powerful, like that of a sudden burst of hailstorm upon a hard surface, or the hoofs of galloping horses hitting the ground. This kind of revelation is so rapid, intense, and awe-inspiring that the whole body is affected. The tongue moves with it so fast and in such a majestic manner as if it is not one's own tongue. The state of light drowsiness and slumber disappears immediately after the revelation is completed, and as long as the words of revelation last, the recipient lies motionless like a corpse. Most often such revelations are received when the Benevolent and the Merciful God, in His wisdom and judgment, does not wish to accept a specific prayer, or wishes to defer its acceptance for some time, or desires to convey some other news that is likely to weigh heavily upon

the recipient due to his human weakness—for instance, when a person seeks to acquire something quickly and such acquisition is not in accord with divine will, or when it is decreed with a delay. I have, on occasions, experienced such revelations; that is, the heavy and awe-inspiring words that flow from the tongue from God. It would take too long to describe them all, so I will mention one instance here by way of illustration.

About three years ago I prayed that people might be inclined towards helping with the publication of this book. Thereupon, I received a revelation in the emphatic terms that I have described:

بالفعل نہیں۔

[Not just now.]

When my humble self received this revelation, some ten to fifteen Muslims and Hindus, who are still living in Qadian, were apprised of this revelation immediately. Accordingly, it did not draw much attention from people for some time and all of those people are well-aware of it.

As for the other form of this revelation, which is accompanied by words that flow gently from the tongue, suffice it to say from my personal experiences that when some time had passed after the above-mentioned revelation, and I was confronted with several complications on account of people's lack of interest and I was also facing exceeding difficulties, one day Allah the Benevolent revealed to me at about the time of *Maghrib* [Prayer]:

هَزِّ إِلَيْكَ بِجَذَعِ النَّخْلَةِ تَسَاقُطُ عَلَيْكَ رَطْبًا جَنِيًّا۔

['Shake the branch of the date-palm tree, the fresh ripe dates will fall upon you.']

I understood therefrom that it was an indication that I should make an effort to draw attention to the book, and it is promised that thereby the cost of the publication of that part of the book would be provided.

This revelation, too, was communicated to many Hindu and Muslim gentlemen. I also communicated it to Ḥāfiẓ Hidayat Ali Khan, Extra-Assistant of our district, who happened to be visiting Qadian on the same or the following day. I remember very well that I also informed your friend Maulavī Abu Saeed Muhammad Hussain. In short, after this revelation and in accordance with divine command, I made some effort and in return, help came from Lahore, Peshawar, Rawalpindi, Kotla Maler and other places to meet the expenses of the parts which were being printed in whatever amount and from wherever God willed. وَالْحَمْدُ لِلَّهِ عَلَىٰ ذَٰلِكَ [And all praise belongs to Allah for this].

Interestingly, it was also during those days that I received another revelation of the same kind. One day, in a light slumber, the following words flowed from my tongue at the morning time:

عبدالله خان ڈیره اسماعیل خان
[‘Abdullah Khan, Dera Ismail Khan’]

Some Hindus who were with me at the time and who still live here, were informed of this and, it so happened that the same afternoon one of them went, by chance, to the post office and brought me a letter from one Abdullah Khan, who had also sent me some money.

Another miraculous sign had appeared a few days prior to this. It so happened that a Hindu Āryah boy, about twenty to twenty-two years old, who lived in Qadian and still does, and was then a student at the local school, had been suffering from tuberculosis for some time. Gradually, his disease worsened and he began to despair for his life. He came to me one day and wept bitterly in despair. I was deeply affected by his distress and supplicated to God, the One, on his behalf. As God had decreed his health, I received the following revelation as soon as I prayed:

قُلْنَا يَا نَارُ كُونِي بَرْدًا وَسَلَامًا

Meaning that, We commanded the fire of fever to become cool and safe.

I immediately informed him and several other Hindus, who are still present and residing in this town, of this revelation. Trusting fully in God, I expressed the assurance that he would be restored to health and would certainly not die of that disease. Within a week thereafter, he recovered fully from his life-threatening illness. وَالْحَمْدُ لِلَّهِ عَلَىٰ ذَٰلِكَ [And all praise belongs to Allah for this].

Please observe, Maulavī Ṣāhib!!! What a splendid proof it is, that the true and blessed revelation, which is granted to the Muslims, was testified to by the very opponents of Islam and by the followers of Pundit Dayanand. Can there be a proof anywhere in the world more substantial than the one in which the antagonists are brought forth as witnesses.

My dear friend, where and in which country have you ever witnessed such a true and blessed prophecy made by Christians, Āryas, Brahmūs, or others, whereby life was promised to one who had despaired of it—as if a dead one was given glad tidings of life—and which was confirmed by the testimony of the hardened adversaries. If you have ever witnessed anything like it, quote for me just one or two examples. Otherwise, why not just admit that such blessed revelations are granted solely to *ummat-e-Muḥammadiyyah* [the followers of Muhammad^{saw}]. Likewise, I can provide so many proofs regarding hundreds of magnificent revelations of this kind that you would not be able to count them. You have declared the day to be night, but how will you conceal the sun. Are you even aware of the pathetic state of the opponents of Islam. Let alone the light of faith, they are devoid of faith itself.

وَمَنْ لَّمْ يَجْعَلِ اللَّهُ لَهُ نُورًا فَمَا لَهُ مِنْ نُّورٍ¹

1. And he whom Allah gives no light—for him there is no light at all (*Sūrah an-Nūr*, 24:41). [Publisher]

If you say that you do believe that *auliyā'ullāh* are blessed with revelation, and also believe such revelations to be the hallmark of *ummat-e-Muḥammadiyah*, 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 tidings 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 فِينَا لَنَهْدِيَنَّهُمْ 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-Fāṭihah*, 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 Ṭā Hā*, 20:115). [Publisher]

Now ponder over the fact that if *‘ilm-e-ladunnī* [divinely bestowed knowledge] totally depends on conjecture, then how can we call it *‘ilm* [knowledge]. Are mere conjectures of any such significance that we should designate them as *‘ilm*. If that were the case, what would be the meaning of:

وَعَلَّمْنَاهُ مِنْ لَدُنَّا عِلْمًا¹

Thus, the proper study of the Word of God and hundreds of other well-attested experiences proves that when certain chosen individuals from *ummat-e-Muḥammadiyyah* are wholly absorbed in their obedience to their beloved Prophet and follow him in letter and in spirit, they are blessed from the blessings that he was blessed with. God does not desire them to remain in a state of unrewarded devotion. When the reflection of the blessings of prophethood falls upon a person's heart, he is definitely endowed with true and categorical knowledge in the manner of the Prophet he follows, for the fountainhead which he has inherited is free from the contamination of doubt and ambiguity.

Being an heir to the Holy Prophet demands that one must possess sure and definite inner knowledge, for how could one benefit mankind with mere conjectures and suppositions. In that case he would be inheriting [from the Holy Prophet^{saw}] only partially—like someone with one eye rather than two. And when error is also at its peak, the age is full of corruption, the deniers are full of mischief, the heedless are in a deep slumber, and the opponents have become hardened in their denial, such times require that the person who is sent by God to reform these ills should possess divinely bestowed knowledge in the same way as the Prophets. These are the people who have been called *amthal* [the best] in the *ahādīth*, and *ṣiddīq* [the Truthful] in the Holy Quran.

The time of their coming, too, has a strong affinity with the time

1. And whom We had taught knowledge from Ourselves (Sūrah al-Kahf, 18:66).
[Publisher]

of the Prophets: just as the Prophets have been sent into the world whenever it was plunged into misguidance and heedlessness, so do these persons appear when misguided beliefs reign supreme, truth is ridiculed, falsehood is hailed, liars are labelled righteous, *dajjāls* [anti-christs] are considered mahdi [rightly-guided], and the world seems extremely beguiling in the eyes of the people, who vie with one another for its sake and regard faith as something base and unworthy. At such times, only those people can champion the cause of Islam who receive certain and unambiguous revelation and become worthy successors of the perfect ones who have gone before them. In short, true and categorical revelation is an indubitable fact which is manifestly witnessed among the perfect beings within the *ummat-e-Muḥammadiyyah* and is exclusive to them.

It is true that prophetic revelation is extraordinarily brilliant, luminous, radiant, most powerful, exceedingly clear and at the highest level of certainty, and that it dispels every darkness like the shining sun; whereas the revelation granted to *auliyā'ullāh* will remain at the level of supposition, as long as the meanings of its words are ambiguous or the revelation itself is veiled and unclear. The revelation granted to a *walī* [friend of Allah] is only considered certain and categorical if it is distinct from uncertain revelations by being accompanied with perfect light. Such revelation descends continuously like rain—manifesting its light in a forceful way, filling the recipient's heart with complete conviction by visiting him repeatedly, making its meaning clear by employing different words or phrases, and by removing all kinds of doubts. God Almighty Himself makes their meaning clear by constantly responding to, and accepting His servant's prayers and supplications. When a revelation reaches this level, it becomes the bearer of perfect light and attains the status of absolute certainty. As for those who claim that the revelations granted to *auliyā'* are intrinsically devoid of the element of certainty and conviction, such people are utterly deprived of true enlightenment. وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ - اللَّهُمَّ اصْلِحْ أُمَّةَ مُحَمَّدٍ. [And they did not

honour God as He ought to be honoured. O Lord, reform the people of Muhammad].

If someone asks what would happen if the revelations of *auliya'* were to be in conflict with the true Muhammadan Shariah, this would be like asking what would happen if revelations to two Prophets were to contradict one another. My response to all such doubts, as I have already said, is that it is impossible for the kind of perfectly enlightened revelation that I have described above to clash with the true Shariah of Muhammad^{saw}. If some foolish one thinks otherwise, he has only his own understanding to blame.

THE SECOND TYPE of revelation, which, on account of its many wonders, I call 'perfect revelation', is that when God Almighty desires to inform His servant of a hidden matter, either as a result of the prayers of His servant, or of His own volition; He causes him to sink into a kind of slumber whereby he loses all control over himself, like one who dives into the water and is completely submerged. When he emerges from this state, which is very similar to diving into water, he feels something like an echo inside him. When this echo recedes somewhat, it leaves behind words that are harmonious, subtle, and sweet. This immersion into a state of slumber is a wonderful experience that cannot be described in words. In this state, an ocean of knowledge and understanding is opened to man, because, when man prays again and again, and God repeatedly puts him through this experience of immersion and slumber, and answers all his prayers with His subtle and sweet words—and in response to every entreaty, God discloses to him verities that are beyond human power to disclose—all this leads to greater understanding and perfect enlightenment. Man's supplication and God's response to it, through the manifestation of His Godhead, is an experience akin to the supplicant beholding God in this very world, and both worlds appearing equal to him without any distinction.

In a time of need, a servant repeatedly supplicates to his Benevolent God seeking guidance about a difficulty that has arisen. Then after his

supplications he receives a reply from the Benevolent God just as one human being talks to another. The reply is such that it is couched in fine eloquent words. In fact, sometimes it is in a language of which he is completely unfamiliar, sometimes comprising hidden matters which are beyond human faculties, sometimes conveying glad tidings of great bounties, sometimes imparting good news of high ranks, and felicitations of nearness to God, and sometimes consisting of prophecies regarding worldly blessings. By listening to these fine and eloquent phrases, which are above and beyond human faculties, he acquires a degree of delight and understanding which is appreciated only by him upon whom this bounty is bestowed. In truth, he comes to recognize God as any of you recognizes his old bosom friend.

This kind of revelation often relates to matters of great import. Sometimes it contains words that have to be looked up in dictionaries. In fact, sometimes, I have received such revelations in alien languages, like English, with which I am totally unacquainted. I can give many examples of this kind of revelation, but here I will quote the one I received in March 1882, during the course of writing this footnote. In this revelation, a matter of the unseen has been disclosed to me in the form of a prophecy—that through this well-publicized book and its contents, the opponents of Islam will eventually be completely defeated, seekers after truth will find guidance, false beliefs will be eradicated, and people will be inspired and motivated by God Almighty to come forward and support this cause. The words of the revelation are as follows:

يَا أَحْمَدُ بَارَكَ اللَّهُ فِيكَ، مَا رَمَيْتَ إِذْ رَمَيْتَ وَلَكِنَّ اللَّهَ رَمَى، الرَّحْمَنُ عَلَّمَ الْقُرْآنَ، لِيَتَذَكَّرَ
 قَوْمًا مَّا أَتَذَرُ آبَاؤَهُمْ، وَلَيْسَتَيْنِ سَبِيلُ الْمُجْرِمِينَ. قُلْ إِنِّي أُمِرْتُ وَأَنَا أَوَّلُ الْمُؤْمِنِينَ، أَي
 أَوَّلُ تَائِبٍ إِلَى اللَّهِ بِأَمْرِ اللَّهِ فِي هَذَا الزَّمَانِ أَوْ أَوَّلُ مَنْ يُؤْمِنُ بِهَذَا الْأَمْرِ، وَاللَّهُ أَعْلَمُ، قُلْ جَاءَ الْحَقُّ وَرَهَقَ
 الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا. كُلُّ بَرَكَةٍ مِّنْ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. فَتَبَارَكَ مَنْ عَلَّمَ
 وَتَعَلَّمَ، قُلْ إِنْ افْتَرَيْتُهُ فَعَلَيْ إِجْرَامِي. هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَدِينِ الْحَقِّ لِيُظْهِرَهُ
 عَلَى الدِّينِ كُلِّهِ، لَا مُبَدِّلَ لِكَلِمَاتِ اللَّهِ. ظَلَمُوا وَإِنَّ اللَّهَ عَلَى نَصْرِهِمْ لَقَدِيرٌ. أَي لِيُظْهِرَ دِينَ
 الْإِسْلَامِ بِالْحُجُجِ الْقَاطِعَةِ وَالْبَرَاهِينِ السَّاطِعَةِ عَلَى كُلِّ دِينٍ مَّا سِوَاهُ؛ أَي يَنْصُرُ اللَّهُ الْمُؤْمِنِينَ الْمَظْلُومِينَ بِإِشْرَاقِ

