



In the name of Allah, the Gracious, the Merciful

The Effects of Faith in a Living God

Speech by Hazrat Sahibzada Mirza Rafi Ahmad on the occasion of Annual Gathering (Jalsa Salana) at Rabwah in 1963

After Tashaud and Tawuuz Hazrat Sahibzada Mirza Rafi Ahmad Sahib recited the following verse of Holy Quran:

“Thou wilt not find any people who believe in Allah and the last day and yet love those who oppose Allah and his Messenger, even though they be their fathers or their sons or their brethren or their kindred. These are they in whose hearts Allah has inscribed true faith and whom he has strengthened with revelation from himself. He will admit them into gardens through which streams flow therein will they abide. Allah is well pleased with them and they are well pleased with Him. They are Allah’s party. Take note it is Allah’s party who will prosper.” [Surah Al-Mujadilah verse 22] ; and then said The God in whom the Noble Quran invites us to have faith in and whose protection to seek and in whose court to bow with maximum meekness and extreme love and passion and softness and with whose Being to establish relations of worship and sincerity and calls it an eternal life and permanent pleasure and the real media of deliverance; and to whose Noble face and beauty and Grace wants to make us devotees, He is the eternal, forever living and sustaining God. He is not as such an innovation and a whim of our mind and whose signs and effects are evidently not felt outwardly. He has always been and will always be forever. His Being is free from

newness and change and transformation. He has no son or father. Nobody resembles in His Beauty and Grace or His being or His attributes. All excellences are possessed by Him. He deserves all praise; and praise at every moment. He is the origin of all Graces and the source of all good and excellence; beauty and loveliness and grandeur and greatness and splendor and exaltedness which are possessed by Him. He is the core of every beauty, creator, master and inventor of all that exists and the essence of every soul. He is the praised and the Holy one free from every fault and deficiency and totally free from weakness and feebleness. He is the possessor of all excellences and praised for all perfect attributes and the originator of every command. Nothing moves without His will. He is the sovereign of all Kingdoms. He reigns over the skies and over the earth. Nothing can happen on earth unless He first decides in Heaven. He has made innumerable causes and effects because of His wisdom. He has full control of over causes and effects; but nothing happens unless He orders to be such. He is the one who causes us to live and causes us to die. He sustains every being and has power over it. He is unique and independent and besought of all (*Al-Samad*). Everything is dependent on His sustenance and existence every moment but He himself is independent and above every need. He is all knowing. No movement and rest are outside His knowledge on earth or skies. Each and every particle of skies and earth is within His reckoning. He knows whatever enters the earth or exits from it. He is All Aware, the All Seeing; aware of any matter and watcher of all things. He sees deep in the hearts of humans. No reality is hidden from Him and no matter is secret for Him. He is the most Virtuous; most Merciful and most kind and the supreme Forgiver. He does not reject anybody who bows in His court. He forgives the sins and evils and wrong doing and disobedience of all life when repented for a moment. A great Forbearer, Tolerator and Coverer. He does not hurry up to punish. The most affectionate and loving; Who does not tire in donating, Who has no limit in awarding and Grace; Whose devotees never fail. Hearer of supplications and awarder of acceptance with

support. In short, all virtues and Beauty and Nobility is possessed by Him. He is the First and He is the Last. He is the Obvious. Everything manifests His splendor and every handsome has received beauty from Him. Every beautiful (person or object) has got the reflection of His elegance which has developed in him beauty; attraction and fascination. Maybe it is the sun or the moon or the stars or beautiful features of handsome and attractive and captivating height or flourishing of flowers and freshness, color and fragrance. He is Latent and knows the reality of everything but nobody knows His actuality. If His spiritual nobility gets manifested by way of reflection every heart will fly like a moth towards Him but He has concealed His nobility from strangers and manifested only for those who sincerely seek Him.

This is the God of Islam. Living God and life bestowing God who provides proof of His existence through His power and miraculous actions Who hears supplications of His servants and replies to them and descends on them His sweet and delightful speech by saying "I am present" ; grants them satisfaction, consolation and assurance. Life is His Being's attribute and not possessed by anybody else except that He Himself causes reflection of this attribute on anybody. All essentials particulars of life that is intention, knowledge, hearing, seeing, speech, exhibition of power, acceptance of supplication, complete providence to safeguard His creatures and sustaining them and granting them life; all these attributes are possessed by Him and he through His believers who follow the Noble Quran and Grand Prophet Mohammad the Chosen SAW provides proof of His life in every age; so the blind world may see He exists and may believe He possesses big powers and can do whatever He wishes. Nobody can obstruct His will and nobody can stop Him what He intends to do. This is the God for whom it is said in the Quran: **"All praise for Allah, Lord of all the worlds. The Gracious, the Merciful. Master of the day of the Judgment"** [Surah Fateha]

That is all praise belongs to Him; and on its own He deserves praise. Whose name is Allah i.e. that Being Who collectively holds all virtues and is free from any deficiency, defect and weakness because His beneficence has encircled all beings and is the media of everyone's existence. His **first beneficence** which is the most general of all is the Providence of all the worlds. That is, all worlds maybe those are material or related to soul are all His creatures and every moment dependent on His support; and His **second beneficence** which is beneficence of Grace belongs to living creatures. His **third beneficence** is Mercy which concerns humans and believers so that when they utilize their God gifted attributes then Allah the Exalted grants them blessings and development; and the **fourth beneficence** which is the most special of all belongs to His specific servants who are fully devoted to Him. He grants them miraculous excellence and due to their faith's blessing makes provision for them of Heaven in this world. For them His mercy has not any bounds rather He exhibits for them splendor of His sovereignty and awards them without reckoning and showers over them innumerable favors and an ocean of grants of eternal graces roars over towards them and He is a special God for His believer servants. He appoints them Khalifa on earth and puts His sheet of praise over them and makes them manifestors of His attributes then through them who die for (their) God a living God manifests and His Kingdom gets established in the world. Those people for whom His attribute of "Maalaik-e-Youm Deen" that is sovereignty manifests are such high rank believers that because of their extreme devotion they get themselves extinct in the greatness and splendor of their Lord and due to their faithfulness by immersing in the ocean of Oneness find His being and enjoy looking at Him and not only do they view Him themselves rather they become exhibitors of God and manifest for others also the splendor of God. Our God is (the Subtle; knower of all subtleties, the incomprehensible) farthest of all distances and concealed mysteriously. The apparent eye cannot see Him; yet He reveals Himself and through His miraculous powers shows His face to His

creatures and due to this manifestation of Omnipotence His life is proved. Hazrat Masih Maud (as) in his verse says

O people listen the living Almighty is not that God who does not exhibit His power as a habit

He [Hazrat Masih-e-Maud (as)] further says in another verse:

With His power God provides proof of His Existence
This is the manifestation of face of that Invisible
When He predicts of doing of a certain thing
That does not stop happening and it proves His Being

Today this honor belongs to Islam that it not only presents the living God with knowledge but portrays its image in such a way which provides proof of His being Indeficient and on learning of it every heart without choice by saying: **“Thee alone we worship and Thee alone we Implore for help”**; and then Prostrates into His feet; further He also practically provides evidence of His life and His power, splendor and nobility. Fact is this that ever since the sun of the truth of the blessed person Hazrat SAW dawned; **never in Islam has there been a day when there were not any such people who exhibit the existence of God who are witnesses of His Being and attributes**; who not only due to their complete faith see God rather with those signs and miracles and those heavenly supports which descend on them from God and with that hidden knowledge revealed to them convict the enemies of truth and manifests the miracle of a living God to the world.

Verse:

That is the honor of Islam that it exhibits its distinction from other religions that it presents the **whole God**

Ever since and forever, except Islam, there is no other faith which in accordance with these two things can prove life of their God whom they worship. Neither by knowledge; the conception of God they present can prove Him without any deficiency; nor practically they can prove that their God speaks to them and responds to their supplications and when their enemies intend to kill them then in-spite of their weakness and lack of resources; their God exhibits miracles for them and finding their devotees helpless protects them; rather consoles them in advance that I am with you and I will help you. For example, in the Hindu religion they also claim like other religions that their's is a living God but the attributes they describe for Him can not prove this claim; because the picture they present for their Living God is like this that no doubt He is omnipotent since the beginning and forever but He is not the creator of the matter and the spirit and He has no power even to create some small matter or a few souls. Rather His job is like a potter who makes pots from clay. He also makes creatures by a combination of matter and spirits and His forgiveness is of such a kind that even if His servant becomes extinct in His devotion and is prepared to die a thousand times for Him even then their God does not grant deliverance to such a soul and such a staunch devotee. Instead on one pretext or another ejects them from deliverance and then puts them in different creature forms. This is a status of knowledge and faith and when practical situation is evaluated then it becomes known that their God used to speak (Communicate) previously but now since thousands of years He is silent and does not speak to anybody. If someone asks them that such a God who is not the creator of matter and spirit and is not the **Qayyum** (sustainer of earth and heavens) and if He were not there then the whole universe would have been destroyed and further He also does not speak so that through this speech would have identified His Being; then why should it be believed that He is omnipotent and living and sustaining God.

