

PROMISED MESSIAH AND THE HOLY QURAN

By Zia H. Shah

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ
وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ
لَفِي ضَلَالٍ مُّبِينٍ . وَآخِرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ وَهُوَ
الْعَزِيزُ الْحَكِيمُ

“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 though before that they were in manifest error; And He will raise him among others of them who have not yet joined them. He is the Mighty, the Wise.” (The Holy Quran 62:3-4)

“In Punjab we see a pristine and pure manifestation of Islamic character in the form of a group that we call Qadiani sect.”

Sir Allama Iqbal (National Poet of Pakistan)

“There is no denying of the fact that *Mirza Ghulam Ahmad Qadiani* has surely rekindled the morality and ethics of Islam and created a community whose life can certainly be considered to be a reflection of the *character of the Prophet Muhammad, may peace be upon him.*” Allama Niaz Fatehpuri

“In the sacred city of Qadian an Indian Prophet was born who saturated his surroundings with piety and high moral character. These shining values are also reflective in the life and character of millions of his followers.” Editor Statesman Delhi

“There are thousands of people that have left their communities for this new sect. They have boldly faced worldly set backs and have offered sacrifices of life and money. We can openly declare that there is a sizeable group of sincere Qadiani people who earnestly believe in the teachings of the sect and offer financial and personal sacrifices for it. Some of them have even welcomed capital punishment for their beliefs in Kabul. Some of them have taken up life of poverty and scarcity in foreign countries for the sake of their religion.” Abdur Raheem Ashraf Azad.



His holiness Mirza Ghulam Ahmad
(1835-1908)
Founder of the
Ahmadiyya Muslim Community
The Promised Messiah & Imam Mahdi

These comments by non-Ahmadi Muslims or non-Muslims are translated from the Friday Sermon of October 17, 2003, by Khalifah Tul Masih V, his holiness Mirza Masroor Ahmad.

To understand the prophecy of a Divinely guided reformer, of Persian descent, in the above quoted verses of Surah Al Jumu'ah, review the *Hadith* pertaining to the above quoted verses in *Sahih Bukhari*, "Narrated Abu Huraira: While we were sitting with the Prophet Surah Al Jumu'ah was revealed to him, and when the Verse, "And He (Allah) has sent him (Muhammad) also to other (Muslims).....' (62.3) was recited by the Prophet, I said, "Who are they, O Allah's Apostle?" The Prophet did not reply till I repeated my question thrice. At that time, Salman Al-Farisi was with us. So Allah's Apostle put his hand on Salman, saying, "If Faith were at (the place of) Ath-Thuraiya (Pleiades, the highest star), even then (some men or man from these people (i.e. Salman's folk) would attain it." Review the Hadith on the web:

<http://www.usc.edu/dept/MSA/fundamentals/hadithsunnah/bukhari/060.sbt.html>

PROMISED MESSIAH AND THE HOLY QURAN

Promised Messiah^{as} started writing about the Holy Quran in early 1880s. His first prominent book was published in 1882 and had commentary on several verses of the Holy Quran. Many a non-Ahmadi Muslims are not able to fully appreciate the service he rendered to the Holy Quran under Divine guidance until they fully conceptualize the situation prevalent at the time, when he started his mission. Words of wisdom gradually seep in every where until it becomes hard for most people to fully visualize the sources. In the words of James Russell Lowell, "Thoughts that great hearts once broke for, we breathe cheaply in the common air."

To drive the point home, here is a metaphor about the Water cycle by Dr. Maurice Bucaille:

"When the verses of the Quran concerning the role of water in man's existence are read in succession today, they all appear to us to express ideas that are quite obvious. The reason for this is simple: in our day and age, we all, to a lesser or greater extent, know about the water cycle in nature.

If however, we consider the various concepts the ancients had on this subject, it becomes clear that the data in the Quran do not embody the mythical concepts current at the time of the Revelation which had been developed more according to philosophical speculation than observed phenomena. Although it was empirically possible to acquire on a modest scale, the useful practical knowledge necessary for the improvement of the irrigation, the concepts held on the water cycle in general would hardly be acceptable

today.”