دينهم وإتمام حجّتهم. إِنَّا كَفَيْنَاكَ الْمُسْتَهْزِئِينَ، يَقُولُونَ أَتَىٰ لَكَ هَذَا، أَتَىٰ لَكَ هَذَا؟ إِنَّ هَذَا إِلَّا قَوْلُ الْبَشَرِ، وَأَعَانَهُ عَلَيْهِ قَوْمٌ آخَرُونَ. أَفَتَأْتُونَ السَّحْرَ وَأَنْتُمْ تُبْصِرُونَ، هَيْهَاتَ هَيْهَاتَ لِمَا تُوعَدُونَ. مِنْ هَذَا الَّذِي هُوَ مَهِينٌ، وَلَا يَكَادُ يُبِينُ، جَاهِلٌ أَوْ مَجْنُونٌ، قُلْ هَاتُوا بُرْهَانَكُمْ إِنْ كُنْتُمْ صَادِقِينَ. هَذَا مِنْ رَحْمَةِ رَبِّكَ، يَتِمُّ نِعْمَتَهُ عَلَيْكَ لِيَكُونَ آيَةً لِلْمُؤْمِنِينَ. أَنْتَ عَلَىٰ بَيِّنَةٍ مِنْ رَبِّكَ، فَبَشِّرْ وَمَا أَنْتَ بِنِعْمَةٍ مِنْ رَبِّكَ بِمَجْنُونٍ. قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ. إِنَّا كَفَيْنَاكَ الْمُسْتَهْزِئِينَ، هَلْ أَنْبَيْتُمْ عَلَىٰ مَنْ تَنْزَلُ الشَّيَاطِينُ، تَنْزَلُ عَلَىٰ كُلِّ آفَاكٍ أَتِيمٌ. قُلْ عِنْدِي شَهَادَةٌ مِنَ اللَّهِ فَهَلْ أَنْتُمْ مُؤْمِنُونَ؟ قُلْ عِنْدِي شَهَادَةٌ مِنَ اللَّهِ فَهَلْ أَنْتُمْ مُسْلِمُونَ؟ إِنَّ مَعِيَ رَبِّي سَيَهْدِينِ، رَبِّ أَرِنِي كَيْفَ تُخَيِّبُ الْمَوْتَى. رَبِّ اغْفِرْ وَارْحَمْ مِنَ السَّمَاءِ. رَبِّ لَا تَذَرْنِي فَرْدًا وَأَنْتَ خَيْرُ الْوَارِثِينَ. رَبِّ أَصْلِحْ أُمَّةَ مُحَمَّدٍ. رَبَّنَا افْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا بِالْحَقِّ وَأَنْتَ خَيْرُ الْفَاتِحِينَ. وَقُلْ ااعْمَلُوا عَلَىٰ مَكَانَتِكُمْ إِنِّي عَامِلٌ فَسَوْفَ تَعْلَمُونَ. وَلَا تَقُولَنَّ لِشَيْءٍ إِنِّي فَاعِلٌ ذَلِكَ غَدًا. وَيُخَوِّفُونَكَ مِنْ دُونِهِ. إِنَّكَ بِأَعْيُنِنَا. سَمِعْتِكَ الْمُتَوَكِّلَ. يَحْمَدُكَ اللَّهُ مِنْ عَرْشِهِ. نَحْمَدُكَ وَنُصَلِّي. يُرِيدُونَ أَنْ يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَاللَّهُ مِتِّمٌ نُورَهُ وَلَوْ كَرِهَ الْكَافِرُونَ. سَنُلْقِي فِي قُلُوبِهِمُ الرُّعْبَ. إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ وَأَنْتُمْ أَمْرُ الرِّمَافِ الْإِنِّتَا. أَلَيْسَ هَذَا بِالْحَقِّ؟ هَذَا تَأْوِيلُ رُؤْيَايَ مِنْ قَبْلِ قَدْ جَعَلَهَا رَبِّي حَقًّا. وَقَالُوا إِنَّ هَذَا إِلَّا اخْتِلَافٌ، قُلْ اللَّهُ تَمَّ ذَرْهَمٌ فِي حَوْضِهِمْ يَلْعَبُونَ. قُلْ إِنْ أَفْتَرَيْتُهُ فَعَلَيْ إِجْرَامِي وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا. وَلَنْ تَرْضَىٰ عَنْكَ الْيَهُودُ وَلَا النَّصَارَىٰ وَخَرَفُوا لَهُ بَيِّنَافٍ وَبَيِّنَاتٍ بَعِيرٍ عَلِمَ. قُلْ هُوَ اللَّهُ أَحَدٌ، اللَّهُ الصَّمَدُ، لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ. وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ وَاللَّهُ خَيْرُ الْمَاكِرِينَ. الْفِتْنَةُ هَاهُنَا فَاصْبِرْ كَمَا صَبَرَ أَوْلُو الْعَرْزِمِ. وَقُلْ رَبِّ أَدْخِلْنِي مُدْخَلَ صِدْقٍ. وَإِمَّا تُرِيتُكَ بَعْضَ الَّذِي نَعُدُّهُمْ أَوْ تَتَوَقَّيْنَاكَ. وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ، أَي مَا كَانَ اللَّهُ ليعذبهم بعباد كامل وأنت ساكن فيهم-

إِنِّي مَعَكَ وَكُنْ مَعِي أَيْنَمَا كُنْتُ، كُنْ مَعَ اللَّهِ حَيْثُ مَا كُنْتُ. أَيْنَمَا تُولُوا فَتَمَّ وَجْهُ اللَّهِ. كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ وَافْتِخَارًا لِلْمُؤْمِنِينَ. وَلَا تَتَّبِعْ مِنْ رُوحِ اللَّهِ إِلَّا إِنْ رُوحَ اللَّهِ قَرِيبٌ. أَلَا إِنْ نَصَرَ اللَّهُ قَرِيبٌ. يَأْتِيكَ مِنْ كُلِّ فِجِّ عَمِيقٍ، يَأْتُونَ مِنْ كُلِّ فِجِّ عَمِيقٍ. يَنْصُرُكَ اللَّهُ مِنْ عِنْدِهِ، يَنْصُرُكَ رَجَالٌ نُوحِي إِلَيْهِمْ مِنَ السَّمَاءِ. لَا مَبْدَلَ لِكَلِمَاتِ اللَّهِ. إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا. فَتَحَ الْوَلِيِّفَ فَتَحَ وَقَرَّبْنَا نَحِيًّا. أَشْجَعُ النَّاسِ. وَلَوْ كَانَ الْإِيمَانُ مَعْلَقًا بِالشَّرِّيَّا لَنَالَهُ. أَنَارَ اللَّهُ بُرْهَانَهُ. يَا أَحْمَدُ فَاصْطَبِ الرَّحْمَةَ عَلَى شَفِيتِكَ. إِنَّكَ بِأَعْيُنِنَا يَرْفَعُ اللَّهُ ذِكْرَكَ. وَيَتِمُّ نِعْمَتَهُ عَلَيْكَ فِي الدُّنْيَا وَالْآخِرَةِ. وَوَجَدَكَ صَالًا فَهَدَى. وَنَظَرْنَا إِلَيْكَ وَقَلْنَا يَا نَارُ كُونِي بَرْدًا وَسَلَامًا عَلَىٰ إِبْرَاهِيمَ. خَزَائِنُ رَحْمَةِ رَبِّكَ. يَا أَيُّهَا الْمُدَّثِّرُ قُمْ فَأَنْذِرْ وَرَبِّكَ فَكَبِّرْ. يَا أَحْمَدُ يَتِمُّ اسْمُكَ وَلَا يَتِمُّ اسْمِي أَي أَنْتَ فَاِنِ فَيَنْقَطُ تَحْمِيدِكَ وَلَا يَنْتَهِي مَحَامِدِ اللَّهِ فَإِنِهَا لَا تَعُدُّ وَلَا تَحْصِي-

كُنْ فِي الدُّنْيَا كَأَنَّكَ عَرِيبٌ أَوْ غَابِرٌ سَبِيلٍ، وَكُنْ مِنَ الصَّالِحِينَ الصَّادِقِينَ، وَأَمْرٌ

بِالْمُعْزُوفِ وَآئِهِ عَنِ الْمُنْكَرِ وَصَلَّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ. الصَّلَاةُ هُوَ الْمَرْبِيُّ. إِنِّي
رَافِعُكَ إِلَيَّ وَأَلْتَمِثُ عَلَيْكَ مَحَبَّةَ مَنِّي. لَا إِلَهَ إِلَّا اللَّهُ فَانْكُثْ وَلِيُطْبِعْ وَلِيُرْسَلْ فِي الْأَرْضِ.
خُذُوا التَّوْحِيدَ التَّوْحِيدَ يَا أَبْنَاءَ الْفَارِسِ. وَبَشِّرِ الَّذِينَ آمَنُوا أَنَّ لَهُمْ قَدَمَ صِدْقٍ عِنْدَ رَبِّهِمْ.
وَإِثْلُ عَلَيْهِمْ مَا أُوحِيَ إِلَيْكَ مِنْ رَبِّكَ وَلَا تُصَعِّرْ لِخَلْقِ اللَّهِ وَلَا تَسْأَمْ مِنَ النَّاسِ. أَصْحَابُ
الصُّفَّةِ وَمَا أَدْرَاكَ مَا أَصْحَابُ الصُّفَّةِ، تَرَى أَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ. يُصَلُّونَ عَلَيْكَ. رَبَّنَا
إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ ذَاعِيًا إِلَى اللَّهِ وَسِرَاجًا مُنِيرًا، أَمَلُوا-

[Translation:] Allah has placed blessing in you, O Ahmad. Whatever you did let loose, it was not you but it was Allah who let it loose. Allah has taught you the Quran so that you should warn the people whose ancestors have not been warned, and that the way of the guilty ones might become manifest. Say: 'I have been commissioned and I am the first of the believers.' ¹It means, 'I am the first to turn towards Allah under His command in this age,' or that 'I am the first to believe in this commandment.' Allah knows best. Say: 'The truth has come and falsehood has vanished away; and falsehood was bound to vanish.' Every blessing is from Muhammad, peace and blessings of Allah be upon him; so, highly blessed is he who taught and he who has been taught. Say: 'If I have invented it of myself, the sin thereof is on me.' Allah is the God who has sent His Messenger and His Appointed One with guidance and the True Faith so that He should make this faith prevail over all diverse faiths. No one can avert the words of Allah. They have been wronged and Allah will help them. He is All-Powerful and does as He pleases. That is, He will make the faith of Islam prevail over all others with conclusive proofs and sharp arguments. In other words, God will help the wronged believers by illuminating their faith and perfecting their arguments. We shall suffice against those who mock you. People will say: 'Whence have you received this status; whence have you received this status? What is presented as revelation is only the

1. As in the original version, the Promised Messiah's^{as} explanation of some of the revelations is presented in-line but with a smaller font size to differentiate it from the actual text of the revelation. [Publisher]

word of a man and has been made with the help of other people; do you knowingly accept that which is a delusion? How can that happen which he promises you, especially the promise of one who is lowly and mean and cannot even express himself properly. He is ignorant or demented.' Say: 'Put forward your reasons if you are truthful'. This status has been granted as a mercy from your Lord. He will perfect His bounty unto you so that it should be a Sign for the people.

You have appeared with a clear Sign from your Lord so give glad tidings, and by the grace of your Lord you are not demented. Say: 'If you love Allah, then follow me, so that Allah should love you.' We shall suffice against those who mock you. [Proclaim:] Shall I inform you on whom the satans descend? They descend upon every lying sinner. Say: 'I have with me proof from Allah, then will you believe or not?' Say: 'I have with me proof from Allah, then will you accept it or not?' My Lord is with me; He will soon open for me the way. Lord, show me how You bring the dead to life. Lord, forgive and send mercy from heaven. Lord, do not leave me alone and You are the Best of inheritors. Lord, reform the people of Muhammad. Our Lord, judge between us and our people with truth; You are the Best of judges. Say: 'Carry on, on your side, to plan for your success and I shall also carry on and soon you will see whose actions are blessed with acceptance.' Do not say with regard to anything, I shall certainly do it tomorrow. They attempt to frighten you of others than Allah. You are in Our sight [under Our watchful care]. I have named you *Mutawakkil* [the one trusting in God]. Allah praises you from His Throne. We praise you and call down blessings on you. People wish to put out Allah's light with the breath of their mouths and Allah will not leave this light without perfection, even though the disbelievers might resent it. We shall soon cause fear to enter their hearts. When the help of Allah comes, and victory, and the hosts turn to us, it

will be asked: 'Was this not true?' This is the interpretation of my dream from before, which my Lord has caused to come true. They will say: 'This is only a delusion.' Say: 'God has revealed these words,' and then leave them occupied with their sport and play. Say: 'If I have invented it, the sin thereof is on me; and who is more unjust than one who invents a lie against Allah?' The Christian priests and the Muslims possessing the characteristics of Jews will not be pleased with you. They have fashioned sons and daughters for God without any knowledge. Say: 'God is He, who is Single, and is Self-Existing and Besought of all. He has no son, nor is He anyone's son, and there is none like unto Him.' These people will devise their plans and Allah will devise His plan and Allah is the Best of planners. There will soon be mischief; then be steadfast as the Prophets of high resolve were steadfast. Beg Allah for the manifestation of your truthfulness. We have the power to show them before your death a manifestation of Our divine decree that We have promised, or cause you to die. Allah is not such as to chastise those among whom you dwell. This means, Allah will not wipe them out with chastisement while you are among them.