Besides the Hindu Religion when we view the Christians as to how they present the splendor of their God then we come to know that the God which they worship is that one who was born from the womb of Mary and after receiving insults and disgrace and hardships through the hands of His own creatures died a death of curse and buried in the earth. This is the conception of Living God which Christianity presents; though at the same time they also say that He resurrected after three days and raised Himself to the skies but the proof of it that He revived after His death is really nowhere except ancient stories and traditions. If He is alive then why He does not communicate with His true worshippers as He spoke previously and why He does not exhibit signs and miracles as the God of Islam manifests for His believing servants. It reveals that their God is also dead like their religion and as against this the God of Islam is such that about whom it is revealed in the Holy Quran:

“That is it is Allah’s Being who because of His individual virtues, Nobility and Graciousness has the right that all creatures worship Him with their heart and soul and consider Him their sought for beloved and nobody is associated with Him in these qualities; that nobody else possesses those virtues and excellences which entitled Him to be worshipped is a proof of this thing that Allah is living since ever and forever and self sustaining that is, whatever exists in the earth and in heavens is His creation and existence and survival of everything is dependent on His existence and self-sustaining and He is supporting everything every moment. Leaving aside expiry, things resembling like it that is slumber and sleep never come near Him. He is never ignorant about protecting His creatures. In case he lapses about sustaining His creatures or supporting them then all this working of universe will get dysfunctional and their existence will turn into non-existence. Only Allah has the right to be worshipped; Who is ever living and is the essence and substance of everything. Whatever

exists in the earth and heavens belongs to Him and under His control. Who can dare to intercede in His court without His permission and order. All that His creatures have performed in the past and all that they will act in future is all known to Him but nobody can encompass His knowledge. His knowledge and power is dominant and encompasses over earth and the Heavens and over everything His writ extends. He does not get tired to protect and sustain external and internal things of the earth and the Heavens and is much above that any deficiency or weakness or incapacity be referred to His being in any form.” [Surah Al-Baqra, verse 255 expounded]

The deliverance of man and his auspiciousness depends on his having faith in a living God. Such a faith which is not traditional or nominal rather as their God is living their faith should be also a living reality, consequence of which they secure the purpose of their life and they have complete faith in the Being of God and complete hope of His grace and total dependence and full love develops for Him; doubt and uncertainty and lack of faith is removed and egoism and satanic movements perish and a new life is secured.

It must be kept in mind that faith is that media with which the new life which is real and permanent is achieved. Faith is a big wealth. Whosoever is the holder of this wealth nobody is more fortunate than him. Faith is a big power against which even no mighty mountain can resist. The Prophets of God advanced in the world so that they inculcate faith in the living God. Whatever blessings man has secured is a result of faith. Any holy revolution in the world that has taken place is because of the faith in the living God.

Briefly stating the living God for whom the Noble Quran calls us is not the whim or innovation of human mind and His power

manifestation and splendor is not fiction which was written in previous books and which have no concern with the daily realities of our life. Rather He is that God in whose direction every particle of the universe points out and whose sovereignty and governance is admitted by everything of the earth and Heavens; voluntarily or involuntarily and against whose splendor every head bows. He is, Who in the time of darkness and disorder, finding His creatures devoid of light and guidance and finding them in the path of perishment descends His pious servants for their guidance and who because of their complete faith shows them the face of a living God and provide a means of deliverance for the people who had lost their path and tells them that way which is the route for eternal life

It was faith in the living God which caused the deliverance of Hazrat Ibrahim (as) and his progeny. If that Omnipotent had not been with Hazrat Ibrahim (as) then how could it be possible that he came out safe after being put in fire? If it was not because of faith in a living and sustaining God then how it could be possible that he would have put the knife on his sole male progeny received at old age; and in order to please his Lord would have migrated from his native place and deserted his dear ones and relatives and would have told them clearly that when you don't believe in God then I have nothing to do with you. I am going to my Lord and **"He will show me the way"** that is in order to seek my Lord's pleasure and to meet Him I will sacrifice anything and I trust He will not let me go waste; rather He will award me every Grace then Allah said to him. O obedient I will award you such a large progeny and so much blessing that as the stars of the sky and particles of the sand can not be counted likewise it will not be possible to count your progeny; and through the media of your progeny the nations of the world will get blessed

Then Hazrat Moses (as) came and found the country of Egypt in profound darkness and his nation shackled in chains of apparent and latent slavery that no way was visible for their

deliverance. But due to faith of Moses which he had in the living God; it caused a way of deliverance for them and at such a moment when his nation was completely surrounded by danger from every side and there was no way of protection and his nation took it to understand that they have no protection at that time, Moses said **“My God is with me, He will cause for me the way of deliverance.”** This faith of his came to his rescue and his Omnipotent and living God descended from heavens to help him.

Then above all; the manifestor of splendor and exhibitor of the signs of God Who provided us means to reach our beloved God and complete faith on that One Independent of all; Living and Sustaining God and complete trust on His wonders and honor for His Unity and to sacrifice one’s life for His love; he is our chief Mohammad the chosen (SAW). Therefore now Allah the Exalted has awarded this honor till day of resurrection for the Ummah of his highness SAW that in future the near ones of God and the means to reach Him will be from Hazrat Mohmmad SAW’s ummah as He commands. **“Then after these previous nations We made inheritors of Sharia to those people whom We have chosen among our servants for this purpose. Among them some are those who are hard upon themselves and some follow the middle course and some of them are those who excel in every virtue. Goodness and beauty over all human beings and this excellence of theirs and advancing in virtues is by the command of Allah. This is a great bounty.”** [Surah Al-Fatir verse 32, expounded]

Likewise He commands that **“Allah the Exalted has named you Muslims meaning completely obedient in previous books and also in this book the Noble Quran so that this Messenger be a witness over you and call you towards Allah and by observing His guidance and teachings and completely following His complete role model you <muslims> be a witness**

over the world. Therefore you must establish worship of God and pay Zakat and establish a strong relationship of love with Allah the Exalted. He is your helper and friend. So watch how excellent a friend and how excellent a helper He is.” [Surah Al-Hajj, verse 78 expounded] In this verse Allah the Exalted has told that Islam is total obedience and to shed one’s blood in the way of Allah the Exalted and to embrace death on one’s self for the manifestation of His attributes is a way of exhibiting God. The blood of lovers is rouge of the face of God and by seeing their sincerity and purity the hearts of others also kindle with the spark of faith and trust. Hence all constituents of Islam, faith, truthfulness, purity, fidelity and love of God were taught by the Holy Prophet SAW to believers and then this mission was entrusted to the Ummah so that they keep alive this sunnah of their Prophet SAW and invite the people of the whole world to establish a relationship of love, sincerity and worship with that Holy being. Seed of sacrifice which was sown by Hazrat Ibrahim (as) in the name of the living and self-sustaining God; its flourishing fields were manifested by the messenger of Allah SAW.

When the Messenger of Allah SAW came in the world it was a time of extreme disorder and darkness, Tauheed (unity of Allah) had disappeared from the world and faith was extinct. It was complete disorder on land and in seas (ordinary world and also in religious world). Death prevailed all over. The world was busy in worship of Sun; and idols and humans and by forgetting the living God. The fruits of faith like fearing God, virtue, righteousness, mercy, generosity, compassion etc were untraceable but nobody’s heart felt the burning due to this typhoon of infidelity and association with God except the heart of the Messenger SAW, which was fully immersed in the love of God and bleeding by watching the dangerous condition of His men. Then in order to save the humanity from the clutches of death, he set upon to face thousands of deaths and had so much of restless bewailing in the court of God that it caused a roar in the heavens and by watching his grief the angel’s

eyes also became wet. Thereafter, by watching this grief of his, the Grace of God inclined towards the world and He cast His splendor in the heart of His Messenger and descended him by making him the sun of truthfulness; so that he may remove all sorts of darkness and grant that water of life after drinking of which there is no death. As said that **“O’ prophet we have sent you by making a witness of Our Being and attributes as a giver of tidings and Warner from wrong paths and we have sent you so that you invite people to seek God with His command and have made you such a sun which dispels all sorts of darkness and doubts and uncertainties”** [Surah Al-Ahzab verse 45-46, expounded]

In this way Allah the Exalted by granting life to a dead world proved His Being Alive and Self-sustainer, Sovereign and holder of Splendor. He says **“that you observe that the earth was like dead; and then when we sent water on it there appeared in it signs of life and it stirred and swelled and grew every kind of beauteous vegetation. It happened so that Allah is the Truth and it is Who brings the dead to life and He has full power over all things which He intends; so that this belief is inculcated that resurrection is bound to come; there is no doubt in it and so that the people know that Allah the Exalted will raise up those who are in graves.”** [Surah Al-Hajj verse 5-7 expounded]