In the same vein Promised Messiah^{as} corrected many a misconceptions that had crept into the understanding of the Holy Quran over the intervening twelve centuries. His achievements if fully noted and appreciated were Herculean. Here we present a small glimpse of his writings about the Holy Quran. For a more detailed study of his opinions about the Holy Quran see Essence of Islam Vol. I, full text is available on www.alislam.org/books/

INFINITE TREASURES OF THE HOLY QURAN AND SCIENCE

قُلْ لَوْ كَانَ الْبَحْرُ مِدَادَ الْكَلِمَاتِ رَبِّي لَنَفِدَ الْبَحْرُ قَبْلَ أَنْ تَنفَدَ كَلِمَاتُ رَبِّي وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا

Say, ‘If every ocean becomes ink for the words of my Lord, surely, the ocean would be exhausted before the words of my Lord were exhausted, even though We brought the like thereof as further help.’ (The Holy Quran 18:110)



The Promised Messiah^{as} writes:

“The Holy Qur’an is not matchless merely on account of the beauty of its composition, but is matchless on account of all its excellences which it claims to comprise and that is

the truth, for whatever proceeds from God Almighty is not unique only on account of one quality but on account of every one of its qualities. Those who do not accept the Holy Qur'an as comprehensive of unlimited eternal truths and insights, do not value the Qur'an as it should be valued. A necessary sign for the recognition of the holy and true Word of God is that it should be unique in all its qualities, for we observe that whatever proceeds from God Almighty is unique and matchless even if it is only a grain of barley, and human powers cannot match it. Being matchless means being unlimited, that is to say, a thing can be matchless only when its wonders and qualities are unlimited and have no end. As we have just stated, this characteristic is found in everything created by God Almighty. For instance, if the wonders of a leaf of a tree are investigated for a thousand years, that period would come to an end, but the wonders of the leaf will not come to an end. That which has come into being through unlimited power, must comprise unlimited wonders and qualities. The verse, "Say, 'If every ocean becomes ink for the words of my Lord, surely, the ocean would be exhausted before the words of my Lord were exhausted, even though We brought the like thereof as further help;" (18:110) supports this, for the whole of creation is Words of God.

.... Thus this verse means that the qualities of creation are without limit and endless. Now when every created thing possesses unlimited and endless qualities and comprises numberless wonders then how could the Holy Qur'an, which is the Holy Word of God Almighty, be confined to the few meanings which may be set out in a commentary of forty or fifty or a thousand volumes, or could have been expounded by our lord and master the Holy Prophet [peace and blessings of Allah be on him] in a limited period? To say so would almost amount to disbelief, if it is deliberately persisted in. It is true that whatever the Holy Prophet [peace and blessings of Allah be on him] has set forth as the meaning of the Holy Qur'an is true and correct, but it is not true that the Holy Qur'an contains no more than the insights that have been set forth by the Holy Prophet [peace and blessings of Allah be on him]. Such sayings of our opponents indicate that they do not believe in the unlimited greatness and qualities of the Holy Qur'an.

Whereas the Holy Quran says, "Say, 'If every ocean becomes ink for the words of my Lord, surely, the ocean would be exhausted before the words of my Lord were exhausted, even though We brought the like thereof as further help.'" (Al-Quran 18:110)" [Karamat-us-Sadiqin, Ruhani Khaza'in, Vol. 7, pp. 60-62]

لِلَّهِ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ إِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ - وَلَوْ أَعْتَمَى فِي الْأَرْضِ مِنْ شَجَرَةٍ أَقْلَامٌ
وَالْبَحْرِ يَمْدُ مِنْ بَعْدِهِ سَبْعَةُ أَبْحُرٍ مَا نَفِدَتْ كَلِمَاتُ اللَّهِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

"To Allah belongs whatever is in the heavens and the earth. Indeed, Allah is Self-Sufficient, Praiseworthy. And if all the trees that are in the earth were pens,

and the ocean - seven more oceans to replenish it - were ink, the words of Allah would not be exhausted. Surely, Allah is Mighty, Wise.” (The Holy Quran 31:27-28)

The Promised Messiah^{as} writes:

“The clear miracle of the Holy Qur’an which can manifest itself to every people and by presenting which we can silence everyone, whether an Indian, Persian, European or American, is the unlimited treasury of insights, eternal truths and wisdoms, which are expounded in every age according to its need and stand as armed soldiers to refute the thinking of every age. If the Holy Qur’an had been limited in its eternal truths and insights, it would not have amounted to a perfect miracle. Beauty of composition is not a matter the miraculous nature of which can be appreciated by every literate and illiterate person. The clear miracle of the Holy Qur’an is the unlimited insights and fine points which it comprises. A person who does not admit this miracle of the Holy Qur’an is altogether deprived of the knowledge of the Qur’an. He who does not believe in this miracle does not estimate the Qur’an as highly as it should be estimated, and does not recognize God as He should be recognized, and does not honor the Holy Prophet [peace and blessings of Allah be on him] as he should be honored.