I am with you; so be with Me wherever you might be. Be with Allah wherever you are. In whatever direction you turn there will be the countenance of Allah. You are the best people who have been raised for the benefit of mankind and as a pride for the believers. Despair not of the mercy of Allah. Hearken, indeed the mercy of Allah is near. Hearken, the help of Allah is near. Help will come to you by every distant track. People will come to you so that the track will become deep due to excessive travel. So many people will come to you that the track on which they travel will become deep. Allah will help you from Himself. Such people will help you whom We shall inspire from Ourselves. No one can change the words of Allah. We will bestow upon you a manifest victory. The victory of the friend of Allah is the true

victory and We have bestowed upon him such intimate nearness that he becomes Our confidant. He is the bravest of people. Had faith ascended to the Pleiades he would have reached there and brought it down. Allah will illumine his arguments. Mercy flows from your lips, O Ahmad. You are in Our sight, [under Our watchful care]. Allah will exalt your name and perfect His bounty upon you in this world and the Hereafter. He found you seeking His guidance and guided you. We looked at you and commanded the fire, which is the fire of mischief from the people: ‘Be cool and safe for this Ibrāhīm [Abraham]’. Treasures of the mercy of your Lord shall be granted to you. O you the one wrapped up, stand up and warn [people against the coming calamities] and proclaim the greatness of your Lord. Your name will come to an end O Ahmad, but My name will not come to an end. That is, you are mortal and your praise is limited, but Allah’s praise is unlimited for it is without count and without end.

Be in the world like a stranger or a traveller and be of the righteous and the faithful and call to goodness and forbid evil and call down blessings on Muhammad and the people of Muhammad. Calling down blessings is the true training. I shall raise you towards Me and bestow My nearness upon you. And I have conferred My own love upon you. He is the God who is truly worthy of worship; there is none worthy of worship except Him. Then write and let it be printed and published in the world. Hold fast to Unity, hold fast to Unity, O sons of Persia. Give glad tidings to those who have believed that they have the station of righteousness before your Lord. Recite to them the revelation that has been sent to you from your Lord. Remember that a time is coming when people will come to you in large numbers. It is incumbent upon you not to be arrogant towards them and you must not get tired of receiving them in large numbers. There will be people who will migrate

from their homes to dwell in your quarters. They are *Aṣḥābu-Ṣuffah*¹ in the eyes of Allah. Do you realize how magnificent in status the *Aṣḥābu-Ṣuffah* will be? They will be very strong of faith. You will see their eyes shedding tears; they will call down blessings on you. They will supplicate: ‘Our Lord we have heard a Caller, calling people to the faith and a Summoner to Allah and a refulgent lamp. So we have believed.’ Write down all these prophecies for they will be fulfilled in due time.

Here, one should not let doubt enter one’s mind as to how a humble follower can share the names, qualities, or excellences of that beloved Prophet. It is undoubtedly true that not even a Prophet can truly equal the Holy Prophet in his holy excellences. Even the angels cannot dream of attaining those heights, let alone that anyone else should achieve an excellence comparable to him. But O seeker after truth—*أرشدك الله* [may Allah guide you]—listen carefully that, in order to perpetuate the blessings of His beloved Prophet, and so that the perfect rays of his light and his acceptance may always continue to refute and silence the opponents, the Benevolent God has so ordained by His perfect wisdom and mercy that when certain individuals belonging to this *ummat-e-Muḥammadiyyah* follow the Holy Prophet, peace and blessings of Allah be upon him, with such humility and meekness as to reach the state of self-annihilation, then God—finding them to be utterly selfless and clear like a mirror—causes the blessings of His beloved Prophet to be reflected through their selfless beings. Whatever praise is bestowed upon them by God, and whatever signs, blessings, and miracles are manifested by them, the true source of all their praise and the perfect

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1. In one corner of the Prophet’s mosque in Madinah, a covered platform was prepared which was known as ‘Ṣuffah’. This served as the resting place of indigent Emigrants who dedicated themselves to the worship of Allah, the company of the Holy Prophet^{saw}, and recitation of the Holy Quran. They became known as *Aṣḥābu-Ṣuffah*. [Publishers]

fountainhead of all those blessings is, in reality, the Holy Prophet alone. In reality and in their perfection, those praises are worthy only of him, and he is truly deserving of them. However, as the follower of the way of *Sarwar-e-Kā'ināt* [the Chosen one of all creation], through perfect obedience, becomes the *zill* [shadow] of the luminous being of the Holy Prophet, so also is the divine light, which is focused on and manifested in the holy being of the Holy Prophet, manifested and reflected in this *zill*. The appearance, in the shadow, of the whole form and manner of the original is a matter that is not hidden from anyone. However, the shadow has no existence of its own, and in reality, no superiority is present in it. All that appears in it is an image of the original, which becomes visible and manifest in it. Therefore, neither you nor anyone else should consider it denigrating to the Holy Prophet, peace and blessings of Allah be upon him, that his inner light reaches those who, out of his ummah, are perfectly obedient to him.

It should be understood that two great matters result from this reflection of light, which, like permanent grace, manifests itself in the purified souls of the followers of Muhammad. The first is that the utmost perfection of the Holy Prophet, peace and blessings of Allah be upon him, is thereby displayed; for a lamp from which other lamps can be lit, and are ever lit, is better than a lamp from which no other lamp can be lit. Its second effect is that, by such perpetual grace, it proves the superiority of this ummah over all other peoples, and the proof of the divine origin of Islam always continues to remain fresh, and does not need to rely only on references to the past. This fact is enough to demonstrate the truth of the Holy Quran like the shining sun. It also serves to complete the argument against the opponents of Islam, and visibly brings humiliation, shame, and disgrace upon them, for they are unable to show in their own faith and among their own priests and pundits the light and blessings they witness in Islam. فتدبر أيها الصادق في الطلب، أيدك الله في طلبك [So reflect, O you who are true in your search. May Allah guide you in what you seek].

At this point, some immature [scholars] might ask: ‘What was

the need for glorifying a Muslim in the above-mentioned revelations.' Let it be understood that two major benefits can be deemed from this praise, in view of which the Omniscient God has mentioned them for the welfare of Allah's creatures.

The first is to show the blessed effects of obeying and following the Holy Prophet, to demonstrate the exalted status of Ḥaḍrat *Khātām al-Anbiyā'* [the Seal of the Prophets], peace and blessings of Allah be upon him, to the general public, and to reveal the effect of the rays of the Sun of Truth—that following him makes one a perfect believer, elevates another to the ranks of *'arif* [cognizant of the Divine], and bestows upon others the ranks of *āyatullāh* [the Sign of Allah] and *ḥujjatullāh* [the Proof of Allah], making all of them the recipients of divine praise.

The second benefit of praising the new recipient [of revelation] is that it helps reform many internal evils and innovations. Many ignorant people have made hundreds of allegations against past *awliyā'* and righteous ones, asserting that they themselves demanded to be regarded as God's equals, granters of prayers, omnipotent, and controllers of the universe. This being the case, if a new reformer is not granted the kind of praise that these people have in mind regarding their *pīrs* [spiritual guides], his exhortations will have little effect on them, for they will certainly think: 'How can this insignificant man equal the grandeur of our *pīrs*. When our great *pīrs* have promised to grant us our desires, who then is this man of insignificant status, limited resources, low rank, and poor esteem, that we should follow him instead.' These, then, are the two great benefits because of which Allah the Almighty—the Lord of all praise and honour—chose to praise one of His humble and worthless servants. Otherwise, a mere handful of dust merits no praise. All praise and all good belongs to Him, the Lord of all the worlds, the Living, the Self-Subsisting and All-Sustaining.

For the above-mentioned reasons, when God Almighty, hallowed be His name, praises someone—through whom He wishes to reform mankind—it becomes incumbent upon that person to fully publicize it with the intention of benefiting mankind. He should never be afraid

of what common people might say, because, due to their disposition and [lack of] understanding, the common people will certainly utter some nonsense, for it has always been in their nature to think ill of others and to mistrust, and they cannot be expected to behave otherwise in this age. The fact is that this kind of praise is for the benefit of mankind, and though they might dislike it at first and consider it to be fabricated, Allah the Almighty discloses the truth to them in the end. And once the truthfulness of the humble claimant becomes established and divine support in his favour is manifested, all these praises of the embattled claimant lead to a great victory. It has the extraordinary effect of bringing lost souls back to *Tauhīd* [Oneness of God] and *Tafīrīd* [God's Uniqueness]. Even if he has to suffer mockery and ridicule for some time, the very fortitude of such a devotee of the faith in the face of such derision becomes a source of great honour and pride for him. *والذين يبلغون رسالات ربهم لا يخافون لومة لائم*. [And those who convey the messages of their Lord do not fear the reproach of a fault-finder].

THE THIRD TYPE of revelation is communicated to one's heart in a soft and gentle manner. A phrase suddenly passes through the heart, but it does not have the same perfection or wondrous quality as described in the second type. Even the condition of slumber and drowsiness does not apply to it, for it can often be received in a state of complete wakefulness, leaving one to feel as if someone from the unseen has 'breathed' or 'thrown' these words into his heart. A person might be absorbed in thought or completely awake when he suddenly finds that new words have entered his breast. Sometimes, upon entering the heart, the words at once manifest their forceful light and the recipient becomes aware that these words have been revealed by God. Those with developed senses also feel that just as refreshing air enters the body and brings comfort to the heart and limbs, so does the revelation bring peace and contentment to an anguished heart which feels its joy and peace. This is a mystery which common people are unaware of, but the enlightened ones and men of understanding, whom the Eternal Bestower has

granted knowledge of divine secrets, understand it well. I have experienced this kind of revelation on many occasions, but there is no need to go into its details at this time.

THE FOURTH TYPE of revelation is the one whereby God Almighty reveals something through a true dream, or through an angel who appears in the form of a person and discloses something of the unseen, or through some writing that appears on a piece of paper, stone, or so on, containing hidden mysteries or other such phenomena.

Here, this humble one will cite, by way of example, some of my dreams which were not only communicated to many opponents of Islam at the time of their occurrence, but whose fulfilment was also witnessed by them. Among these is a dream in which my humble self saw Ḥaḍrat *Khātām-ul-Anbiyā'*, peace and blessings of Allah be upon him. A brief description of the dream is that in 1864 or 1865 when this humble one was in my early youth, and was still pursuing my studies, I saw Ḥaḍrat *Khātām-ul-Anbiyā'*, peace and blessings of Allah be upon him. At that time, I had in my hand a religious book which I felt was of my own authorship. Upon seeing the book, the Holy Prophet, peace and blessings of Allah be upon him, enquired from me in Arabic: 'What have you named this book.' I submitted: 'I have named it *Qutbī*.' The interpretation of this name has now come to my mind on the publication of this well-publicized book [i.e., *Barāhīn-e-Aḥmadiyya*]—that it is a book which, in its reasoning and arguments, is firm and unshakeable, like the polar star. Presenting the firmness of the contents of this book, I have issued a challenge and announced the award of a prize of ten thousand rupees [for anyone who might be able to refute it]. In short, the Holy Prophet took that book from me. The moment the blessed hands of the Holy Prophet touched the book, it became an attractive and lovely fruit resembling a guava, but as large as a watermelon. When the Holy Prophet started cutting it into pieces to distribute, it yielded so much honey that his blessed hand and forearm began to drip with it. Then a dead body that was lying outside the door came to life, as a

miracle of the Holy Prophet, and came and stood behind me. My humble self was standing before the Holy Prophet as a supplicant stands before a ruler. The Holy Prophet was occupying his chair in great glory and majesty, and with a display of authority, as if he was a great champion. To summarize, the Holy Prophet, peace and blessings of Allah be upon him, handed over to me a piece of the fruit so that I might give it to the newly revived person, and he bestowed upon me all the remaining pieces. I gave that one piece to the revived person, which he ate immediately. When he finished eating it, I noticed that the blessed chair of the Holy Prophet had risen much higher and the countenance of the Holy Prophet began to shine forth like the rays of the sun, which was an indication of the revival and progress of Islam. While watching this display of light I woke up. وَالْحَمْدُ لِلَّهِ عَلَىٰ ذَٰلِكَ [And all praise belongs to Allah for this].

This dream was communicated to about two hundred people in those very days, and around fifty of them were Hindus who are alive and well to this day. They all know well that at that time, the writing of *Barāhīn-e-Aḥmadiyya* was not even thought of, nor was there any consideration to write a religious book and issue a challenge of ten thousand rupees in order to demonstrate its strength and truth. The manner in which some of the prophecies contained in this dream have been fulfilled has now become quite apparent. The status of *Quṭb* [the Polar Star] that was conferred on the book in the dream has also been established, and the arguments of Islam have been completed against the opponents with the promise of a substantial reward. As for other aspects of the dream that have not yet been fulfilled, we should all wait for their fulfilment, since heavenly promises never fail to materialize.