This scene of raising of the dead which the Messenger of the Allah SAW manifested to the world; is such a miracle of Being of a living God and His power of wonders; that the intellect gets wondered that who were dead since many centuries became alive and manifested in them the attributes of God. Not only they became alive themselves but in them also developed the power of **enlivening.**

The people for whom the Messenger of Allah SAW was raised were the most impure and unholy. They were ahead of other nations in idol worship; ignorance, disobedience and in wrong doing. Even nominal attribute of mercy was nowhere. Leaving aside others they did not take mercy even on their own children but when splendor of God descended and they benefited from the compassion of the Messenger of Allah SAW then they turned into new creatures. They attained such a rank in truthfulness and fairness and fidelity and worship and love of God and generosity and sincerity, purity, and in being merciful and compassion and sacrifice that Almighty praised them from heavens and said that **“He, it is who showers His blessings for you and praises you and His angels also pray for you so that He may bring you forth from all kinds of darkness into light; and He is very much Merciful on believers of His prophet”** [Surah Al-Ahzaab, verse 43 expounded] And further said in their praise that this party of believers is such that they do not care for anything as compared to the love and will of God and with those who are opposed to Allah and His Messenger; they cut off their relation with displeasure; maybe they are their parents or children or brothers or wives or other relatives. These are the people in whose heart God has engraved the faith and descended upon them His spirit as He used to descend on Prophets and has granted them the support of the Holy Spirit and will enter them in those heavens under which streams will flow and they will forever live in such grace. Their God is pleased with them and they are pleased with their Lord with their heart and soul. These are the company of God and His congregation and remember these people will be successful to meet their goal.

This is a strange party of the lovers of God who die for the sake of His lovely name whose example heaven’s eye never witnessed. There was a condition that like vultures they would rush to the dead world and will never raise their eyes to the heaven and then changed to such a condition that the Messenger of Allah SAW witnessed for them and said **“Allah, Allah among my**

companions” i.e. I observe Allah Solely in my companions. Their sole business in the day and night was to do such deeds that He, the eternal friend, is pleased. Which way to seek Him and what service to perform which may be accepted in His Holy Beings court. When we see these consumers of prohibited things and putting to graves their living daughters and reversed change that on their tongues there was mention of Allah, Allah and in their hearts there was no room for anybody besides Allah. So much so that reality of “La Il-haa Illallah” i.e. “There is no God except Allah was engraved in their bosoms. These hungry and thirsty and distress afflicted, uneducated and illiterate when they used to visit the Messenger of Allah SAW they would not ask for food; nor for the kingdom of the earth; rather they would ask questions about God; how to seek Him and with what actions to please Him. After viewing this scene of Holy revolution and spiritual revival our souls bow in front of Grandeur, Splendor and Greatness of Allah the Exalted and without choice we speak;

Holy is Allah with His praise. Holy is Allah with His Greatness; our Allah shower your blessings over Mohammad SAW and the people of Mohammad SAW.

Verse:

They set a good tradition by shedding their blood and
mixing themselves with dust
May God bless these lovers of pure nature.

Allah the Exalted has drawn an amazing picture of their condition [in Surah Tauba] that when these pious servants of God were tortured to the maximum limit and full power used to annihilate them and to such an extent that ultimately God’s sense of honor came in anger and all their wicked enemies were annihilated and Muslims were made inheritors of all the enemy’s wealth and kingdom. At that time those who were deficient in faith they created

a situation of tussle and dispute over the distribution of offices and ranks. At that moment the saying of these lovers of God was that **“Allah is sufficient for us, we had not accepted His messenger that we achieve worldly grandeur and kingdom rather we accepted him so that we can have access to God. Therefore through his media we found our God and He is our goal and He is sufficient for us. We trust Allah the Exalted will give us share from His beneficence and His messenger will be the media for securing the Grace of God. Our relationship is with Allah and our love is with that Holy Being.”** [Surah Al-Tauba verse 59 expounded]

Then their God after being pleased with them due to their holy example awarded them the worldly kingdom and also of the heavens and gave them so much highness that is not even with stars and decreed about them that He will enter such of His believers who do not just claim but also act accordingly in such heavens where streams will flow. Please note that the Noble Quran promises two kinds of heavens. One that spiritually is granted in this world instantly and the other one that will be received after death and the Jannah of the this world is that the faith of the man is accepted by God and he enjoys the sweet fruits of nearness to God and graces of Provident and streams of this Jannah is that wisdom and comprehension which is granted to the believer servants for the righteous deeds which voluntarily for the sake of Allah and due to natural inspiration they performed for the pleasure of God; which keep their faith fresh and quench the thirst of their souls. Hence said that **“Allah the Exalted will grant the Jannah of His nearness and they will be adorned with bracelets of gold and ornaments of pearls and the silky dress. Here the words of gold, pearl and silk have been used as a metaphor. Gold means the Noble Quran which itself has described it (gold) as truth and reality and pearl means Quranic comprehension and the silk means love; meaning thereby that at first**

instance a believer is a beautiful personality and further he will be adorned with bracelets of truth and wisdom and adorned with ornaments and he will be dressed with the love of God which will be a source of eternal peace and protection from the worldly distress and egoistic attacks and they will possess the felicity of holy education and above all they will reach that Holy Being Who deserves praise of all sorts and because of His nearness they will also be considered praiseworthy” [Surah Al-Hajj verse 23-24, expounded].

At another place after describing these bounties, God further says “O people who chase the worldly dead things; you who fight and die for the worldly offices, wealth and grandeur what do you achieve from it except sorrow yearning and distress what is the eternal peace and satisfaction which you derive from it? Come We tell you about that wealth for which you must compete to secure and make efforts to excel each other. That is the wealth of truth and righteousness that is the wealth of faith and trust. That is the wealth of knowledge and wisdom. That is the wealth of love of God and meeting with God. If you have courage come and compete with each other in this field so that your abilities manifest and it is determined that you are superior and better than other creatures.” [Surah Al-Tatfeef, verse 26 expounded]

Hence through our chief and lord Mohammad SAW the chosen; our living God manifested His splendor and showed lightening of His Omnipotence as if God Himself descended on earth and that prayer which Jesus of Nazareth had spoken **O God, your writ as it is in heaven may also prevail on earth** was fulfilled with the advent of his highness SAW but the splendors of living God have not ended there; rather heavenly support step by step and series after series keep on descending for Islam **and there never comes any century that Allah the Exalted in order to rejuvenate**

Islam and in order to create living faith in His Being may not choose any of the purest one from the complete followers of his Holiness SAW and casts the sheet of His love and by making him exhibitor of His virtues descend him as Mujadid to reform the people.

Followers of all religions claim to be the lovers of God but the proof required is whether God also loves them or not. The truthfulness of any religion cannot be determined and it's being from God can not be proved until that time that there should be a **near one of God who claims to exhibit the God** and declare that God is with them and He loves us and His succor is enjoined to us.

In this age of ours when the love of world had uprooted the tree of faith from its root and the worshipers of matter, humans; by forgetting their living and Omnipotent God were completely immersed in materialism; the God of Islam again manifested His splendor and in accordance with His promise descended Hazrat Masih e Maud (as) and due to being his subservient to his holiness SAW granted him the rank of Prophethood so that the world once again can see the countenance of their living and self subsisting and all sustaining God and have faith in Him; such a faith which is not just nominal rather through its possession a new life and eternal peace and deliverance is secured and so that men establish a sincere and truthful relation of love with Allah the Exalted. Hence Hazrat Masih e Maud (as) invited the whole world to have faith in God and announced that God Almighty about whom people of the world are ignorant and claim to have faith in Him without seeing; that God has manifested Himself to me [Hazrat Masih Maud (as)] and has shown His countenance through His splendor and **whomsoever wants to meet God should come to me.** He will see the splendors of his living God through me and will find Him.