Bear it in mind that the miracle of unlimited insights and eternal truths which are contained in the Holy Qur’an has accomplished more in every age than has the sword. All the doubts that every age raises according to its circumstances, and all the claims of superior insights that are put forward, are completely refuted by the Holy Qur’an. No Brahmū Samajist, Buddhist, Arya or any other philosopher can put forward a Divine Eternal Truth which is not already comprised in the Holy Qur’an. The wonders of the Qur’an will never cease. As the wonderful qualities of the book of nature have never come to an end in any previous age, but appear ever fresh and new, the same is the case with this Holy Book, so that the word of God and the work of God should be proved to be in accord.

As I have written before, very often the wonders of the Holy Qur’an are revealed to me and are such that they are not to be found in the commentaries. For instance, it has been revealed to me that the period that elapsed between the creation of Adam and the advent of the Holy Prophet [peace and blessings of Allah be on him] is mentioned in Surah al-‘Asr in the value of its letters and amounts to 4,740 lunar years.” [Izala-e-Auham, Ruhani Khaza’in, Vol. 3, pp. 255-262]

THE HOLY QURAN AND THE STUDY OF NATURE

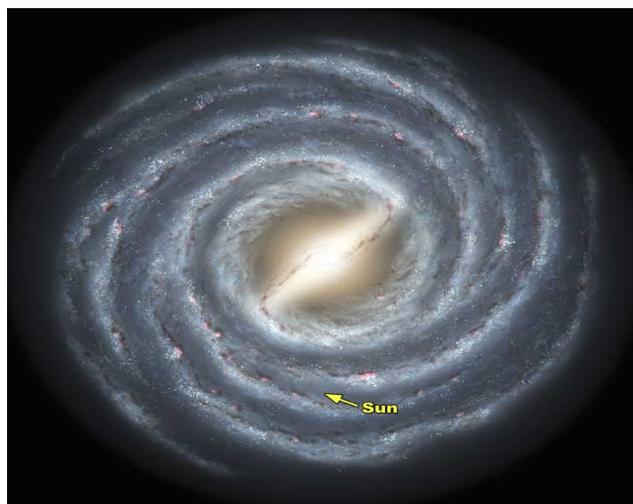
سَبِّحَ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ

Whatever is in the heavens and whatever is in the earth glorifies Allah; and He is the Mighty, the Wise. (The Holy Quran 61:2)

The Promised Messiah^{as} writes:

“The sixth standard of appreciating the spiritual system (in the Holy Quran) is the physical system, for there is complete accord between the two.” [Barakat-ud-Du‘a, Ruhani Khaza’in, Vol. 6, pp. 17-21]

“The God of Islam is the same God who is visible in the mirror of the laws of nature and is discernible in the book of nature. Islam has not presented a new God but has presented the same God who is presented by the light of man’s heart, by the conscience of man, and by the universe.” [Tableegh-e-Risalat, Roohani Khazain Vol. VI, p. 15. Also mentioned in Essence of Islam, under the heading Allah.]



“The Holy Qur’an is a Book so full of wisdom that it has brought out the accord between the principles of spiritual medicine, that is to say, the principles of religion which are truly spiritual medicine, and physical medicine, and this accord is so fine that it opens the doors of hundreds of insights and eternal truths. It is only that person who can interpret the Holy Qur’an truly and perfectly, who ponders the principles laid down by the Holy Qur’an in the light of the system of physical medicine. On one occasion I was shown in a vision some books of expert physicians which contained a discussion of the principles of physical medicine, among which was included the book of the expert Physician Qarshi, and it was indicated to me that these Books contained a commentary on the Holy Qur’an. This shows that there is a deep relationship between the science of bodies and the science of religion and that they confirm each other. When I looked at the Holy Qur’an, keeping in mind the books that dealt with physical medicine, I discovered that the Holy Qur’an sets out in an excellent manner the principles of physical medicine.” [Chashma-e-Ma‘rifat, Ruhani Khaza’in, Vol. 23, pp. 102-103]

“There is a promise in the Holy Qur’an that God would safeguard Islam at the time of trials and dangers as is said:

‘We Ourselves have sent down this Admonition and We shall surely safeguard it.’
(15:10)

According to this promise God Almighty safeguarded His word in four ways. First, by means of those who have committed the Holy Qur'an to memory, its text and sequence were safeguarded. In each century there have been hundreds of thousands of people who had committed this Holy Word to memory and thus safeguarded it in such a way that if they were asked about one word they could recite its context. In this way, the Holy Qur'an was safeguarded against verbal perversion in every age. Secondly, through great divines who were bestowed an understanding of the Qur'an in every century, who interpreted the Qur'an with the help of the Ahadith, and thus safeguarded the Holy Word of God and its holy teaching against the perversion of its meaning in every age. Thirdly, through scholars who set forth Qur'anic teachings in the light of reason and thus safeguarded the Holy Word of God against the attacks of short-sighted philosophers. Fourthly, through those upon whom spiritual bounties were bestowed who safeguarded the Holy Word of God in every age against the attacks of those who denied miracles and spiritual insights." [Ayyam-us-Sulah, Ruhani Khaza'in, Vol. 14, p. 288]

COMPREHENSIVENESS OF THE HOLY QURAN

وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِّكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَىٰ لِلْمُسْلِمِينَ

And We have sent down to thee the Book to explain everything and a guidance and a mercy and glad tidings to those who submit to Allah. (The Holy Quran 16:90)

The Promised Messiah^{as} writes:

"The Holy Qur'an is a Book which has proclaimed its own matchlessness and has claimed its own greatness, its wisdom, its truth, the beauty of its composition and its spiritual lights. It is not true that the Muslims have themselves put forward these excellences on behalf of the Qur'an. It sets out its own merits and excellences and puts forward its matchlessness and peerlessness as a challenge to the whole of creation and calls out loudly: Is there any contestant? Its eternal truths and fine points are not confined to two or three which would leave room for doubt on the part of an ignorant person, but are like the surging ocean and are visible in every direction like the stars of heaven. There is no truth that lies outside it. There is no wisdom that is not comprised in it. There is no light that is not obtainable through following it. These things are not without proof and are not mere words. It is an established and clearly proved fact which has been shining through 1,300 years. We have set out this eternal truth in great detail in this book and have expounded the fine points of the Qur'an at such length as to constitute a surging ocean for the satisfaction of a seeker after truth." [Brahin-e-Ahmadiyya, Ruhani Khaza'in, Vol. 1, pp. 662-665, footnote 11]

“It is my faith that the Holy Qur’an is perfect in its teaching and that there is no eternal truth that has been left out of it, as Allah, the Glorious, has said:

وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِّكُلِّ شَيْءٍ (16:90)

We have sent down to thee the Book which is an exposition of everything; and again:

مَا فَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ (6:39)

We have not left out anything from the Book. But I also believe that it is not the function of every Maulavi to set forth from the Holy Qur’an all religious matters and to expound all its details according to the Divine design. This is the function especially of those who have been helped with Divine revelation by way of Prophethood or great saintliness. For those people who not being recipients of revelation are not competent to expound Qur’anic insights, the only straight way is that without attempting to interpret the Qur’an, they should unhesitatingly accept all the teachings which have been handed down by tradition. Those who are illumined with the light of saintly revelation are included *among the purified*. Regarding them it is the way of Allah that from time to time He discloses to them the hidden fine points of the Holy Qur’an and makes it clear to them that the Holy Prophet [peace and blessings of Allah be on him] has not put forth any extra teaching on his own and that the true *Ahadith* only set forth the details of the principles and directives contained in the Holy Qur’an. By being vouchsafed this insight, the miracle of the Holy Qur’an is manifested to them and the truth of those verses becomes clear to them in which Allah, the Glorious, says that nothing has been left out from the Holy Qur’an.” [al-Haq Mubahatha Ludhiana, Ruhani Khaza’in, Vol. 4, pp. 80-81]

“It is objected that all the eternal truths of Divine knowledge cannot be comprehended in any one Book, then how can it be expected that imperfect books can guide a person to complete understanding?

The answer is that this objection would be worthy of attention if one of the Brahm Samajists were to put forward on the basis of his reason some new eternal truth relating to the recognition of God or other such matter which is not mentioned in the Holy Qur’an. In such case the Brahm Samajists could claim with pride that all the eternal truths relating to the hereafter and to the recognition of God are not comprised in the revealed Book, and that such and such an eternal truth has been left out which they have discovered. If they were to do so, they might succeed in misguiding some ignorant persons. The Holy Qur’an claims:

مَا فَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ (6:39)

That is to say: No eternal truth relating to Divine knowledge which is needed by man has been left out from the Holy Qur'an.