Now let us come to the second dream of about twelve years ago. There was a Hindu gentleman¹ who is now a member of Āryah Samāj of Qadian and who is alive and well. He bitterly denied the miracles and the prophecies of Ḥaḍrat *Khātāmur-Rusul* [the Seal of the

1. Lālah Sharampat [Publisher]

Messengers], peace and blessings of Allah be upon him, and held the views out of spite, like the Christian priests, that ‘all of these prophecies have been concocted by the Muslims; otherwise, God did not reveal anything of the unseen to the Holy Prophet,’ and that ‘he lacked this particular sign of prophethood.’ But, *subhānallāh* [Holy is Allah], how God blessed His dear Prophet and how sublime is the status of that Innocent and Holy Prophet, the rays of whose truth shine to this day even as they have shone since bygone ages. It so happened that a few days later a near relation of this Hindu gentleman¹ was sent to prison because of some unexpected allegation against him. Another Hindu² was sent to prison along with him. Their case was taken up to the Chief Court on appeal. In that state of confusion and distress, that Āryah gentleman said to me one day: ‘It would be considered a revelation of the unseen, if someone can tell us now what the result of our case would be.’ To this, I replied that the knowledge of the unseen belongs to God, and that no one is cognizant of God’s hidden mysteries, whether he be an astrologer, diviner, fortune teller or any other creature. It is true that God, who knows all that goes on in the heavens and the earth, does at times inform His perfect and holy Messengers as He wills and desires about some secrets of the unseen. And sometimes, if He so wishes, He also reveals some hidden secrets to the perfect followers of His true Prophet, who are Muslims, on account of their obedience and being inheritors of the teachings of their Prophet, so that it may serve as a sign of the truth of their religion. Followers of other religions, who are in the wrong, like Hindus and their pundits, or Christians and their priests, are bereft of such perfect blessings. The moment I said this, he started insisting that if the followers of Islam do indeed enjoy this distinction over others, then this was the time to demonstrate it. No matter how repeatedly I answered him that such matters are entirely in the hands of God, and that man has no authority over them, he continued to

1. Bishambar Dās [Publisher]

2. Khush Hāl Chand [Publisher]

persist in his demand. When I saw that he was a vehement denier of the prophecies of the Holy Prophet, peace and blessings of Allah be upon him, and the excellences of the religion of Islam, I was overwhelmed by a God-given fervour that God may humiliate and confound him in connection with this very matter and I supplicated: ‘O Benevolent God, this man denies the honour and greatness of Your Noble Prophet and utterly denies the signs and prophecies that You have shown and promulgated through Your Messenger, but the revelation of the final result of this case can confound him. You have power over everything. You do ordain all according to Your will, and there is nothing hidden and beyond Your comprehensive knowledge.’

Thereupon, God—Who protects His true faith, Islam, and desires the honour and greatness of His Messenger—revealed the whole matter to me in a dream at night. He disclosed to me that the divine will was that the case would be remitted by the Chief Court back to the Lower Court, and in that Lower Court his¹ sentence would be reduced by one-half but he would not be acquitted; and that his companion would serve out the whole of his sentence and he would also not be acquitted. I thanked my Benevolent God when I woke up that He had safeguarded me against being embarrassed before an opponent, and I related this dream to a large number of people immediately and also informed that Hindu² of it the same day.

Now, Maulavī Ṣāhib!! You can come here yourself and inquire, in whatever way you like, from this Hindu gentleman who lives here in Qadian. You can also ask others whether what I have said is true or if I have omitted or exaggerated anything. I am sure you realize the importance in such matters of the testimony of the opponents of the Faith, especially those who are followers of Pundit Dayanand.

Now let me relate to you the third dream. You must have heard of Sardār Muḥammad Ḥayāt Khān, who, by order of the Government,

1. Of Bishambar Dās [Publisher]

2. Lālah Sharampat [Publisher]

remained under suspension for a long time. Eighteen months or perhaps a little longer passed in which he suffered all kinds of misfortunes, difficulties, and hardships during the period of his suspension, and it appeared that the Government was also against him. At that time, I was told in a dream that he would be cleared and I said to him in my dream: 'Fear not. God has power over all things and He will deliver you.' At that time, I related this dream to scores of Hindus, Āryas, and Muslims. Everyone who heard it considered it improbable and some even thought it was impossible. I have been told that someone also communicated my dream to Sardār Muḥammad Ḥayāt Khān, who was in Lahore. Therefore, الحمد لله والمنة [all praise and munificence belongs to Allah], that this glad tiding came to pass as I had seen it. There are at least sixty to seventy witnesses to this dream. If the testimony of Muslims or that of Muḥammad Ḥayāt Khān himself is not reliable, then do not forget that the witnesses included ten or twelve Hindus and Āryah Samājists, who are ardent followers of the Vedas and bear a special grudge against Muslims. I did not have any correspondence with Sardār Muḥammad Ḥayāt Khān; neither did we associate socially nor have any special relations, and it was for this reason that I wondered why God revealed to me his destiny while he was in such anguish. But now it has become clear that this vision was granted to me so that it would be of help to me now in this divinely inspired endeavour that God has entrusted to me. والحمد لله ثم الحمد لله [And all praise belongs to Allah. Again, all praise belongs to Allah].

I will now relate a fourth dream for your complete satisfaction. About ten years ago, I saw Ḥaḍrat Masīḥ [i.e., Jesus the Messiah], peace be on him, in a dream. The Masīḥ and I ate together from the same dish. During the meal we were very intimate and affectionate with each other, like two brothers or two companions and friends of long standing. Afterwards, in the same place where I am now writing, the Masīḥ and I, and a perfectly righteous descendant of the Holy Prophet, happily stayed together in the courtyard for some time. The descendant of the Holy Prophet held a piece of paper in his hand on which the

names of some eminent personalities from among the followers of the Holy Prophet were entered, and it also included words of praise which had been bestowed upon them by Allah the Almighty. He started reading this paper which seemingly indicated that he wanted to inform the Masīḥ of the ranks, which are decreed by Allah, for the chosen ones from among the Muslims. All praise entered in that paper was on behalf of God Almighty. When the reading of the paper was approaching its end and only a small portion was left, the name of this humble one was mentioned and the following appreciation was entered in it, in the Arabic language, as proceeding from God the Almighty:

هو مني بمنزلة توحيدي وتفريدي، فكاد أن يُعرف بين الناس
 [‘He is to Me like My Unity and My Uniqueness. Therefore, he
 will soon be made well-known among people.’]

The last portion:

فكاد أن يُعرف بين الناس
 [‘Therefore, he will soon be made well-known among people’]

was also conveyed to me by verbal revelation. Since I have always been eager to spread this spiritual knowledge, I immediately informed many Muslims and Hindus—who live in Qadian to this day—about this dream. Just consider how magnificent this dream and revelation is, and how far beyond human power. Although this revelation has not yet been fulfilled in its entirety, we should wait for its fulfilment in its own good time, for there is no going back on divine promises.

Here it also needs to be stressed that although non-Muslims too have dreams that occasionally turn out to be true, such dreams are in stark contrast in many ways to those experienced by the perfect followers of the Beloved Prophet of God. One of these differences is that Muslims have true dreams in abundance, for God Himself has promised:

لَهُمُ الْبُشْرَىٰ فِي الْحَيَاةِ الدُّنْيَا¹

On the other hand, disbelievers and deniers of Islam do not experience true dreams as often—not even a thousandth part of them. This is easily proven by the thousands of true dreams that I had related to hundreds of Muslims and Hindus before they came true, and also by the fact that people of other faiths have failed to match them, as I have always maintained.

The other difference is that the dream of a Muslim most often contains glad tidings and cheerful news of extraordinary and momentous events, whereas the dream of a disbeliever often revolves around petty and insignificant matters and bespeaks failure and disgrace. Anyone demanding proof of this should ponder over my dreams with a fair mind. And if someone denies it, let him provide accounts of such magnificent dreams experienced by [adherents of] other religions, and prove their truthfulness.

Another difference is that the dreams experienced by Muslims are very upright and revealing. A perfect Muslim rarely has baseless and confused dreams, for he is pure of heart and pure of faith and has a true relationship with the One True God. This is in contrast to the deniers of Islam, who, due to their impurity of heart and misguided creeds, are languishing in a sort of filth, and therefore true dreams rarely come their way. Experience also establishes that non-Muslims, who on rare occasions have true dreams, are not among the zealous deniers of Islam, such as priests or pundits, but are simple-minded Hindus or Christians, with no firm faith in their own creed and no spite or animosity towards Islam. Moreover, it has also been frequently observed that true dreams which are sometimes experienced by simple-minded Hindus or Christians are not altogether free from an element of error and ambiguity; rather, they are always characterized by some inaccuracy, confusion, and exaggeration.

1. For them are glad tidings in the present life (*Sūrah Yūnus*, 10:65). [Publisher]

For instance, on the first or second of Muḥarram, 1299 AH,¹ I saw in a dream that someone had sent me fifty rupees towards the cost of my book. An Āryah² also saw a dream that someone had sent me a thousand rupees for the same purpose. He related his dream to me and I immediately told him of my dream and said to him: ‘Nineteen-twentieths of your dream is false; this is a consequence of your being a Hindu and outside the pale of Islam.’ He might have taken it ill, but it was the truth and this was confirmed on the fifth or sixth of Muḥarram, when the sum of fifty rupees, which had been remitted by Sheikh Muḥammad Bāha’-ud-Dīn, Chief Minister of Junagadh State, was received as assistance towards the cost of the book, in the presence of several people, one of whom was an Āryah. وَالْحَمْدُ لِلَّهِ عَلَى ذَلِكَ [And all praise belongs to Allah for this].

At another time, God informed me about the death of a raja, which I communicated to a Hindu who is now a pleader by profession. When the prophecy was fulfilled later the same day, the Hindu was greatly astonished as to how I could have acquired such clear and manifest knowledge of an unseen event.

On another occasion, the same lawyer appeared for his law examinations, and several other candidates from that district [Sialkot] appeared with him in the same year. At that time also, I saw a dream on the basis of which I informed around thirty or forty Hindus, including revenue collectors, record keepers, and clerks, not to mention the lawyer himself, that only he would pass the examination and all the other candidates would fail. This is exactly what happened, and I received this news in 1868, in Qadian, through the letter of the lawyer. وَالْحَمْدُ لِلَّهِ عَلَى ذَلِكَ [And all praise belongs to Allah for this].

Here it should also be borne in mind that just as the dreams of our opponents regarding worldly matters turn out to be predominantly worthless and baseless lies, so is the case with their dreams that

1. Corresponds to November 23 or 24, 1881 CE [Publisher]

2. Lālah Sharampat [Publisher]

relate to matters of faith. About eight or nine years ago I heard that a priest had predicted that, within three years, Ḥaḍrat Masīḥ would descend from the heavens to help the Christian priests. Another priest from Bangalore made a similar prediction which I read in *Manshūr-e-Muḥammadi* or some other newspaper. However, the three years have long passed, and no one has seen Masīḥ descending from the heavens. Thus, these predictions turned out to be just as wrong as the predictions of a certain astrologer who had predicted that the world would end in November 1881. It should be clear that I do not deny that a priest could have had a dream about the descent of the Messiah, but what I maintain is that most of the dreams of these priests have turned out to be false on account of their denial and animosity towards Ḥaḍrat *Khātām-ul-Anbiyā'*, and any odd dream that comes true is unclear and doubtful. If we were to suppose that the above dream about the Messiah falls into this second category, it would mean that the Messiah in the dream symbolizes some perfect beings within *ummat-e-Muḥammadiyyah* [the followers of Muhammad^{saw}]. As it has been a long-established experience that whenever a Christian sees a dream that the Messiah is about to return to revive the faith, or a Hindu sees a dream about the coming of an avatar to make the *dharma* [religion] flourish, all such dreams—if they happen to be true—invariably point to the coming of a follower of Muhammad^{saw} who will appear at his appointed time to reform and strengthen the Faith. Since such a person inherits the light of all holy men, he appears in the imaginative faculty of the imperfect and confused minds in the form of someone whom, according to their creed, they consider to be very holy, perfect, a model of truthfulness, and their guide.

In short, the dreams of Christians and Hindus most often turn out to be baseless, completely untrue or ambiguous. In view of all this, it becomes evident that the experience of true dreams, in their abundance and perfection, and their perfect disclosure of matters of great import, is a phenomenon specific to *ummat-e-Muḥammadiyyah*, to the exclusion of all other faiths. The reason why all others are excluded is that

they are far removed and cut off from the right path and their entire thinking revolves around material-worship, creature-worship, and egotism, being completely bereft of the light that God Almighty causes to descend upon the righteous. This is not just a claim, or mere talk; it is an established fact whose denier, if he be a man of sense, will need to prove otherwise. A fact that has been established with irrefutable arguments and undeniable witnesses cannot be dislodged by idle and derogatory talk. فتدبر وتفكر [So ponder and reflect].

THE FIFTH TYPE of revelation has nothing to do with man's heart; rather, a voice is heard from the outside, like someone speaking from behind a curtain. This voice, however, is very sweet and comely. It is rather quick and the heart derives pleasure from it. A person's mind is somewhat lost in thought, when he suddenly hears a voice and wonders where it came from and who addressed him. He looks around in bewilderment and finally realizes that the voice came from an angel. This external voice often brings good news when one is quite anxious, sorrowful or is gripped by fear on hearing some bad news, which was, in fact, totally false.

Unlike the second kind of revelation, however, this kind is not the consequence of repeated supplications; rather, an angel speaks suddenly out of the unseen whenever God Almighty so desires. This is unlike the second type of revelation in which perfect prayers are answered by God—a hundred supplications and entreaties may receive a hundred replies from the Absolute Benefactor, as has been my own experience. Regarding this [fifth] kind of revelation, my humble self recalls a great prophecy which I was blessed with by God and which I related to a member of the Āryah Samāj of Qadian, who still lives here and is reachable. He was left speechless when it came true, for the matter had seemed so unbelievable, utterly impossible, and incredible that when I related the prophecy to him he emphatically refused to believe it and said that such an unbelievable thing could never happen. However, it ultimately happened exactly as had been foretold. In addition to that

Āryah, this prophecy was also related to many other people who are still alive and cannot deny its fulfilment. Since this prophecy consists of a long story, it is not necessary to give its details here.

However, it should be understood that revelation is a true and certain fact and it flows from the pure and blessed fountain of the religion of Islam. God, who always takes the truthful as His friends, never opens this door of enlightenment to others and does not bestow His special bounty upon them. And why should He. Can one who has shut all the doors of his house and has covered his eyes receive the same light as the one whose doors are open and whose vision remains unhindered. Can the seeing and the blind be alike. Can darkness defeat light. Can a leper, whose body is rotting and falling apart limb by limb, be comparable to a community of people whom God has granted excellent health and beauty. I am ever ready to prove to any true seeker that the spiritual, real, and true blessings, which are to be found among the followers of Ḥaḍrat *Khairur-Rusul* [the Best of the Messengers], are totally absent in other faiths.