Hazrat Masih Maud (as) says *"I repeatedly say and say so loudly that to have true love with the Quran and the noble*

messenger SAW and to adopt truthful obedience makes a man exhibitor of miracles and the doors of latent knowledge are opened on this perfect human and no person belonging to any religion can compete with him regarding possession of spiritual blessings. Here I am holder of experience of the same in this regard. I see that except Islam all religions are dead; their gods are dead and all their followers are dead; and a living relationship with Allah the Exalted is impossible without accepting Islam. Certainly impossible. O ignorant what joy you have in worship of dead and what taste in eating dead. Come to me I will tell you where is the living God and with which nation. He is with Islam. Islam today is Toor of Moosa where God is speaking and that God who used to converse with Prophets and then kept silent is now speaking in the heart of a Muslim” (Anjaam Athaam)

Hazrat Masih Maud (as) further says “*How unfortunate, indeed, is the man who does not even know that he has a God with power over all things! Our Paradise, indeed, is our God; our highest enjoyment is in God, for we have seen Him and all beauty found in Him. This treasure is worth having, even if at the cost of one’s life; and this is the jewel which should be purchased even if obtainable only by sacrificing one’s entire being. O’ ye that are devoid, run to this spring, for it will slake your thirst. It is the spring of life that shall save ye. What am I to do, and how am I to impress this glad tidings upon your mind, with what drum should I go crying through the streets that this is your God, so that all should hear! And with what remedy am I to treat the people so that their ears are open to hear! If you really become God’s, then rest assured God is your very own. Whilst you will sleep, He will keep watch over you; while you neglect your vigil against the enemy, He will keep an eye on him and disrupt his plans” (Noah’s Ark)*

Hence the purpose of descent of Hazrat Masih Maud (as) was this that he may exhibit countenance of the living and sustaining God; and prove with living signs and miracles that God of Islam is a living God and the Messenger of Islam is living Messenger; with whose following even today man can secure His nearness and can be honored with His speech and discourse and can drink that syrup which Moses and Jesus drank and can inherit those lights; which were possessed by the Prophets of the progeny of the Jacob; rather he can achieve an even bigger rank than them. Fact is this; that the number of wonders and miracles which were exhibited through Hazrat Masih Maud (as) and the manner splendor of the living and self-subsisting and sustaining God which manifested through him; except for the Holy prophet SAW cannot be proved for any other Prophet. Due to his purifying breaths and due to having possession of the Holy Spirit which was in him; he cured many from fatal diseases and bestowed spiritual eyes to many blind and many a deaf resumed hearing and many a dumb started explaining points of wisdom and many a dead had a new and much more prosperous life. He prepared such a Jamaat having devotees lost in Allah and devotees of Islamic Deen to whom nobody can confront in their heavenly life and also in their spiritual faith. They had resemblance with those people comparably; because of their truthfulness, sincerity and love of God and His Messenger and bestowed on them the light that God has promised to His righteous servants as said. O people who believe, if you adopt the fearfulness of God then God the Exalted will award you distinction i.e. His treatment with you will be different from other people. Rather mercy of God will boil up for you specifically and you will be granted light of Allah with whose association you will tread on all ways. That light will be in your eyes and in your ears. You will have light on your tongue and all your speeches and actions and your abilities will be enlightened with heavenly light. Your countenance will also have light of God with which you will be identified and every discerning eye will observe you are a witness of

God and distinct from others. God used to speak to them after hearing their supplications would reply to them. They were the sign of God's mercy for His creatures. They were that pious tree under whose shadow thousand's of God's creatures receive peace. They appreciated the wealth of faith and received full share of its blessings and its effects.

What are effects of faith? Regarding this God the Exalted says in the Noble Quran that **"It is a sign of faith that such persons become friends of God and his desire and will of God and his affair and the affair of God becomes one and God the Exalted takes him out of all sort of darkness, that is ignorance, disobedience and sin, bad manners, narrowness of heart, pettiness, miserliness, timidity, self worship, doubts and uncertainties etc. All these are darkness from which a believer is granted deliverance and after protection from legendary morals and pettiness the light of God and heavenly attributes are put in them."** [Surah Al-Baqra, verse 258 expounded]

But it should be remembered that this rank of friendship can not be attained unless a man in prior sincerely struggles in the ways of God; and also sacrifices his self to seals his love. The treatment as granted to Ibrahim (as) is given to a man when he displays truthfulness of Ibrahim (as). And the rank of Jesus is attained when a man spends life like him in humility, poverty and as a stranger. Hence the effects of faith are two kinds. One of the loving manner and the other of a beloved sort; or it maybe said like this that after acquiring faith the first step a man raises is towards getting lost in the contemplation of God, insensible to all else. After that he gets the rank of eternity and meeting and seeing the countenance of God. The law of God is this that to achieve life one has to pass through the door of mortality.

When faith develops its roots in one's heart then his soul prostrates in front of the Grandeur and Splendor of God the Exalted and His fear stops him from evil doings; then with God the Exalted's Beauty, splendors such a love develops in his heart which enters his veins and tissues so much so that it becomes the reality of his person and the essence of his soul and a strange sort of boiling love inspires in his heart as said by Allah the Exalted; **"Among men there are certain people who set their goals for themselves other than Allah and associate them with Allah and love them to such an extent which should be with God only and (He deserves it). But real believers are those who excel in their love with God in comparison to other things and prefer Him over other being"** [Surah Al-Baqra, verse 165 expounded).

When they observe that the world is ignoring this real Beloved then for the sake of God their sense of honor boils up and they show such a love for the being of God the Exalted that it is not possible beyond that. This supreme love of their's proves that Allah is the real beloved. They are in this loving condition like a frenzied person move forward to secure nearness to God and do not care even for their life and in order to please Him abdicate all their pleasures and desert all their likings for the will of God. In order to make Him happy they are prepared to undergo all sorts of unpleasantness, pain and misery and indignities and adversity. On the other hand, Allah the Exalted also puts them on trial so that the reality of their truthfulness is exhibited to the world and a storm of distress winds engulfs them and they are distressed by all sorts but not for it that they get destroyed; rather for this that they further prosper and progress and excel in the blessings of faith. Then when they remain steadfast in all sort of trials and discharge to Him all their trust and faiths then they are awarded a new life as said that those people who claim that our Lord is Allah and profess that He is the Provident and Nourisher and in every situation is the goal sought for and claim that He is their Deity; then since Allah the

Exalted who is the source of beauty and grace and does not want every timid and mean person may to stand up and start claiming his love with Him. Therefore, He puts on trial such claimants and they confront all sort of trial so it may become obvious how far they are truthful. In spite of all these miseries these believer servants do not break their relation with God and are not prepared to give up; come what may, rather they tread forward on the path of His will with complete sincerity and steadfastness. Then the mercy of Allah the Exalted returns to them with a great force and He becomes their's; and He consoles them and descends His angels over them who pass on His message of peace and love from God to them and tell them not to fear and worry; rather be happy and receive tidings that the Jannah which was promised to them is awarded to them. We are your friends in the world and also hereafter; all that you wish will be granted to you. You will receive what you ask for. This is a feast from your forgiver and kind God. [Ha-Meem Al-Sajda, sign 30-33 expounded]

This steadfastness is accomplished when a person by way of following the Noble Prophet SAW is in a position to say that my prayers and sacrifices and all my being and its wishes and life and death and every moment is for the sake of God who is the Provident of all worlds. This is real unity and this is the connotation of **“There is none worthy of worship except Allah.”**

Now Allah the Exalted has entrusted this assignment to the Jamaat of Hazrat Masih Maud (as) that they invite the world to the living God. **It is evident that such an assignment can not be fulfilled by mere words of mouth and logical arguments. Man today is not in need of logical arguments but needs satisfaction of heart.** Therefore it is incumbent upon us that we by getting lost in the Love of God become such persons that the sight of whom makes one remember God; who in the solitude of night talks to God words of love and secrets. Then their wailing

prayers make their countenance prominent with the beauty and radiance during the day time.

The blessings of faith out of which a few I have described is the inheritance of the truthful followers of the Holy Prophet SAW as Allah the Exalted says that **“you convey this message to the world that if you really love God and desire His nearness then its only media is that you love me and follow me fully then in accordance to your potential, my color will develop in you, and since I am the beloved of God then you by consequence of adopting my color will also become beloved of God and Allah will save you from a dirty life.”**[Surah Al-e-Imran verse 32 expounded]

No nation of the world can confront us in this regard. All nations of the world have been challenged by us and time and again they are called to contest but nobody dares to face us. When Christian people face humiliation then they change a new stand and present their worldly power as a sign of their truthfulness; but the living God of Islam says that this pride of theirs will also be broken and God the Exalted will cause their civilization; and their industry and their governments to disappear and Islam as it got victorious in spiritual fields will also receive apparent victory in the world. There will be only one God and only one Book and only one Messenger.

But before we see this day of victory we have to learn how to die in the way of God and show such an exhibition of truthfulness, faithfulness, fidelity and steadfastness which moves mountains from their place. As said by Allah the Exalted that **“they ask tell us that when you say that Islam will dominate don’t you see those mountains of difficulties which are obstructions in the way of Islam. Don’t you see those governments and those armies and those armaments and resources which come in the field to destroy Islam and the Islamic truths? He said**

don't trust on resources, nor Islam will dominate with the support of worldly resources; rather all this will happen consequent upon the splendor of God; and when believers will show and demonstrate full steadfastness for the cause of Allah; such a steadfastness which moves the mountain from their place then Allah the Exalted will descend from heavens for the support of Islam and these mountains which stand in the way of Islam will be cut to pieces with the show of Almighty's omnipotence and splendors and He will clean and level the path of Islam that there will not be left any defect or unevenness. That day the entire world will follow that Holy Being SAW who after being made an intercessionist by God for the mankind had descended to invite them and make their access to the palace of God. That day all opposition will end and voices against the Gracious God that is, against teaching of Islam will be suppressed. [Surah Taha , sign 105-108, expounded]

That time there will be only one God and only one deen and only one leader; and the apparent government of Splendorous God will also be established and the world will have no choice but to yield their necks under the yoke of His book and His Prophet. Thus it is a promise of God which has to be fulfilled. The earth and skies and heavens can change their position but no contravention in the promises of God is possible and when this promise is fulfilled then it will be proved that the living God is the same for whom Islam invites and the Living God is with Islam.