When we ponder over the dark and bleak state of the Christians, Āryas, and [followers of] other religions, we find their pundits, yogis, rabbis, priests, and missionaries to be completely deprived and devoid of heavenly light. On the other hand, we witness an unceasing river of spiritual blessings and heavenly light flowing among the followers of the Holy Prophet Muhammad, peace and blessings of Allah be upon him, and watch divine light descending like rain. How then can we deny something that we observe with our own eyes, that has been ingrained in our very fabric and that is testified to by every drop of blood in our body. Should we just turn the other way and call reality a fantasy, or treat something obvious and visible as obscure and concealed.

I tell you in all honesty, and nothing can stop me from telling the truth, that if the Holy Prophet, peace and blessings of Allah be upon him, had not come, and if the Holy Quran—whose spiritual effects have been witnessed by our elders and divines in the past, and are being witnessed by us to this day—had not descended, it would have been very

difficult for us to ascertain from the mere study of the Bible whether Ḥaḍrat Mūsa [Moses], Ḥaḍrat Masīḥ, and other earlier Prophets truly belonged to that holy and pious community which God had graciously chosen to represent Him. We should acknowledge the gratitude we owe to the Holy Quran, which has demonstrated its light in every age and thus made manifest for us the truth of past Prophets. This favour is not only upon us, but also upon the Prophets who came before the Holy Quran, right from Ādam to the Masīḥ. In fact, every Prophet owes a debt of gratitude to the Holy Prophet, to whom God bestowed that perfect Holy Book whose influence has kept all truths alive forever; a book which opens the way for believing in the prophethood of the earlier Prophets and safeguards their prophethood against doubts and suspicions.

Be it clear that the Holy Quran is the bearer of two miracles for all times to come. The first is the miracle of its content and the other of its impact. Both of these miracles are so evident that anyone can readily witness the light of this truth for himself, provided he is not blinded by external or internal veils covering his self. The miracle of the content of the Quran spans the entire text of the book, of which some examples have been given in Footnote Number Eleven. As for the miracle of the extraordinary impact of the Quran, I can present as evidence the fact that there has not passed a single century in which Allah the Almighty did not lead eager and sincere seekers after truth to perfect enlightenment by virtue of their complete adherence to the Holy Quran. Even today the door to this light is wide open for seekers, and we do not need to refer back to any past century. Even today a seeker can experience the spiritual blessings that ought to be experienced by sincere followers of the True Faith and the Divine Scripture, and can partake of special divine mysteries. Anyone who wishes to experience these blessings should come forward with honest intentions and he will witness them and come to an auspicious end; and, God-willing, every seeker after truth will find his goal and every man of insight will bear witness to the glory of this Faith.

On the other hand, is there anyone who can come forward and prove that the same divine light is also to be found among our opponents. Who can show us a person who has rejected the prophethood and supremacy of Ḥaḍrat Muḥammad Muṣṭafā [the Chosen One], peace and blessings of Allah be upon him, and the divine origin of the Holy Quran, and yet receives any spiritual blessings and heavenly succour. Is there anyone living from one end of the world to another who can compete with the luminous blessings of the Holy Quran. No, not even a single one. Even the so-called 'People of the Book' have nothing but tales to fall back upon. The followers of Ḥaḍrat Mūsā [Moses] tell us that the staff that Ḥaḍrat Mūsā used to turn into a snake departed with him, and the followers of Ḥaḍrat 'Īsā [Jesus] lament that the blessings which enabled Ḥaḍrat 'Īsā to raise the dead, ascended to heaven with him. True, the Christians do claim that the twelve disciples of Ḥaḍrat 'Īsā also used to demonstrate some certain spiritual blessings, but they also acknowledge that those very twelve leaders of the Christian faith took the heavenly light and revelations with them and, thereafter, the doors to heaven were forever sealed. The dove¹ that first descended upon Ḥaḍrat Masīḥ, and then visited the disciples in the guise of flames of fire, has never descended upon any Christian ever since. In other words, the grain of the heavenly light of faith, which had attracted the heavenly dove, lay only in the hands of those men. Thereafter, the Christians were left only with the trap of worldly gains. Seeing that, the dove flew back to heaven.

In short, there is no other means to receive heavenly light except through the Holy Quran. In order to distinguish truth from falsehood forever, and so that falsehood may never be able to prevail over truth, God has blessed the ummah of Muhammad with these two miracles for

1. This refers to the manifestation of the Holy Spirit to Jesus^{as} in the form of a dove during his baptism [see Matthew 3:16, Mark 1:10, Luke 3:22, and John 1:32], and to the twelve disciples in the form of flames during the Pentecost [see Acts of the Apostles 2:1-4]. [Publisher]

all times to come—that of the Holy Quran’s content and its effect—which all false religions have failed to match throughout the ages. Had the Quran possessed the miracle of content only and not that of effect, what superiority would the blessed Muslim ummah have achieved over others in terms of progress in receiving its effects and achieving spiritual enlightenment.

Mere asceticism and chastity can never be categorized as miraculous, for is it not possible for a priest, pundit or Brahmū, who is pious by nature, to choose the path of chastity and honesty. Since unrewarded devotion is possible for people of all faiths, how can it serve to distinguish between the signs shown by a believer and a non-believer, considering that there must be a distinction between the signs shown by the truthful and the untruthful. If a believer is just as deprived of heavenly light as its denier, then how has the light of his faith been manifested in this world and what superiority would faith have over faithlessness.

Now that the miracle of the Quran’s effect has been demonstrated, and I myself accept the responsibility for proving it to full satisfaction, there is no need to unnecessarily prolong the subject, in the light of this conclusive argument. Let him who has doubts examine it, and let him who has misgivings put it to the test.

Here it should be clear that whatever is disclosed to a person by way of divine revelation becomes binding upon him, upon those who have been granted some reason to believe in it, and upon anyone to whom God has manifested its truth through a sign. By the same token, one who has been exhorted through such a revelation, but who wilfully refuses to act upon it, invites divine wrath upon himself. There is a real risk that such a person will come to an undesirable end. Balaam son of Beor, for instance, received revelation from God directing him: لا تدع عليهم, that is, do not curse Mūṣa and his encampment. But he made plans to curse the encampment of Ḥaḍrat Mūsā, in open defiance of the divine injunction, and thus was rejected by God to the extent of being likened to a dog. It was in compliance with revelation that Ḥaḍrat Mūsā’s mother put him, an infant, in a box and cast him into

the river. Again, it was revelation which God wanted to manifest to a resolute Prophet like Mūsā, by sending him to Khidr, whose name was Balyā son of Malkān, and regarding whose certain and categorical knowledge Allah the Almighty Himself said:

فَوَجَدَا عَبْدًا مِّنْ عِبَادِنَا آتَيْنَاهُ رَحْمَةً مِّنْ عِنْدِنَا وَعَلَّمْنَاهُ مِمَّا لَدُنَّا عِلْمًا¹

It was on the basis of this certain and categorical knowledge that Khidr did things in the presence of Ḥaḍrat Mūsā that seemed contradictory to Divine Law, such as damaging a boat, killing an innocent boy, and undertaking an unnecessary labour without any payment. It is obvious that Khidr was not a Prophet, or else he would have been among his own people and not wandering about in forests and on riverbanks. God Himself does not refer to him as a Prophet or Messenger, and yet He labels the knowledge Khidr was given as certain and categorical, because *ilm* according to the terminology of the Holy Quran refers to definite knowledge. It is also apparent that if the knowledge Khidr possessed was not certain, it would not have been permissible for him to rely on his conjectures to do what was clearly against the Divine Law, undesirable, and, indeed, cardinal sins by the unanimous verdict of all Prophets. And, in that case, Ḥaḍrat Mūsā's coming to him would itself be a futile act. So when it is conclusively proven that Khidr was indeed granted certain and categorical knowledge from God Almighty, then why should anyone who calls himself a Muslim and believes in the Holy Quran, think that no one from among *ummat-e-Muḥammadiyyah* can equal Khidr in spiritual excellences. Of course they can. In fact, God has the power to bestow even greater spiritual bounties upon the chosen ones of this blessed ummah of Muhammad.

1. Then they both found one of Our servants upon whom We had bestowed Our mercy, and whom We had taught knowledge from Ourselves (*Sūrah al-Kahf*, 18:66). [Publisher]

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ¹

Has this very Benevolent God not Himself taught this ummah to pray:

إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ²

Has He not Himself said:

ثُلَّةٌ مِّنَ الْأُولَىٰ وَمِنَ الْآخِرِينَ³

Understand with full certainty that the Benevolent God is particularly gracious towards this blessed ummah, and that right from the beginning He has desired to grant it superiority over other nations in respect of His luminous grace and heavenly light. He has done this so that the enemy dare not ask, ‘What is the difference between you and us,’ and so that its adversaries—may God humiliate them completely—may not, in their instinctive wickedness and mendacity, be able to say that the Holy Prophet, *Sayyidut-Tayyibin* [Noblest of the pure], and his blessed and virtuous progeny and enlightened followers, failed to demonstrate heavenly blessings.

Think and deliberate: would it be better for you if you were bereft of heavenly light and had to lead your lives on the basis of old tales like your opponents; or would it be better for you, and an occasion for thanksgiving, if God perpetually chose certain individuals from among you and your religion and granted them a large portion of His light

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1. Do you not know that Allah has the power to do all that He wills? (*Sūrah al-Baqarah*, 2:107) [Publisher]
 2. Guide us in the right path—the path of those on whom You have bestowed Your blessings (*Sūrah al-Fātiḥah*, 1:6–7). [Publisher]
 3. A large party from among the early *Muslims*, and a large party from the later ones (*Sūrah al-Wāqī‘ah*, 56:40–41). [Publisher]

and blessings, thus perfecting your faith and bringing humiliation and disgrace upon your enemies.

Look at other religions and reflect on how they came to ruin and decay. It was because the Gospels and other past scriptures, having been corrupted and distorted, failed to reflect in their form and substance anything miraculous or spiritually effective, and all their focus remained on old miracles presented in mythical form. How could it be possible for those who did not actually see the staff of Ḥaḍrat Mūsā turn into a snake, nor witnessed the dead restored to life by Ḥaḍrat ‘Īsā, to be inspired by baseless stories and reach the level of absolute certainty. Inevitably, therefore, the Christians and Jews gave themselves up to the world and lost all faith in the Hereafter, for they did not witness any blessings with their own eyes. Anyone whose faith is based on mere fables and tales, like the Christians, Jews, and Hindus, has lost his moorings, and the same darkness of misguidance is destined for him as was destined for unfortunate people like the Christians, who have nothing to show but ancient legends and time-worn tales. Their faith has no firm footing and they have no way of knowing whether or not the God of old, who had been with their forefathers, even exists anymore.

Brothers, if you truly seek God and desire certainty, and if your hearts are not filled with the love of this world, arise and prostrate in gratitude because God does not forget you. He does not wish for you to go to waste; but rather, that you be grateful to Him. Do not belittle divine signs lest you fall into peril; do not reject God’s bounties, for this invites His wrath. Do not love this world, for it is the source of all pride, jealousy, and conceit. Do not turn away from God’s Signs, for nothing good comes of it. Allah the Almighty says:

وَاتْلُ عَلَيْهِمْ نَبَأَ الَّذِي آتَيْنَاهُ آيَاتِنَا...¹

1. And relate to them the story of him to whom We gave Our Signs... (*Sūrah al-Aʿrāf*, 7:176) [Publisher]

مختصر پیش تو گفتم غم دل ترسیدم که دل آزرده شوی ورنه سخن بسیار است
Only briefly have I related to you the anguish of my heart,
I fear to inconvenience you; otherwise, I have no shortage of words.

I will now close this discourse with the prayer:

رَبَّنَا افْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا بِالْحَقِّ وَأَنْتَ خَيْرُ الْفَاتِحِينَ¹

—Author

1. O our Lord, decide You between us and between our people with truth, and You are the Best of those who decide (*Sūrah al-A'raf*, 7:90). [Publisher]

SUB-FOOTNOTE NUMBER TWO¹

The perfect and true revelation, which totally dispels all types of false notions held by the adherents of the Brahmū Samāj and other false religions and creeds, and takes a seeker after truth to the stage of perfect certainty, is none other than the Holy Quran. There is no other book in the world that can dispel the false notions of all creeds and lead man to the status of *ḥaqqul-yaqīn* [true certainty]. But alas! There are only a few in this blind and undiscerning world who, purely for the sake of God, put aside their religious and communal prejudices, detach themselves from worldly gains, and acknowledge the light and truth which God Almighty has specifically placed in the Holy Quran, and which cannot be found anywhere else. Far from accepting it, our opponents do not have enough decency to stop maligning it, even after they have clearly witnessed the truth and glory of the Holy Quran, and have been made aware of the corruption and misguidance of their own religions. This is a case of a thief who shows audacity instead of remorse.

For instance, the falsity of the Christians' creed is evident from the fact that they have arbitrarily declared a humble creature to be the Lord of all the worlds. Nevertheless, they are so heedless of God that they have no fear of the Day of Reckoning, and slumber on, despite

1. **Sub-Footer Number Two** is referenced from **Footer Number Eleven** on page 182. [Publisher]

repeated efforts by numerous learned scholars to awaken them. Due to their perpetual materialism and religious indifference, they live under the illusion that the teachings of the Gospels are perfect and superior to the teachings of the Holy Quran. Recently, in the March 3, 1882 issue of *Nūr Afshān*, a priest raised the question, ‘What does the Holy Quran or its author teach about eternal life that is not already contained in the Bible, and in what aspect are its commandments and teachings superior to those of the Gospels to prove the necessity of the revelation of the Quran in the presence of the Gospels.’ Similarly, an Arabic treatise named *Risālah ‘Abdul-Masīḥ ibn Ishāq al-Kindī* has been fabricated with the intent to somehow make the defective and adulterated teachings of the Gospels seem praiseworthy in the eyes of unsuspecting people, and, at the same time, hurl baseless accusations against the teachings of the Holy Quran. Little do these ignorant Christians understand that praising one book and condemning another without evidence neither renders one praiseworthy nor the other condemnable.

Anyone can utter frivolous words, but observe how I have proven in this book that the teachings of the Gospels are devoid of truth and have established with hundreds of arguments that the teachings of the Holy Quran are a constellation of spiritual lights. All this is accompanied by a challenge promising a reward of ten thousand rupees [to anyone who can refute my arguments]. Indeed, our Benevolent God, who knows the secrets of the hearts, is my witness that I am willing to be put to death if someone can find even an iota of error in the teachings of the Holy Quran, or can prove that his own Scripture contains even the minutest merit contrary to, and better than the teachings of the Holy Quran.

Fair and just people!! Reflect and ponder over it for the sake of God and with a sense of honesty. What kind of piety and honesty is it that our opponents do not desist from uttering impertinences even when they have failed to face up to my challenge.

آؤ عیسائیو ادھر آؤ نورِ حق دیکو راہِ حق پاؤ
Come Christians, come here,
You will see the light of truth and find the path
to God.

جس قدر خوبیاں ہیں فرقان میں کہیں انجیل میں تو دکھلاؤ
Show me in the Gospels, if you can,
All the perfections that are found in the Quran.

سر پہ خالق ہے اُس کو یاد کرو یوں ہی مخلوق کو نہ بہکاؤ
Be mindful of the Creator who watches you from
on high,
And desist from misguiding His creatures.

کب تک جھوٹ سے کرو گے پیار کچھ تو سچ کو بھی کام فرماؤ
How long will you remain in love with falsehood?
Will you not make use of the truth just for once!

کچھ تو خوفِ خدا کرو لوگو کچھ تو لوگو خدا سے شرمناؤ
O people! Have some fear of God,
Have some shame in His presence, O people.

عیش دنیا سدا نہیں پیارو اس جہاں کو بقا نہیں پیارو
Dear ones! The ease and comfort of this world shall
not endure.
Dear ones! This is not an everlasting abode.

یہ تو رہنے کی جا نہیں پیارو کوئی اس میں رہا نہیں پیارو
Dear ones! This is not the place to abide in,
Dear ones! No one has ever lived in it forever.

اس خرابہ میں کیوں لگاؤ دل ہاتھ سے اپنے کیوں جلاؤ دل

Why give your heart to this wilderness?

Why torment yourself on its account?

کیوں نہیں تم کو دینِ حق کا خیال ہائے سو سو اٹھے ہے دل میں اُبال

Why do you have no concern for the True Faith?

The very thought of which puts me in countless agonies.

کیوں نہیں دیکھتے طریقِ صواب کس بلا کا پڑا ہے دل پہ حجاب

Why do you not see the right path?

What veils are covering your heart?

اس قدر کیوں ہے کین و استکبار کیوں خدا یاد سے گیا یک بار

Why such malice and arrogance?

Why have you forgotten God all at once?

تم نے حق کو جھلا دیا ہیہات دل کو پتھر بنا دیا ہیہات

Alas! You forgot the truth,

Alas! You turned your heart into stone.

اے عزیزو سُنو کہ بے قرآنِ حق کو ملتا نہیں کبھی انسان

Listen dear people! Without the Quran,

Man never reaches God.

جن کو اس نور کی خبر ہی نہیں اُن پہ اُس یار کی نظر ہی نہیں

Whoever is unaware of this light,

Is not fit for the eyes of the Friend.

ہے یہ فرقاں میں اِک عجیب اثر کہ بناتا ہے عاشقِ دلبر

The Furqān [the Holy Quran] has a wonderful effect,

In that it makes one a lover of the true Beloved.

جس کا ہے نام قادرِ اکبر اُس کی ہستی سے دی ہے پختہ خبر
It gives us authentic tidings of the One,
Whose name is the Greatest, the Almighty.

کوئے دلبر میں کھینچ لاتا ہے پھر تو کیا کیا نشان دکھاتا ہے
It draws man towards the abode of the Beloved,
And then it shows him signs beyond his ken.

دل میں ہر وقت نور بھرتا ہے سینہ کو خوب صاف کرتا ہے
It fills the heart with light divine,
And cleanses the breast thoroughly.

اس کے اوصاف کیا کروں میں بیان وہ تو دیتا ہے جاں کو اور اک جاں
What more of its excellences should I describe,
Suffice it to say that it gives a new life to life.

وہ تو چمکا ہے نیرِ اکبر اس سے انکار ہو سکے کیونکر
It has shone forth like the dazzling sun,
How can anyone dare deny it.

وہ ہمیں دلستاں تک لایا اُس کے پانے سے یار کو پایا
It brought us to the land of the Beloved,
Having found it we found the Friend.

بحرِ حکمت ہے وہ کلام تمام عشقِ حق کا پلا رہا ہے جام
The whole Book is an ocean of wisdom,
It makes us inebriated with the wine of divine love.

بات جب اُس کی یاد آتی ہے یاد سے ساری خلق جاتی ہے
When one is reminded of its words,
One's heart gets emptied of the entire creation.

سینہ میں نقشِ حق جماتی ہے دل سے غیرِ خدا اٹھاتی ہے
It imprints the image of God upon the heart,
And cleanses it of everything other than Him.

درد مندوں کی ہے دوا وہی ایک ہے خدا سے خدا نما وہی ایک
It is the only remedy for the anguished hearts,
It is the only guide granted by God that shows the way to God.

ہم نے پایا خورِ ہدیٰ وہی ایک ہم نے دیکھا ہے دلربا وہی ایک
It is the only sun of guidance we have found,
It is the only beloved we know.

اس کے منکر جو بات کہتے ہیں یونہی اک واہیات کہتے ہیں
Whatever its detractors say,
Is nothing but nonsense.

بات جب ہو کہ میرے پاس آویں میرے منہ پر وہ بات کہہ جاویں
If only they would come to me,
And say it all to my face;

مجھ سے اس دلتاں کا حال سنیں مجھ سے وہ صورت و جمال سنیں
And then listen to me describe its charms,
And hear about its splendour and beauty from me.

آنکھ پھوٹی تو خیر کان سہی نہ سہی یوں ہی امتحان سہی
If they cannot see, they might be able to hear,
If not even that, it will at least serve as a test.

The above objections have been completely uprooted at their proper place in this book, but since the writer in *Nūr Afshān* has specifically addressed me along with some other gentlemen, I feel it necessary to briefly address the issue at this point and remove his misconceptions.

It should be noted that believing the teachings of the Gospels

to be perfect is a sure sign of a lack of intelligence and deficiency of understanding. Ḥaḍrat Masīḥ [i.e., Jesus the Messiah] himself never considered the teachings of the Gospels to be complete, as he himself said:

I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth. John 16: 12, 13, 14¹

Now, tell me, are these the Gospels which you say encompass all religious truths and eliminate the need for the Holy Quran.

Gentlemen!! When you have no right, according to the verdict of Ḥaḍrat Masīḥ himself, to call the Gospels perfect and exhaustive, what kind of adherents are you who contradict your own Teacher and Prophet and label the book that Ḥaḍrat Masīḥ had declared incomplete as complete. Do you possess better understanding than the Messiah [Jesus], or is his word not credible enough.

If you say that although the Gospels were imperfect at the time of the Messiah, he made a prophecy that the ‘Comforter’ would come and relate all the things he had left out, that is well and good. But let me ask you, who was this ‘Comforter’, the news of whose coming was given by the Messiah in the Gospels, and who was the person that was supposed to raise religious truths to the level of perfection and describe the events of the Hereafter in far greater detail than do the Gospels. Do you think that there is anyone other than Ḥaḍrat Muḥammad Muṣṭafā, peace and blessings of Allah be upon him, to whom the Holy Quran—which claims to be more perfect than all past Scriptures and provides proof of this claim—was revealed, who came after the Messiah, perfected all religious truths and foretold future events more clearly than the Messiah had done. If there is such a person, please tell us his name and show us the Scripture that God gave to the Christians after the

1. In the King James Version, this reference is John 16:12–13. [Publisher]

Messiah, containing truths that the Messiah had omitted, and giving news of the future that the Messiah failed to explain so that such a book can be compared with the Holy Quran.

It does not behove you, however, to call yourselves followers of the Messiah and yet declare as perfect something which he had declared imperfect 1,882 years ago. If you do not believe the word of the Messiah, and wish to compare the Gospels with the Holy Quran yourself, you are most welcome to produce from the Gospels the excellences that I have demonstrated with regard to the Holy Quran in this book. Honest people will then judge for themselves which of the two—the Holy Quran or the Gospels—is the true source of divine enlightenment.

Since I have issued a challenge with a reward of ten thousand rupees, so as to arrive at a clear distinction between the Gospels and the Holy Quran, if you fail to demonstrate, like a truthful person, the excellences of your scriptures as against our Book, no sensible Christian will believe you in his heart even though he may apparently nod with approval. But rest assured, gentlemen!! That neither the Gospels nor the Torah can compete with the excellences of the Holy Quran. We need not go far: Let us examine these scriptures with respect to the two excellences of the Holy Quran that I have so far mentioned in this book. The first, which is recorded in the main body of the text, is that the Holy Quran is the repository of all divine truths, and no scholar can produce a single subtle point of theology that is not already present in the Holy Quran. If your Gospels have any merit, then it is incumbent upon you to rationally refute the arguments and doctrines of any of your opponents, such as Brahmū Samājists, Āryah Samājists or atheists, on its basis, and thus defeat—with rational arguments derived from your Gospels—the propaganda they have spread all over the country. Then compare the Gospels with the Holy Quran and ask a third party which of them, the Gospels or the Holy Quran, is truly convincing.

The second area of comparison is the one I have detailed in

Sub-Footnote Number One,¹ i.e., the Holy Quran helps a true seeker to establish a living spiritual relationship with the Eternally Besought One, which results in him being blessed with divine revelation. The revelations draw divine bounties upon him and make him one of the elect of God and the truth of these revelations is established with the fulfilment of the prophecies they contain. This relationship, as I have written above, is the essence of eternal life, as the [eternal] life depends on attaching oneself with the Living [God]. The truth of any book whose adherence enables one to witness the signs of such a relationship becomes clear—indeed, clearer than the sun—because it does not make mere empty claims, but actually leads to the desired objective. So I will now ask Christian gentlemen that if their Gospels are indeed true and perfect and divinely revealed, then they should demonstrate their spiritual effects, as against those of the Holy Quran, of which I have given adequate proof. They should also produce from among their own people such instances of heavenly blessings and of disclosure of the unseen as have been—and continue to be—experienced by Muslims by virtue of their adherence to the Holy Quran and following in the footsteps of Ḥaḍrat Muḥammad Muṣṭafā [the Chosen One], *Afdalur-Rusul* [the Most Exalted of the Messengers] and *Khātamur-Rusul* [the Seal of the Messengers], peace and blessings of Allah be upon him.

Thus will the liar stand exposed. Remember, however, that you can never compete with the Holy Quran in either of the above-mentioned two aspects. Far from being perfect, the teachings of the Gospels are no longer intact, for, by declaring the son of Mary to be son of God, they have shown themselves to be demonstrably false right from the beginning. As for the teachings of the Torah, they are so flawed and distorted that they virtually serve as putty in the hands of Jews and Christians, who make of them what they like. Had the Torah detailed those aspects of things divine and of the Hereafter, which are found in the Holy Quran, the Jews and Christians would not have had so many

1. Please see **Sub-Footnote Number One** starting on page 195. [Publisher]

disputes. The truth is that a single verse of *Sūrah al-Ikhlāṣ*¹ says more about God's Oneness than the Torah or even the whole Bible. If the Christians disagree, the onus is upon them to prove otherwise.

Since the Torah—indeed the entire Bible—does not contain a clear and thorough discourse upon the Oneness of God, this creates a conflict between the Torah and the Gospels. The result is that nothing is definitely settled, and Jews and Christians differ widely about the very fundamentals of faith. The same Torah conveys one meaning to Christians and quite a different meaning to Jews. Such being the case, which seeker after truth would not desire from the bottom of his heart that God, the Maker, in His all-encompassing mercy, should arbitrate between the parties that had gone astray and inform the errant of his error.

Do understand that the Holy Quran was revealed to settle these very disputes and to reveal the truths which needed to be revealed due to the prevalence of misguided beliefs and also to carry the knowledge of faith to its perfection. With its descent, this Holy Word met all these requirements, corrected all of the errors and carried religious knowledge to its ultimate perfection. It neither unduly demanded an eye for an eye and a tooth for a tooth, nor enjoined pardon and leniency in every case; rather, it taught true virtue, whether it be in the form of harshness or kindness, retribution or forgiveness.

از نور پاک قرآن صبح صفا دمیده بر غنچه‌های دلها باد صبا وزیده
The holy light of the Quran has ushered in the dawn of a bright morning,

The fresh morning breeze is blowing over the blossoms of the heart.

ایں روشنی و لمعان شمس الضحیٰ ندارد و این دلبری و خوبی کس در قمر ندیده
No one has witnessed such light, such brilliance, even in the midday sun,
Nor has anybody beheld such charm and beauty in any moonlit night.

1. Chapter 112 [Publisher]

یوسف بقعر چاہے مجوس ماند تہا وایں یوسفے کہ تن ہا ازچاہ برکشیدہ
Yusuf [Joseph] fell into the well all alone,
But this Yusuf [i.e., the Quran] has rescued countless souls from the
pit [of misguidance].

از مشرق معانی صہا دقائق آورد قد ہلال نازک زان نازکی خمیدہ
The Quran has brought with it hundreds of verities from the Source
of Truth,
The fragile new moon is bowed down to show its respect.

کیفیتِ علومش دانی چه شان دارد شہدیتِ آسمانی از وحیٰ حق چکیدہ
How would you know the true grandeur of the Quran's teachings,
It is the heavenly honey that drips down from Divine
Revelation.