****** The End ******

IN THE NAME OF ALLAH, THE GRACIOUS, THE MERCIFUL

The Quranic Arguments and Evidence for Resurrection

Dear Members of beloved Hazrat Messiah Maud's (AS) Jamaat,

Assalam-O-Alaikum Wa Rehmatullah Wa Barakatahu

This writer has on a previous occasion mailed to you originally the partial and miraculous Tafseer (commentary) of Surah Al-Mudaassar authored by Ayub-e-Ahmadiyyat Hazrat Sahibzada Mirza Rafi Ahmed Sahib (AS), the Mujadid for the current 15th century Hijra.

This time I am sending to you a very thought-provoking and spiritually enlightening miraculous Tafseer of verse 20 of Surah Al-Qiyammah. Wherein with full clarity it has been projected by the author that the Omniscient, Ever-Existing and Sustaining God the Exalted, has been fulfilling His promise of protecting the text of the Holy Quran and its actual meanings by raising Reformers at the turn of each hijra century. Allah the Exalted Himself educates and teaches these pious people the real meanings of the Holy Quran and also additionally confirms it by

direct revelation. Thus, it leads to the conclusion that one day His promise of resurrection shall also occur.

The original text of the author is in Urdu and is enclosed herewith as well the English translation of the same. God willing you will find it in accordance with the aforementioned claim and hopefully even more so for increasing your faith in the Omnipresent and the All Powerful.

Scanned document in author's own hand writing is available for those who are interested in reading author's own hand writing.

Wa Salaam,

Ch Ghulam Ahmed

Confidant of Ayub-e-Ahmadiat and Mehmood the second

Commentary (Tafseer) of Verse 20 Surah Al-Qiyamah by Hazrat Sahibzada Mirza Rafi Ahmad (AS)

ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ

“Then upon Us rests expounding thereof”

This verse has two meanings. Firstly it is stated that in understanding the Holy Quran and in the solution of its acute difficulties will arise hence do not worry We will keep on explaining and describing so that there remains no matter as unresolved.

The second meaning is that while whatever problems you face in learning as a pupil, We take upon us to remove them and on the other hand as a teacher whatever difficulties you will come across We have also taken it Our responsibility to remove them. We have assumed this task on Ourselves that We will preach the Quran through your tongue and person to mankind explicitly. Furthermore, the explanation of complex portions that is essential to bestow knowledge to human beings; We will resolve such explanations to its completion. You need not worry about how to be a good pupil and also grieve not as a teacher of mankind how to fulfill the duty of teaching knowledge to mankind in all ages; which is a very big task. Allah said do not worry about it, We take it upon ourselves that Our full Omnipotence shall bear all your burdens and in the discharging of duties concerning your rank shall support you and extend Our helping hand.

From the words **“Then upon Us rests expounding thereof”** it stands proven that in a previous verse when it was said do not move your tongue in haste for learning and in the hadith of Ibn-e-Abbas it is stated that when the Quran was revealed then due to the

consideration that he may not forget, he (SAW) used to move his tongue speedily. This is also correct, but it indicates that movement of tongue by the Holy Prophet (SAW) used to be due to his eagerness of seeking knowledge in the form of questions, as a covetous student fond of knowledge asks questions during the course of lessons. So Allah consoled that be satisfied all knowledge will be taught to you and questions that arise in your mind will be answered and no difficulties or any lack of comprehension will remain to understand the connotations of the Quran.

In Arabic the word ^{سَمًّا} *"Summa"* is used in two meanings. One is granting one favor at a time followed by another after sometime. The favor granting an additional honor does not mean that it is necessary that the additional favor will be after a time lapse. Rather when it is said We will do this and in addition another thing on a certain occasion the word used in Arabic is *"Summa"*. In Urdu we can convey this *"Mazeed Bur Aan"* i.e. in addition or *"Alawa Azeen"* i.e. beside this. General commentators of the Holy Quran have taken the word *"Summa"* for grant of additional favors meaning thereby that not only the whole of Quran but in addition all meaningful explanations will also be awarded to you. These meanings are accurate. However the word *"Summa"* also includes the extension of time because explanation of Quran is not restricted to a certain time. In the life of Holy Prophet (SAW) as the Holy Quran was revealed intermittently and conclusively in bits: some times one chapter or one verse: sometimes a command and then at another time its explanation and per need as per wisdom of Allah. The revelation of Quran got completed in 23 years and along with its explanation and connotation also went along slowly and gradually and the word *"Summa"* meaningfully also points

this out and; additionally that explanation of the Quran is not restricted to a certain period as it was revealed for all mankind and for all times to come. The difficulties for humans of each period are different and each period brings with it new problems. Allah the Exalted promised His messenger that for your sake We will grant this favor to your *Ummah* and that whenever new problems arise for Muslims in new times and there be a need for a solution to be found in the Holy Quran, then Allah the Exalted will facilitate this matter i.e. through "**Mujadadin**" i.e. Messengers. Allah the Exalted will provide a solution from the Holy Quran to remove their difficulties. Hence in the verse "Then upon Us rests expounding thereof" Allah the Exalted has promised to the *Ummah* of Khatam-ul-Ambiya (**Seal of Prophets**) that for the learning and teaching of knowledge of the Quran, He will provide the needed, purified person in accordance with the requirement of every period. In these verses (of Surah Al-Qiyamah) there is a promise of protection of the Holy Quran. Similar to the promise of protecting the words of the Quran; in this verse is also contained the promise of protecting the meanings of the Quran. , "**Then upon Us rests expounding thereof**". It is a grave mistake of a certain section of the people that they understand that there is need of protecting the words of the Quran, but that protecting its meanings is not needed. If the words of the Quran are protected but its meanings are not protected then what is the benefit and how will the purpose of revealing the Quran i.e. purification of heart and spirit, will be achieved and how will the requirements of faith i.e. "**Iman**" be fulfilled? It is not only a logical argument but proven with the examples of the previous nations that mere words of the books are insufficient and mere memorizing of words is not enough to get rid of ignorance as mentioned concerning the Jews "**Some of them are illiterate; they**

know not the book: treating their false notions as such and follow only conjectures” (*Surah Al-Baqra verse 79*) i.e. among them some can only read the Torah and have no further knowledge and unaware of the teachings and wisdom of the Book. The word “Amani” امانى also means identification of words and reading of the script as in a verse of Hadrat Hassan تممى كتاب اللّٰه اول ليلة “Tammana Kitab Allah Awwal Laila ” i.e. read the book of Allah in the early part of night. Hence in this verse in spite of the fact that these people could read the Torah and used to read it yet Allah the Exalted has termed them ignorant and unfamiliar with Sharia. It is a definite injunction that Allah the Exalted has not commanded the recitation and words reading of Quran but also made it obligatory to learn its meanings and ponder over their purpose as said **“Do they ponder not the Quran? Are their hearts locked?”** That do they not think over the verses of Allah and they have blocked themselves to learn its meanings. This verse and many others make it evident that the protection of the Quran is apparently not limited to mere words. Because why then were the Jews blamed that they only read the Book and did not try to secure knowledge of its realities? Thus the promise made by Allah the Exalted for the protection not only included safeguarding the apparent words but also the latent knowledge and wisdom as said **“We ourselves have sent down this Exhortation and We will most surely safeguard it”** Hadrat Masih-e-Maud A.S. has arguably proved that in this protection was also the promise of safeguarding Quranic knowledge that was fulfilled with the sending of Mujadidin, Mohadaseen i.e. Messengers and will be fulfilled in the future as well. The hadith of Mujadidin is subservient to and in explanation of verse **“We ourselves have sent down this exhortation and We will surely safeguard it”** The same subject is present in **“Then**

upon Us rests expounding thereof” that Allah will not let perish the Ummah of the Messenger of God. Whenever a need would arise as per the requirement of that time, Allah the Exalted will make arrangements for the solutions of the problem through explanation and clarification. These arrangements are such that Muslims will not be able to make themselves: rather it is the work of Allah and only He will do it. The Quran is that ‘Holy Book’ into the meaning of which only the purified can penetrate. The people who are distant from God are kept away from the meanings and wisdom of this Book and except those who have personal love with that Holy Being and those who love His Beloved and who with the intercession of His Prophet (SAW) acquire beneficence. The Quran was revealed to the Messenger of God and the wisdom of Quran was also revealed into the heart of the Messenger, therefore except with the intercession of Mohammad (SAW) nobody can benefit from the auspiciousness of Quranic Knowledge; intercession is with the permission and order of Allah. Purification is in the power of Allah; therefore those Muslims who think that to understand the meanings of Quran they need no help from the Heavens they not only prove their lack of knowledge but also that they do not possess the intelligence to understand Heavenly affairs and secrets.

It is an acknowledged fact that all scholars and all men of a language accept this principle that the original orator has the right to explain and clarify his words. One person says he saw and explains or gives clear indication that the meaning of this sight is seeing by heart i.e. with eyes of his heart. He observed some reality then any other person has no right to say otherwise; no he had physical sight and saw with his physical eyes. So this is an acknowledged principle. Allah the Exalted has confirmed this acknowledged principle when He said

“Then upon Us rests expounding thereof”. The Quran is the Almighty’s word and it is His right to explain its meanings and explanations and clarifications, and none other is entitled to do this. This verse is a definite argument that to remove differences in the Ummah there is a need for a Qazi or a judge who is sent from the Heavens to give a decree on the differences. Only blind hearted persons after reading **“upon Us rests expounding thereof”** can say there is no need of a judicial decision. Therefore, **“upon Us rests expounding thereof”** bears a promise with it that whenever there develops a difference and for understanding the meaning of Holy Quran difficulties arise, then Allah the Exalted in accordance with His promise and exposition that Quran is Our speech and We have the right to explain its meanings and We assume this incumbent duty on Ourselves that We will explain the meaning of the Quran Ourselves. The present generation of Muslims must ponder with fear of God as to how wide our differences have developed; as such is there not a need of a judge from Allah? Allah the Exalted says in this book about Jesus **“Since thou didst cause me to die, thou has been the one to watch over them”** (Surah Al-Maida verse 118) One group says that it means that Allah awarded to Jesus, son of Mary, to its complete limit; while the other group says that in this verse there is description that Jesus, the Messenger of Allah had expired and as such departed from this world; just as other humans maybe Saints or Prophets have expired. Keeping in view the meanings Arabs give to “Tawafi” giving it the meaning of “awarding fully” cannot be convincing in any case: neither grammar nor the use of it by the Arabs allows it; nor it is in accord with reality. How was he (Jesus) awarded fully? Had this revelation **“This day have I perfected your religion for your benefit and have completed My favor unto you”** (Surah Al-Maida 4) been to Jesus the son of Mary? Perfect award was bestowed to its full capacity on whom the Quran was revealed. Even if

we suppose that **إِنِّي مُتَوَكِّفٌ** “Inni Mutta waffika” means to award fully it does not fit for Jesus or Moses or any other Prophet. Who has been awarded fully on whom favor has been perfected; who is the final of all grace and excellence is only one i.e. Mohammad (SAW). Then based on which meanings it is possible to say that Jesus was awarded fully. No instance of superiority can be established that Jesus was exceptionally granted any favor that was not given to any other. However Mohammad the Messenger of Allah is such a being that Allah the Exalted has made him the utmost in every grace and attribute and every excellence achieved and reached its zenith in his person. The meaning of being awarded fully if it conforms to any person’s life and circumstances then that is only one being the Perfect Man (SAW).

Whenever in the Holy Quran there is anything that means to award

fully and completely it is under the **باب تفصيل** “Bab Tafseel” and it has

two objects for example ^(24:40) **فَوَقَّاهُ حِسَابَهُ** “Fa Waffaho Hisaba Hu” **“Then paid him his account In full”** *(Surah Al-Noor verse 40)*.

“For those who believe and work in righteousness Allah will pay them their full dues” *(Surah Al-Imran 58, Surah Al-Nisa 174)* likewise this word “Waffa” has been used in the Quran seventeen times where it conveys the sense of awarding fully. At every place it is under the “Bab Tafseel” and every time it concerns with more than one or two objects and nowhere does it indicate specialty of one individual. For instance it is said **“Surely the patience bearers will be awarded their full dues without account”**. So in accordance with these meanings, there is no specialty for Jesus A.S. rather every one exhibiting patience is graced with this treatment. Therefore, if we definitely take the meaning of full and complete award for “Waffa” then there is one and only person

who can conform; to whom Allah the Exalted has manifestly awarded superiority over all creatures; and to whom is given full in every respect and completely and which is not awarded to anyone else. Supposingly for considering it possible if “Tawaffi” is from the Bab “Afaal” and its subject be Allah the Exalted and its object is only one and that object is possessing a soul and further its meanings are not of causing death rather awarding fully even then the meanings of O. Jesus “Inni Mutawaafika” يَا عِيسَى ابْنِي مَتَّوْقِيكَ and then تَوَفَّى “Tawfai” cannot be that is understood by a section of Muslims i.e. awarded fully and completely because “Inna Alaina Baiyanaa Hu” i.e. **“upon Us rests expounding thereof”** rejects it because herein, a principle has been described and this principle is acknowledged by all speakers of a language that no meanings will be taken of a word which is not the intention of the speaker. **“Upon Us rests expounding thereof”** is a definite argument that meanings of Quran can be correct which are in accordance with the intention of Allah the Exalted, i.e. confirmation through revelation by Allah the Exalted for the particular meanings; that is only those meanings will be taken that are confirmed by revelation and those meanings which are not approved by revelation of God will be wrong inspite of all the arguments in support of it because the definite order of statement “upon Us rests expounding therefore” is evidence of its being wrong. The meanings of “Inni Mutawaafika” and فَلَمَّا تَوَفَّيْتَنِي “Falama Tafawfitani” that Jesus A.S. has also died like all other Prophets and there is no specialty for him; rather specialty has been denied. Had it been construed by Hazrat Mirza Ghulam Ahmed (AS) the founder of Jamaat Ahmadiyya; there could be allowance for a difference but these meanings have not been propounded by himself rather as the book of Braheen Ahmadiya stands witness: he used to mean it likewise as other Muslims. These

meanings that Jesus A.S. is among the dead people have been expounded by the One who himself is the speaker and has done it through his pure revelation and he disclosed “Jesus son of Mary, Messenger of Allah; has died and you have come according to promise in his spirit” (*Tadhkira English, Page 115*) So the meaning of “Falama Tawafaitani” and “Inni Mutawafika” cannot be otherwise because He says “Inna Alaina Bayana Hu” i.e. upon Us rests expounding thereof. The explanation of the Quran and explanation of purpose of word of Allah; what it is and is not; it is only His discretion. That is with revelation Himself expounds the meanings of His (spoken) words. Just as the words have been spoken by Him and He has revealed them: its explanation and expounding also rest on Him.

Likewise in the meanings of “Khatamm-un-Nabiyeen” there appeared differences in the Ummah. One group gave it the meaning of ending up and closing and beyond it started refusing to accept all other meanings and the other group gave its meaning to open up. So under the promise of “**upon Us rests expounding thereof**” it was incumbent on Allah for which He took responsibility to state what is the intention of that Holy Being? In what sense of purpose He granted the title “Khatamm-un-Nabiyeen” of Seal of the Prophets. Therefore Allah the Exalted by fulfilling His promise by sending a judge removed the difference and by revelation on the judge it was expounded that to put restriction and to limit to only one meaning was not the intention of revealer of these words and clarified that by declaring his Prophet as Khatam-un-Nabiyeen He has told that the key for every excellence has been awarded to the Arabic messenger (SAW); and every beneficence can be secured through his media and Allah the Exalted has awarded him (SAW) the seal for beneficence of excellence. Hence after acquiring knowledge through revelation from Allah the Exalted Hadrat

Masih-e-Maud A.S. said in his book *Maha-hibur-Rehman page 285, Roohani Khazain Vol 19* "We believe His highness (SAW) is Khatamul-Ambia and after him no person can secure Prophethood except this that he has been brought up with his beneficence i.e. for whom the guardian is the Noble Prophet and whose appearance is in accordance with the promise of the Holy Prophet. Such a person does not break the seal of Khatm-e-Nabuwat rather his existence is an evidence of the reality of seal of the prophets and a witness appointed by Allah the Exalted".