آن نیّر صداقت چون رو بعالم آورد ہر بوم شب پرستی در کُنج خود خزیدہ
Ever since this sun of truth rose in the world,
The owls who worship darkness hid away in their holes.

روئے یقین نہ بیند ہرگز کسے بدنیا الا کسے کہ باشد باروبیش آرمیدہ
No one sees the face of certainty,
But he who loves the face of the Beloved.

آنکس کہ عایش شد شد مخزنِ معارف و آن بے خبر ز عالم کیس عالمے ندیدہ
He who acquires the knowledge of the Quran, himself becomes a
treasury of knowledge,
He who has not seen this teacher knows nothing of this world.

بارانِ فضلِ رحمان آمد بہ مقدم او بد قسمت آنکہ ازوے سوئے دگر دویدہ
The rain of divine grace comes to guide such a person,
But wretched is he who runs away from it.

میلِ بدی نباشد الا رگے زشیطان آں را بشر بدانم کزہر شرے رہیدہ
The inclination towards evil is a satanic trait;

A true human, I say, is one who is delivered from all evils.

اے کانِ دلربائیِ دائم کہ از کجائی تو نورِ آں خدائی کیں خلقِ آفریدہ
O treasure of beauty, I know whence you came,

You are the light of God, who created all creation.

میلِ نماند باکس محبوبِ من توئی بس زیرا کہ زان فغان رس نورت ہمار سیدہ
I have forsaken all else, you alone are now my beloved,

*For you are the light that has come to us from the Lord who answers
 our supplications.*

Moreover...

نورِ فرقاں ہے جو سب نوروں سے اجلی نکلا پاک وہ جس سے یہ انوار کا دریا نکلا
The light of the Quran is the brightest of all lights,

Holy is He from whom this river of spiritual light issued forth.

حق کی توحید کا مڑجھا ہی چلا تھا پودا ناگہاں غیب سے یہ چشمہ اصفیٰ نکلا
*The tree of faith in the Oneness of God was about to wither
 away;*

All of a sudden, this pure spring gushed forth from the unseen.

یا الہی تیرا فرقاں ہے کہ اک عالم ہے جو ضروری تھا وہ سب اس میں مہیا نکلا
O Allah! Your Furqān [the Holy Quran] is a universe in itself;

It contains everything that was ever needed.

سب جہاں چھان چکے ساری دکانیں دیکھیں مئے عرفان کا یہی ایک ہی شیشہ نکلا
We searched the whole world, we rummaged through all the shops,

*But we found only this one goblet containing true knowledge of the
 Divine.*

کس سے اس نور کی ممکن ہو جہاں میں تشبیہ وہ تو ہر بات میں ہر وصف میں یکتا نکلا
*The similitude of this light cannot be found in the entire world,
 For it is unique in every way, and matchless in every quality.*

پہلے سمجھے تھے کہ موسیٰ کا عصا ہے فرقاں پھر جو سوچا تو ہر اک لفظ مسیحا نکلا
*At first we thought that the Quran is like the staff of Moses,
 But on further reflection, we found every word to be a Messiah.*

ہے قصور اپنا ہی اندھوں کا وگرنہ وہ نور ایسا چکا ہے کہ صد نیر بیضا نکلا
*Blind as they are, it is their own fault;
 Otherwise, this light has shone as bright as a hundred suns.*

زندگی ایسوں کی کیا خاک ہے اس دنیا میں جن کا اس نور کے ہوتے بھی دل اُغمی نکلا
*How pathetic is the life of those people in this world,
 Whose hearts remained blind even in the presence of this light.*

جلنے سے آگے ہی لوگ تو جل جاتے ہیں جن کی ہر بات فقط جھوٹ کا پتلا نکلا
*Such people, whose every word is but an effigy of falsehood,
 Are burnt [in the fire of jealousy] even before they are put into the
 Fire.*

A Christian spokesman—the same correspondent who wrote in *Nūr Afshān*—also writes the following, using a pseudonym, on the same subject: ‘Had the writer not been busy in his worldly affairs, he would have shown from which sources the Holy Quran had been plagiarized.’ How strange, gentlemen! How unmistakably you have followed in the footsteps of the Jews. You have dragged the same objection to the Holy Quran which the Jews have long levelled against the Gospels. You must not have uttered such a blatant lie in the entire span of your life as you have done now to please the Christians.

In any case, this statement of yours¹ is exactly like that of the Jews, all of whom emphatically claim that the Messiah plagiarized the Gospels from the holy books of Israelite Prophets. Actually, Jewish scholars and divines even cite specific places in the books from which such texts are said to have been plagiarized. Likewise, Pundit Dayanand has vociferously claimed in his books that the Torah was extracted from the old Hindu books and that this is why the ritual of ‘burnt offering’ is to be found in it, as it is in the Vedas. In fact, you yourself admit that the Hindu teachings have many similarities in common with those of the Gospels. This admission on your part amounts to a confirmation of the Hindu claim. No such allegations can, however, be levelled against the Holy Quran, nor can any malicious person succeed in conspiring against it. You have not done yourself any favours by trying to spit at the sun, for the spit will only fall back on your own face.

My dear sir, in all probability your intention in making your baseless claims is to please the simple-minded among the Christians, for the intellectual ones will only laugh at such empty rhetoric. If you are indeed aware of the Jewish, Christian, and Magian sources from which the Quran and all its truths and verities were allegedly plagiarized, then why do you hesitate to produce something that will restore the honour of all Christians and wash away the old stain of defeat and surrender, not to mention the ten thousand rupees that will be yours for the taking. If you do in fact possess the qualities that even the Messiah did not possess, then what are you waiting for. If you can counter the Holy Quran and even trace its origins, it should not be difficult for you to counter all the Quranic truths, verities, proofs, and blessings that have been written in *Barāhīn-e-Aḥmadiyya* for the very purpose that someone should produce their like and win all the money promised in the challenge. Since it is also evident from your writing that you are

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

financially constrained and in dire need of money, what would be a better way to fulfil your worldly needs than to leave everything aside and immediately take up the task of showing from your own scriptures all of the divine sciences, rational insights and spiritual effects of the Holy Qurān, and receive your reward. Thus, you would earn yourself great renown, for you would have succeeded where Ḥaḍrat Masīḥ had failed and was forced to leave this world, admitting the deficiency of his teachings. The battle which he turned his back on would be won by you. In a sense, Christians would regard you as superior to the Messiah, for you would have revealed the perfection of a book which the Messiah had always considered imperfect. Being in desperate financial straits, how can you turn away from the chance of receiving such a large sum. If, perchance, you are unable to undertake the task by yourself, you are welcome to seek the cooperation of two, four, ten or even twenty of the missionaries who go about in towns and villages—serving no good purpose—and then see what comes of fighting God. Otherwise, the honesty and righteousness of the Christians—whatever it is—will become apparent to anyone who reads my valiant challenge and hears your sorry excuses.

In the May 25, 1882 issue of *Nūr Afshān*, another Christian gentleman enquires as to the signs or conditions that distinguish between a true saviour and a false one. The answer is that the true saviour, who comes from God, can only be the one through whose obedience one is led to true salvation. In other words, God so blesses his discourse that his perfect follower is delivered from the darkness of the self and impurities of human nature, and his heart is filled with the light that necessarily accompanies pure hearts. But as long as a follower falls short of full obedience, the darkness of his soul will not disappear, nor will inner light make itself manifest. This, however, will not be the fault of the Prophet who is being followed, but of the one who claims to be the follower, who, owing to doctrinal or practical errors, is deprived and veiled. This is the true mark of distinction that does not leave one at the mercy of old fables and tales; rather, it enables him to become a seeker

after truth and to recognize the true guide and benefactor. Then he not only witnesses the holiness and light that is believed to be associated with a perfect benefactor, but actually experiences it to the measure of his capacity. Salvation to him is no longer something imaginary that will take place on the Day of Resurrection, for he finds the reality of salvation in this very world after he has been freed from the torment of ignorance, darkness, doubt, suspicion, and the affliction of selfish desires, and has been thoroughly imbued by heavenly light.

Now that this has been established to be the sign of a true saviour—and to find whom is the greatest objective of any seeker after truth, the true aim of his life, and the ultimate cause of his following a religion—it should be borne in mind that this sign is found only in Ḥaḍrat Muḥammad Muṣṭafā, peace and blessings of Allah be upon him. Inner light and love of God can be obtained only by following him, which is dependant upon following the Holy Quran.

The Holy Quran, around which revolves the obedience to the Holy Prophet, is such a book that by following it, the signs of salvation are manifested in this very world. This is the only book which, through overt and covert means, perfects defective souls and delivers them from doubts and suspicions.

The overt way is that its statements are so comprehensive of verities and fine points that it refutes, through rational arguments, all of the doubts which prevent people from reaching God and because of which hundreds of false sects are flourishing and hundreds of false doctrines are occupying the hearts of misguided people. All the light of the true and perfect teaching needed to dispel the darkness of the present age, shines forth from it like the sun; and the remedy for all the ills of the soul is set out in it, and the exposition of all true insights is contained in it. There is no subtlety of the knowledge of the Divine which can possibly be disclosed at any time in the future, which has been left out of it.

The covert way is that by truly following it, man, being purified wholly of inner vices, establishes a relationship with the Lord on High, and the light of his acceptance by God begins to descend upon him.

He is so encircled by divine favours that when he supplicates to God in times of difficulty, God Almighty responds to him through His perfect mercy and compassion. Sometimes it happens that, when he is surrounded by his difficulties and sorrows, even if he supplicates a thousand times, he receives a loving response from his Gracious Lord every time in eloquent, sweet, and blessed words. Divine revelation descends upon him like rain and he finds his heart so filled with the love of God as a transparent glass phial is filled with a delicate perfume. He is bestowed such pure delight of affection and zeal which, by breaking the strong chains of his ego, pulls him out of this hazy condition and bestows new life upon him every moment with the cool and comforting breezes of the True Beloved. Even before his death, he himself witnesses the divine favours with his own eyes which other people hope for in the life after death.

All of these bounties do not depend upon any monastic exercises or discipline, but are bestowed in consequence of following the Holy Quran completely, and every true seeker can achieve them. However, for their achievement, perfect love of *Khātāmūr-Rusul* [the Seal of the Messengers] and *Fakhrūr-Rusul* [the Pride of the Messengers] is a condition. In consequence of the love of Allah's Prophet, a person partakes, according to his capacity, of the light that has been bestowed in its perfection on the Holy Prophet. Thus, there is no better way for a seeker after truth than to embrace this Faith through someone possessing insight and understanding and, by following the Divine Word and developing love of the Beloved Prophet, to witness the truth of our statements with his own eyes. If he turns to me with a sincere heart for the achievement of this purpose, I would be ready, trusting in the grace and bounty of God, to show him the way of obedience, but both the grace of God and personal capacity would be needed.

It should be borne in mind that true salvation is like good health. As good health is a condition in which all of the signs of health should be apparent, and there should be no disorder affecting health, in the same way, true salvation is that which shows signs of the attainment of

salvation. That which is proved to exist should exhibit the effects and conditions of such existence, for without these effects and conditions its existence cannot be established. As I have pointed out several times, the conditions for the establishment of someone's salvation are that withdrawal towards God and the supremacy of the love of God should reach such a perfect stage that through his company, attention, and prayers these qualities should be produced in other persons who possess the capacity. In his own personal condition, his inner-self should be so illumined that his blessings should be self-evident in the sight of a seeker after truth; he should possess all the special qualities and the honour of converse with the Divine, which are the signs of those who are close to God.

No one should be misled by the prophecies of astrologers and soothsayers. It should be remembered that these people have no relationship with the light and blessings of the men of God. I have written before that human instruments have no relationship with powerful prophecies and benevolent promises that are the very truth and which convey the good news of victory, help, majesty, and honour. God Almighty has bestowed such natures upon the men of God that their looks, company, attention, and prayers possess the qualities of a sovereign remedy, provided that the beneficiary possess the requisite ability. Such people are recognized not only through their prophecies but through their treasures of understanding, their extraordinary trust, their perfect love, total abandonment of all [besides God], their sincerity, their determination, their love of God, their pleasure and delight, their extreme humility, the purity of their souls, their discarding the love of the world, the abundant blessings which descend upon them like rain, their having the support of God, their incomparable steadfastness, their fidelity of the highest degree, their unparalleled righteousness and purity, their grand resolve, and the satisfaction of their hearts.

Prophecies are not their true purpose; rather, the purpose is that by mentioning in advance the blessings that are about to descend upon

them, and upon those connected with them, they should assure people that they are the objects of special attention from God. Moreover, the purpose of the communications that they receive from God is to present a conclusive and certain proof of their integrity and their being from God.

Those people on whom these holy blessings are bestowed in abundance are such concerning whom the law of divine power and eternal wisdom has determined that their doctrines should be true and pure, and that they should be established in the true faith, and should have a strong relationship with God, and should be exceedingly withdrawn from the world and all that it contains. Such persons are quite like the [proverbial] philosopher's stone. Their innate nature has an inviolate affinity with divine light and true faith. It would be the height of stupidity and extremely unfortunate to compare their highly qualified selves, who comprise all blessings, with unfortunate astrologers and soothsayers, for they have no relationship with such contemptible, worldly people. On the contrary, they are heavenly lights, like the sun and the moon, and the eternal law of divine wisdom has created them so that by coming into the world they should illumine it.

It should be borne in mind that God has created certain remedies for physical illnesses and has brought into the world excellent things like antidotes, and so on for diverse types of pains and disorders and has invested these remedies from the beginning with the characteristic that when a diseased person, whose illness has not gone beyond remedy, uses these medicines with proper care, the Absolute Healer bestows, to some degree, health and strength upon the patient according to his capacity and ability, or restores him fully to health. Likewise, God Almighty has, from eternity, invested the pure spirits of these accepted ones with the characteristic that their attention, prayers, companionship and high resolve are the remedy for spiritual ills. Their souls become the recipients of diverse types of grace through visions and converse with the Divine, and then, all that grace manifests a grand effect for the guidance of mankind.