This is also wide discord in the meanings of the Quran; hence it was necessary to remove this difference, in accordance with His promise, Allah the Exalted should have expounded that the meanings which are meeting his intention; inspite of arguments that may be given one way or the other; are those which meet the intention of the speaker are those which Allah the Exalted promised in Surah Al-Qiyama that we will expound. It is Our responsibility. Hence those meanings of Khatam-un-Nabiyeen which Hadrat Masih-e-Maud (AS) propounded; these were not done by himself rather Allah the Exalted through His revelation explained his words and after making him the judge awarded this rank to remove the difference within the Ummah which was not recently developed but had existed since a long time as there were people in two groups who would give it meaning on either of the two. Hence to remove this difference, revelation of Allah was needed as he Himself said **"upon Us rests expounding thereof"** Hence and as per this promise Allah the Exalted through His revelation expounded meaning of Khatam-un-Nabiyeen and after removing the discord gave certainty as the revelation was received by His appointed judge (**Hakam**). "Holy Mohammad Mustafa, chief of the prophets" (*Tadhkira English, page 213*) "I am with you. O son of Messenger of

Allah.” (*Tadhkira English, page 330*) and said “Thou art reared in the side of the Prophet” *Tadhkira, English page 226*. That you have nourished in the lap of the Prophet and with the beneficence of Khatam-un-Nabiyeen nourishment you have secured this position: of communion with God and appointed judge to remove the difference of Ummah. The words “Inna Alaiana Baina Hu” i.e. **“upon Us rests expounding thereof”** are definite arguments that Allah the Exalted has promised to the Ummah of the Messenger of Allah S.A.W. that He will appoint a judge to remove their differences and that judge who is to remove the internal and external differences of Ummah is the Masih-e-Maud (AS) and his decisions is not by himself but from God because without it there is no possible way to solve these differences. No self made Imam and no self proclaimed commentator of the Quran can remove such differences unless the revelation of Quran guides what is the intention of the word of God. This is an established principle which Quran has approved that it is only the speaker’s right to expand what is the purpose of His words as said **“upon Us rests expounding thereof”** to explain and clarify Quran and to elaborate is our job and responsibility. In this way two things are stated here. Firstly, it is not the right of anybody else to claim baselessly that such is the intention of the word of Allah. Secondly, that it is the promise of God that He Himself will expound and whenever a situation arises as to what is the intention of the word of God then Allah the Exalted will Himself expound it. And further there will be two ways to solve it and one is the common and by normal explanations because Holy Quran itself expounds it therefore whosoever desires to acquire wisdom of the Quran with a sincere heart by seeking guidance and help from Allah with humble prayers must himself ponder over the Quran and will find the solution of all puzzles, difficulties in itself and secondly in case of severe differences

that cannot be resolved and the differences of Ummah expand to such an extent that there is danger of its destruction and finishing, then by appointing a judge and through divine, fresh revelation on him. And these ways are confirmed by Holy Quran and the Messenger of Allah (SAW) in expounding the Quran had stated ***“Surely Allah will send at the turn of each century a person who will rejuvenate the Deen of Ummah for them”*** and the Quran further mentioned that when the difference of the Ummah will expand to such a dangerous extent then Allah the Exalted will send such a Khalifa i.e. successor of the Holy Prophet (SAW) as he sent in the preceding Ummah of Moses; in the 14th century after him in the person of Masih A.S. and he will be the **Hakam** (judge) and **Mahdi** (Guided)

Thus in **“Upon Us rests expounding thereof”** there is a definite argument that for explanation of the Quran and its clarification Allah the Exalted has assumed this responsibility on Himself. Allah the Exalted used to teach the detailed knowledge of Quran and from this point it is also deduced that there was a continuous flow of revelation on the purified heart of his Highness (SAW) for expounding the details of the Quran; and just as the words of the Quran were revealed likewise through latent and unspoken revelation expounding of it also took place. Thus during the physical life of the Messenger of Allah (SAW) the expounding of Quran also took place through revelation on his purified heart and after the death of the Holy Prophet (SAW) as per the promise Allah the Exalted, this flow chain continued and shall continue so that in the future and whenever there develops a difference in the Ummah regarding the meaning of the Quran then Allah the Exalted will Himself make arrangements to remove this difference and convey the intention of His words. During the time of His Highness (SAW) when discord developed in all spheres of life then

to remove differences of all Ummahs, Allah the Exalted sent him by making a judge and said **“Judge between them with what has been revealed to you”**. For the future this promise was also given that whenever differences develop in the meanings of Holy Quran and these differences will create a hitch in the promise of safeguarding of the Quran, then in accordance with promise of **“Upon Us rests expounding thereof”** a judge will be raised by Allah. If Muslims fear God and take into consideration the warning stated in the preceding Surah (Al-Mudassar) We were not of those who offered prayers that the cause of punishment of Hell described is due to remaining aloof from the Jamaat of the Guided (Mahdi) and for the sympathy of Islam and taking into account the love of the Quran and the Prophet: and the promise of **“Upon Us rests expounding thereof”** must think do they have a right to say that we have the book of Allah with us and we need not accept an appointee and need not have Iman in Imam Mahdi. This is not an unsolvable problem. It does not suit a Muslim to say that while God declares that expounding of Quran is our job that is through revelation and I will do it; and a person being a Muslim by committing contempt tells God that no I can expound the Quran myself: God forbid) I need not that it be expounded by Allah the Exalted. There was certainly a requirement that it was commanded **“Then upon Us rests expounding thereof”**. If “then” i.e. “Summa” is taken as further addition to rank or extension of time, it is evident that inspite of the revelation of the Quran its expounding was also needed. In case of raising the rank we will not only reveal the Quran but also safeguard it in your heart but in addition we will also favor by expounding it through revelations. So can a believer possessing wisdom say that the Messenger of Allah (SAW) needed that; whereas he had received the words of God through revelation and also in addition should receive its explanation through revelation to know the intent of Allah and also his

companions needed to be explained the meanings of Holy Quran although their language was pure Arabic. Today the language of Arabs is not that pure so how can those Muslims whose mother tongue is not Arabic claim we have the Quran. We need no explanation; we can ourselves comprehend it; we on our own can find that reality, the comprehension of which will remove differences amongst the Ummah.

Further the meaning of “summa” is also extension of time also; hence this subject gets further clarified that Allah the Exalted has promised that per the needs of time whenever there is requirement We will depute a judge and expound the meanings through revelation on him and of explaining the meanings of the Quran; shall make arrangements to remove discord Ourselves. It is a point to consider and ponder over that the Holy Quran is for all humans and for all times and every age has its own separate needs so does not a pure conscience stand witness to the requirement of explanation by Allah the Exalted of his words as per the need of the time by revelation and not leave expounding thereof on humans who suffer from committing mistakes and forgetfulness; there are thousands of chances of committing mistakes. That Muslim who does not understand the meaning of **“Upon Us rests expounding thereof”** and says that explanation by Allah the Exalted is not needed we can ourselves guide in reality he does not believe in the Quran being eternal Sharia; other than to assume that to comprehend it, there is no need of an extraordinary intellect. With ordinary wisdom it becomes known that the period of companions of the Prophet was different and the needs of that time were also different; and as Allah the Exalted did not leave the comprehension of the Quran solely on the intellect (of the companions) although in all fairness, in knowledge and wisdom they were far superior than us and their language was pure Arabic; then

how it is possible that Allah the Exalted leaves the present age Muslims on their own inspite of the vicious environment and dirty philosophy and bad actions that have made this condition very poor (as described in detail in previous Surah Al-Muadassar) and give liberty to explain and clarify Quran as per their own will or opinion. Therefore a Muslim who does not accept that Allah the Exalted Himself expounds through revelation as per needs of the time; his claim that he considers Quran as permanent Sharia and capable of curing disorder of all times and resolving problems in all ages cannot be correct and acceptable. Rather it is a deception to oneself; because Allah the Exalted has connected His promise of expounding of Quran with His promise of safeguarding it and regarding this matter that the Quran is unchangeable and is forever and the promise **“Surely upon Us rests expounding thereof”** establishes as its proof. Because if safeguarding of the Quran is established through intellectual or transcriptional arguments and with support and signs of heaven it is proved that the Quran is safeguarded and along with it is also proved that whose word it is: He is a Living God and He hears and sees: He knows what are the difficulties and problems of readers of His message. What hardship they are coming across in understanding the Quran. The issue of life or death of Masih is becoming difficult or the issue of canceller and cancelled or there is difficulty to understand the rank of Messenger of Allah (SAW) about Khatam-e-Nabuwaat and he through revelation makes arrangements to solve these hardships then it stands proven that Quran is the word of God that is unchangeable, cannot be rescinded, and is a permanent Sharia. And if anything is not proved among these matters then God forbid, there arise doubts about the Holy Quran and its being rescinded and such doubts did arise. There is no dearth of such persons who call themselves Muslims; who say that; that which was practicable fourteen hundred years ago: may not be useful and

practicable for an advanced human in the present industrial and scientific period. Therefore Allah the Exalted by taking the aggregate of all things which were stated from **“Upon Us rests its collection and its recital”** upto **“Upon Us rests the expounding thereof”** (*Surah Al-Qiyama, verses 18-20*) have made an argument on the whole for the Quran being a permanent Sharia and this aggregate of arguments has been put forward as proof of Qiyamat (the day of Resurrection). Whosoever ponders over all matters stated in these verses collectively then he will have to believe that whose word it is He is Living and Sustaining and Omnipotent. He Hears and Sees and when this belief is established then an unshakeable belief will generate in Him that is the actual purpose of this Surah as is evident by its name.

These verses are a very sound argument about the Holy Quran being an un-repealable word and a permanent Sharia. Where it is stated and proved that the Holy Quran cannot be repealed nor is there any cancellation. It was promised about the Quran that it will be safeguarded and the history of fourteen hundred years has proved it that this was a promise by God and a true one. Promise was not only for its words but also its meanings will also be safeguarded and Allah the Exalted as per need through his revelation kept on expounding it and this promise was also fulfilled. By addressing all men and as a mankind Allah had commanded **“Thou do Follow its recital”** i.e. this Quran be followed. All these matters are Allah the Exalted’s spoken and practical evidence that the Quran is unchangeable and unrepealable so Bahai’s or anybody else who have faith about repeal of Quran are worshipers of falsehoods. In the previous verse **“Al-Mudassar”** it has been stated in explanation of **“It has nineteen wardens”** it has been determined that those who consider the Quran

has been cancelled are a branch of Dajal i.e. deception and determined as receivers of punishment of hell.

The verse **“upon Us rests expounding thereof”** is also a definite argument regarding the mistake of those who believe of repeal within the Quran; firstly this notion is false because by believing this creed, the Quran’s safeguarding does not persist. A building in which cracks starts developing then how can it be assured that it will stand forever? Even if one brick is broken, the start of destruction has taken place; and as such this building cannot remain safe. Secondly, this notion is proved false because the words **“upon Us rests expounding thereof”** are crystal clear if there is any repeal then there must be mention of it by Allah the Exalted Himself and in the Quran but check the whole Quran from beginning to end and nowhere will it be found written therein that such and such command which was given has been cancelled with any other order. How can a human have this right that on his own he (human) declares a certain part of the word of Allah as cancelled? It is worth deliberation that is it not a disobedience committed in haste about repealing in the presence of His commandment in this Surah Al-Qiyama verse 17 that **“Do not move the tongue with the word of revelation that thou mayest hurry over it?”** This commandment was given to the Messenger of Allah (SAW) and all the Ummah in accordance with their status; is addressee of it. To suggest repeal in the Quran is a consequence of hurriedness that whosoever could not understand any part or thought any verse opposed to any other verse it was declared repealed in a hurry; whereas by avoiding haste it should be left to God to expound its meanings at its proper time; and the thing that seems contradictory will be removed in consequence of further comprehension. The proof of haste being the cause of the notion of repeal is that while a problem


declared a verse as repealed another one declared this key verse as a repealer of another verse. Some repealed five hundred verses and others five. Hence **“upon Us rests expounding thereof”** is evident proof that the Noble Quran is the eternal word of God the Exalted and a permanent Sharia. There cannot be any cancellation otherwise its mention should be in the Quran by God the Exalted; but there is not the slightest reference in there that any verse stands cancelled and this statement in Quran **“whatever previous commandments we abrogate or cause to be forgotten, we repeal in this Quran with one better or the like thereof; knowest thou not that Allah has full power to do all that He wills”** (*Surah Al-Baqra verse 107*). From this the meanings derived as per common denotation is not proved at all; rather contrary to it confirms that there is no abrogation in the Glorious Quran. Because firstly this verse concerns previous Books and before this verse there is a mention of the enemies of Deen, and about it is said that people of the Book who disbelieve in Islam do not want that Muslims receive any ‘good’ from their provider nor those who associate partners with Allah like that ‘Good’ i.e. Quran and the granting of the Best of Messengers, Holy Prophet (SAW), which has also made them a good Ummah. Hence evidently there is mention of the revelation of the Holy Quran and explained that people of the Book do not like that any good may be sent down over to you therefore they place hurdles in the way of Islam and raise objections and further said **“Allah chooses as the recipients’ of His mercy whomsoever He pleases”** they do not know that Allah the Exalted is Lord of exceeding bounty. What is exceeding bounty? Allah himself explained **“Taught you what you cannot learn yourself and His bounty on you is exceedingly supreme”**. Here by stating of the grant of exceeding bounty is the promise of this book “Quran” which is constituted of the knowledge of God. Nobody can match its knowledge as said that you

are granted such a knowledge that you did not possess nor could it be obtained from any other book or any other teacher because this has been given to you by the Real teacher through revelation of Quran. On you the grace of Allah covering all aspects and extents is supreme of all. Therefore in this context that people of the Book who do not accept the truth and disbelievers; do not desire that 'good' should be sent down to Muslims from their Lord, He commanded.

That previous commandment which **“we abrogate or cause to be forgotten”** like the Books of people of the book Torah and Anjeel were either abrogated or suffered alteration or remained unprotected. He commanded that it is Our Promise; that such portion of the previous Books which has been abrogated We reveal in the Book (Quran) or better and that portion that was forgotten or altered in previous Books the like thereof will be stated in the Quran. Since a certain portion of previous Books was cancelled hence that was abrogated and better teachings granted and certain teachings in previous books were such that could last hence these were likewise retained in Quran. One meaning in this context are as stated above and the other meanings of the verses are miracles or signs. That such miracles or signs must be shown as were demonstrated by previous Prophets as said in Quran Surah Al-An'am verse 125 **“when a sign comes to them they say; We will not believe unless to us is vouchsafed revelation like that which is vouchsafed to the Messenger of Allah”**. This was concerning the waywardness of the disbelievers in general: and for the people of the Book it was said in Surah Al-Qasas verse 49 **“But when the truth comes to them from us they said: why he not been given the like of which Moses was given before”** That is why not the same teachings have been given that were given to Moses and those miracles of truthfulness as the white hand and the staff. So further said in reply to

them in this verse **“But did they not reject that which Moses was given before”** Don’t they feel ashamed when asking for these things. Did they accept Moses? Didn’t they reject Moses and the signs given to him? So much so they dubbed them as magicians and supporting each other. So **“We abrogate a sign”** is pointing out to this thing that they had objected to **“Why he has not been given the like of Moses”** i.e. that teachings and signs which was given to Moses should also be given to this Prophet. In reply to them Allah the Exalted said that after abrogating previous Books and signs, better teachings and better and superior signs have been granted or similar signs have been given and it is proved Who has sent down His Messenger is Omnipotent over everything . This verse also rejects the notion of cancellation in the Quran of any command or to stop reading of any verse because for cancellation there are only two possibilities that there must be a clear statement by God the Exalted that such and such verse is abrogated and in lieu of it we are revealing another better or specific equivalent verse. In this verse Allah the Exalted has attributed to Himself the abrogation of any verse and in lieu granting similar or better verse. No human is authorized to say that such and such verse is abrogated and or any commandment is not practiced or changed and this verse of Surah Al-Baqra **“Whatever previous commandments we abrogate”** when read along **“Upon Us rests expounding thereof”** then the matter is more evident than the sun itself that the abrogation of the Quran is not possible, not till the day of resurrection, no verse or any word will ever abrogate and if it was to happen then there must have been a mention of the same by Allah the Exalted. This is a very important thing and essential to the faith of permanent Sharia of the Noble Quran. These meanings and the other meanings stated concerning **“Surely upon us rest expounding thereof”**; that Allah the Exalted by sending down the judge and through revelation will open up Quranic

knowledge. These two meanings in fact are essential for each other. Hadrat Masih-e-Maud A.S. has with certain and definite arguments proved and stated; in the Quran there is no abrogation which means to change any command nor it can be; neither in future any verse will be abrogated because the Quran is safeguarded and its Expounder, the Living God, is present.

Some people are misled by seeing the Arabic word of "Nasakh" in some sayings of the companions of the Prophet whereas they have used it for different meanings i.e. grammatical meaning of this word. Actually "Nasakh" means "to transfer"; for example to say movement of the shadow in sunlight here and there and such a Nasakh is the essential part of the language without such conveyance of comprehension no speech is possible. As said (in Surah Al-Baqra verse 188) And we eat and drink till (the white thread becomes distinct from black thread) i.e. dawn begins to manifest itself. It means that you can eat and drink during the night of Ramadan till the black stripe becomes distinct from the white stripe in the early morning i.e. upto "Fajar". In this verse the companions (RA) of the Holy Prophet (SAW) termed the word of "Min-al-Fajar" as Nasakh. Because these words i.e. Min-al-Fajar have connected the meanings of black thread and white thread into a specific meaning that is stated that  "Khait" here does not literally mean the thread a thing made of yarn or wool: but instead it means that light which at the beginning of dawn first appears in east west direction which is called "Fajr-e-Kazib" false and then spreads north south and it is called "Fajr-e-Sadiq" meaning "true" fajar. And this Fajr-e-Sadiq is in the meaning of distinct identification of black thread from the white one. From this example every person can understand that "Nasakh" means that part of a language which is used

to make it common to a particular or restrict it to a specific or to the contrary meanings and this is an essential part of a language and without it no conversation is possible.

Anyway, in the words **“Upon Us rests expounding thereof”** Allah the Exalted has rejected the notion of abrogation of the Noble Quran or cancellation of any kind and of any part thereof. Among the many meanings of this verse an important and essential thing is expanded upon; that the Quran is a permanent Sharia and there is no “Nasakh” i.e. abrogation and in proof of this reality Allah the Exalted has also made this arrangement that such people bestowed with the revelation of God shall keep on descending who by presenting themselves and with those signs which God the Exalted will grant them will keep on proving that the Quran is safeguarded literally as well as with its latent meanings.

..... The End