In short, these men of God are a mercy for the creatures of God. As it is the divine law of nature in this world of cause and effect that a thirsty one slakes his thirst by drinking water, and a hungry one satisfies the pangs of hunger by eating food; in the same way, by Divine Law, Prophets and their perfect followers become the ways and means of healing spiritual ills. Hearts obtain satisfaction in their company, impurities of human nature begin to recede, darkneses of the ego are lifted, zeal of love for the Divine surges, and heavenly blessings manifest their splendour. Without them, none of this can be achieved, and these are their special signs by which they are recognized. فتدبر و لا تغفل [So ponder over this matter and be not heedless].

[—Author]

AN APOLOGY AND AN ANNOUNCEMENT¹

The long delay in the publication of Part III at this time² may have utterly dismayed many buyers and readers. It would not be surprising if some of them might even have started harbouring various kinds of doubts and suspicions. But let it be clear that the delay was not on my part. The fact is that sufficient funds for publication had been accumulated by May 1881, and the sections of the book were sent to the **Safir-e-Hind Press** in Amritsar for printing and it was expected that Part III would be printed and published within two months at most. However, destiny, which is beyond the control of man, who is weak by nature, intervened. The manager of the Safir-e-Hind Press faced some unexpected crises and difficulties, and due to these difficulties the press remained closed for a long time. Since this delay was beyond his control, it was basic human decency to patiently wait until he regained his composure. So, *alḥamdulillāh* [all praise belongs to Allah] that, after some time, his difficulties began to fade away and the printing of Part III has started recently. However, since there has already been an extended delay due to the aforementioned hindrances, I have deemed it appropriate, with a heavy heart, not to wait for the printing of the whole part, and instead to dispatch to the buyers whatever portion has been printed thus far, in order to satisfy and reassure them. The

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1. Note by Ḥaḍrat Maulana Jalal-ud-Din Shams^{ra}: This announcement was included at the end of the 1882 [Urdu] edition of Part III.
 2. The reference is to the two-year delay between the publication of Parts I-II (1880) and Part III (1882). [Publisher]

remaining portion will, God-willing, be printed along with Part IV, which is a larger part [of the book].

Some friends might object as to why I have chosen to print the book at a press that always causes such long delays. In response to this objection, as I have already submitted, the delay on the part of the manager was inadvertent, not intentional. In my opinion, in such a state of difficulty, he deserves sympathy rather than criticism. Another reason for this choice is that the manager of Safir-e-Hind Press works with great care, meticulousness, effort, attention to his work, and puts his heart and soul into his work. He is a priest, but notwithstanding the differences of creed, God has made his nature such that he works with the utmost integrity and commitment. He is obsessed with the thought that work should not fall short of the standards of excellence, high quality and accuracy in any way. It is for these very reasons that I prefer this press over others, even though the printing charges of this press are far higher as compared to others. I am very much hopeful that there will be no delays on his part in the publication of Part IV. The only delay might be in the collection of sufficient funds for [the printing of] that Part. So it is appropriate for all kind buyers not to be distressed and doubtful while waiting for that Part, for as soon as that Part is ready—sooner or later, as God wills—it will be dispatched to them without delay.

I would also like to take this opportunity to thank all those who have helped in the publication of Part III for their interest and assistance solely for the sake of Allah. This humble one cannot at present mention the worthy names of these generous people and other buyers due to lack of space and various constraints, but later, if God so wills and their intentions remain pure, they will be published in full detail in a future part of the book.

Here, I would also like to mention that Part III consists of all the **preliminary points** which need to be studied and borne in mind carefully for understanding the subsequent arguments of the book. One who reads it will realize that God has invested the true religion of

Islam with such honour, glory, blessings and **truth**, that no other faith has ever been able to compete with it, or ever will. Having delivered this message convincingly, the argument has been completed against all opponents, and the door has been opened for every seeker after truth to come and witness the full proof, so that they may attain their goal and objective and all opponents may be shamed and rendered speechless before the perfect light of truth. It is also meant to put to shame and confound all those who have taken the false enlightenment of Europe as their god, and who regard those who believe in heavenly blessings to be ignorant, savage, and untrained; and who address the believers of heavenly signs as fools, simple-minded, and ignorant. They hold that the new light of European knowledge will erase the spiritual blessings of Islam, and that the machinations of the created will overwhelm the light of the Creator. Every honest person will now see for himself who emerges victorious and who ends up silenced and frustrated; who is truthful and wise, and who is a fool and a liar! والله المستعان و عليه التكلان [And it is Allah alone whose help is to be sought and in Him alone is our trust and reliance].

Humbly,
[Mirza] Ghulam Ahmad
may Allah forgive him

GLOSSARY

- Abul-Qāsim** Literally means ‘father of Qāsim’. It is an attributive title of the Holy Prophet Muhammad^{saw}; Qāsim was the name of one of his sons; *see also* Holy Prophet.
- Afdalur-Rusul** The Most Exalted of the Messengers, a title of honour used for the Holy Prophet Muhammad^{saw}.
- Alḥamdulillāh** The literal meaning is, ‘all praise belongs to Allah’; an expression from the Holy Quran for showing one’s gratitude to Allah.
- Āmīn** A term which literally means, ‘so let it be’ and is used at the end of a supplication to pray that God may accept it. It is similar in meaning to ‘amen’.
- Amr** Something that proceeds from Allah directly without the use of any intermediary.
- Āryah Samāj** A Hindu sect founded by Pundit Dayanand in 1875. Their first and foremost belief is that Parmeshwar [God] is not the Creator of matter and souls. Rather, that all of these things are eternal and self-subsisting like Parmeshwar.
- Auliya’** A shorter version of *auliyā’-ullāh*, literally means ‘friends’; plural of *walī*.
- Auliya’ullāh** Literally means ‘friends of Allah’. Plural of *waliyyullāh*.
- Āyatullāh** A Sign of Allah, a term used to honour the men of God.
- Barāhīn** Convincing arguments or proofs; the singular is *burhān*.
- Brahmū Samāj** A Hindu revival movement that believes in the One God, but believes that reason alone is enough to guide mankind towards Him. They do not believe in divine revelation.
- Dajjāl** An Arabic word literally meaning the ‘great deceiver’. In Islamic terminology *Dajjāl* refers to those satanic forces which would be unleashed in the Latter Days to oppose the Promised Messiah and Imam Mahdi^{as}.

- Ḍammah** In Arabic script, the vowel mark for the ‘u’ sound, appearing as a small curl placed above a letter **د** and designating a short ‘u’. If the Arabic letter **و** (*wāw*) immediately follows, it indicates a long ‘ū’.
- Fakhrur-Rusul** The Pride of the Messengers, a title of honour used for the Holy Prophet Muhammad^{saw}.
- Fathah** In Arabic script, the vowel mark for ‘a’ sound, appearing as a diagonal line placed above a letter and designating a short ‘a’: **ا**. If the Arabic letter **ا** (*alif*) immediately follows, it indicates a long ‘ā’.
- Furqān** Another name for the Holy Quran, meaning the discrimination between right and wrong.
- Hadith** A saying of the Holy Prophet Muhammad^{saw}. The plural is *ahādīth*.
- Ḥaḍrat** A term of respect used to show honour and reverence for a person of established righteousness and piety. The literal meaning is: his/her Holiness, Worship, Eminence, etc.
It is also used for God in the superlative sense.
- Holy Prophet^{saw}** A title used exclusively for the Founder of Islam, Ḥaḍrat Muhammad^{saw}.
- Holy Quran** The final and perfect Scripture revealed by Allah for the guidance of mankind for all times to come. It was revealed word by word to the Holy Prophet Muhammad^{saw} over a period of twenty-three years.
- Ḥujjatullāh** The Proof of Allah, a term used to honour the men of God.
- Ilhām** Divine revelation from God, used interchangeably with *wahī* in Islamic terminology.
- ‘Ilm** Knowledge or science.
- ‘Ilm-e-ladunnī** The knowledge that is divinely bestowed.
- Imam Mahdi** A title meaning ‘Guided Leader’, given to the Reformer of the Latter Days prophesied by the Holy Prophet Muhammad^{saw}; *see also About the Author* on page vii.
- Istighfār** To seek God’s forgiveness.
- Jāhiliyyah** The term literally meaning ‘ignorance’ and refers to Arabia’s pre-Islamic period.
- Juz’** A term meaning ‘part’; it refers to a part consisting of sixteen pages of a publication.
The word is also used to denote one of the thirty parts in which the Holy Quran is divided for convenience in recitation.
- Kalimah** The declaration of the Islamic faith: *Lā ilāha illallāh Muḥammadur-Rasūlullāh*, ‘There is no one worthy of worship except Allah, Muhammad is the Messenger of Allah’.
- Khairur-Rusul** The Best of the Messengers, a title of honour used for the Holy Prophet Muhammad^{saw}.

- Khalīfah** Caliph is derived from the Arabic word *khālīfah*, which means 'successor'. In Islamic terminology, the word righteous *khālīfah* is applied to one of the four *khulafā'* who continued the mission of Ḥaḍrat Muḥammad^{saw}, the Holy Prophet of Islam. Ahmadi Muslims refer to a successor of the Promised Messiah^{as} as Khalīfatul-Masīḥ. *Khulafā'* is the plural of *khālīfah*.
- Khalīfatul-Masīḥ** *see* Khalīfah.
- Khātamul-Anbiyā'** The Seal of the Prophets, a title accorded to the Holy Prophet^{saw} in the Holy Quran.
- Khātamur-Rusul** Literally means 'Seal of the Messengers'. An alternate way of expressing the title, 'the Seal of the Prophets,' of the Holy Prophet Muhammad^{saw}.
- Maghrib** Time of sunset. The term is also used for the prayer (*ṣalāt*) offered after sunset.
- Mahdi** Literally means 'Guided.' *see* Imam Mahdi.
- Maḥram** A man or woman with whom marriage is not permissible.
- Mathnawī** The six-volume magnum opus of Jalal-ud-Din Muhammad Rūmī (1207–1273 CE) written in poetic form.
- Maulavī** A Muslim religious cleric.
- Muḥaddath** A recipient of divine revelation who is not a Prophet. Plural is *muhaddathīn*.
- Muhammad^{saw}** Founder of Islam. *see* Holy Prophet^{saw}.
- Muḥarram** The first month of the Islamic calendar.
- Muqallidīn** Plural of *muqallid*, literally means 'followers' or 'disciples'. The term was originally applied to the followers of one of the four Imams: Abu Hanifa, Malik, Shafi and Hanbal. All four of these Imams were true *muwahḥidīn*, believers in the Unity of God, who spent their entire lives interpreting the true teachings of Islam.
- Muṣṭafā** The Chosen One, a title of honour used for the Holy Prophet Muhammad^{saw}.
- Muwahḥidīn** Plural of *muwahḥid*, literally meaning a believer in the Unity of God. All Muslims, by virtue of subscribing to the *Kalima-e-Tauḥīd* are *muwahḥidīn*. However, the term *muwahḥidīn*, has been adopted by some Muslims who consider the Quran and hadith to be sufficient sources of guidance and do not follow any Imam.
- Nūr** Literally means light. It is one of the attributive names of Allah the Almighty in the Holy Quran. The term often refers to divinely bestowed light.
- Nūr-e-Qalb** The light of the heart.
- Nūr-e-'Aql** The light of intellect.
- Nūr-e-Wahī** The light of revelation.

- Parmeshwar** A term in Hinduism for God. Sometimes also written as Parmeshar.
- Part** One of thirty parts of the Holy Quran. Also referred to as *juzw'*.
- Promised Messiah^{as}** A title given to the Reformer prophesied to appear during the Latter Days, by the Holy Prophet Muhammad^{saw}; *see also About the Author* on page vii.
- Purānās** Eighteen well-known works of theology by poet Vyāsa giving his version of Hindu mythology and theology.
- Pustak** The Sanskrit word for book. In *Barāhīn-e-Aḥmadiyya*, this term has been used generally to denote religious books of Hinduism.
- Rishi** A Hindu saint or a spiritual scholar.
- Rupee** Indian currency, abbreviated Re. Plural form, Rupees (Rs.)
- Şāhib** A title of respect similar to diverse English terms like Mister, Honourable, and Revered.
- Sarwar-e-Kā'ināt** The Chosen One of all Creation; refers to the Holy Prophet Muhammad^{saw}.
- Sayyidut-Ṭayyibin** The noblest of all who are pure; refers to the Holy Prophet Muhammad^{saw}.
- Sūrah** A chapter of the Holy Quran.
- Tauhīd** The fundamental Islamic belief that there is none worthy of worship except Allah.
- Upanishads** Also known as Vedānat Shaster. Although they are presented as the last part of Vedic literature, the Hindu scholars (e.g., Pundit Dayanand) do not regard the Upanishads as part of the Vedas.
- Ummat-e-Muḥammadiyyah** The community or followers of the Holy Prophet Muhammad^{saw}.
- Wahī** Divine revelation from God, used interchangeably with *ilham* in Islamic terminology.
- Wahy-e-i'lām** Revelations received by believers other than the Prophets. Used interchangeably with *wahy-e-iṭṭelā'* in Islamic terminology.
- Wahy-e-iṭṭelā'** Revelations received by believers other than the Prophets. Used interchangeably with *wahy-e-i'lām* in Islamic terminology.
- Wahy-e-risālat** Literally means prophetic revelation. However, the Promised Messiah^{as} has used this phrase in *Barāhīn-e-Aḥmadiyya* to refer to the Divine Scriptures as an Islamic terminology.
- Wali** Literally means 'friend'. In the terminology of Islamic mysticism, it refers to a very pious person or a friend of Allah. The singular form is *walī* [friend] or *waliyyullāh* [friend of Allah], the plural form is *auliya'ullāh* which is sometimes abbreviated as *auliya'*.
- Waliyyullāh** Friends of Allah, *see walī*.

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