Again it is said:

رَسُولٌ مِّنَ اللَّهِ يَتْلُو صُحُفًا مُّطَهَّرَةً . فِيهَا كُتِبَ قِيمَةٌ (98:3-4)

...That is to say: The Messenger of God recites holy scriptures comprising all perfect verities and the knowledge granted to people of the earlier ages and those of the latter days.

Again it is said:

كِتَابٌ أُحْكِمَتْ آيَاتُهُ ثُمَّ فُصِّلَتْ مِنَ لَدُنْ حَكِيمٍ خَبِيرٍ

.... This means that: This Book has two qualities: one is that the All-Wise One has set it out in a firm and a well argued manner, that is to say, in the way of wisdom and not merely as a story; and, secondly, it sets forth all that is needed about the hereafter.

Again it is said:

إِنَّهُ لَقَوْلٌ فَصْلٌ . وَمَا هُوَ بِالْهَزْلِ (86:14-15)

That is to say: This Book resolves all the contentions that might arise with regard to the hereafter and is not just vain talk.

Again, it is said:

وَرَحْمَةً لِّلْقَوْمِ الْيُؤْمِنِينَ (16:65) وَمَا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ إِلَّا لِلْبَيِّنِينَ هُمُ الَّذِينَ اخْتَلَفُوا فِيهِ وَهُدًى

.... That is to say: This Book has been revealed so that the differences that have been created by defective reasoning, or by deliberate excess, may be removed and the straight path might be indicated for the believers. There is also an indication here that the mischief that has been wrought by differences in human compositions can be set right only by the Word which is free from all defects. It is obvious that he who has been misled by words can be brought to the straight path only through the Divine Word. Indications contained in the law of nature cannot decide between differences of composition, nor can they convince a misguided one of his error. If a judge does not record the pleas of the plaintiff nor meets the objections of the defendant with strong

arguments, then how is it possible that the parties should discover the answer to their questions, objections and pleas in the hints contained in his judgment, and how can a final judgment be propounded on the basis of confused hints which do not satisfy either side? In the same way, the commandments of God are conclusively established to the satisfaction of His servants when He informs them of their error into which they have fallen by the false statements of people, through His perfect and true speech, and makes known to them their falling into misguidance by a reasoned and clear statement, so that if they do not mend their ways even after being informed and do not give up their error, they might be condemned to chastisement. Would it be just on the part of God Almighty that He should seize a person as an offender and should be ready to punish him, without proving the error of his arguments in support of his innocence by a clear statement removing his doubts by His express Words?

Perfect system of guidance of the Holy Quran

Again it is said:

هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ (2:186)

... This means that: The Holy Qur'an has three qualities. First, it guides people to the knowledge of the faith that had disappeared. Secondly, it sets forth the details of such knowledge as had been briefly stated. Thirdly, it sets forth the decisive word concerning matters over which differences had arisen and thus distinguishes between truth and falsehood.

Concerning the comprehensiveness of the Qur'an it is said:

وَكُلَّ شَيْءٍ فَصَّلْنَا تَفْصِيلًا (17:13)

.... Meaning that: All knowledge of faith has been set out in detail in this Book and it points out those means and teaches that perfect knowledge which should lead man not only to partial progress but to full development.

Again it is said:

وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تَبْيَانًا لِّلْكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَىٰ لِّلْمُسْلِمِينَ (16:90)

Meaning that: This Book has been revealed so that every religious eternal truth might be plainly stated and this perfect statement might prove the means of guidance and mercy for those who submit wholly to God.

Then it is said:

الرِّكَابِ أَنْزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ (14:2)

... This means that: We have revealed this magnificent Book to you, so that you may move people out of darkness into light. This is an indication that the Holy Qur'an removes every kind of doubt that passes through a man's mind and puts down false notions, and bestows the light of perfect understanding; that is to say, it bestows all the insights and verities or *eternal truths* that are needed for turning to God Almighty and believing in Him.

Again it is said:

مَا كَانَ حَدِيثًا يُفْتَرَى وَلَكِنْ تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ كُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ
(12:112)

... This means that: The Qur'an is not a Book which could be composed by man. The signs of its truth are patent for it establishes the truth of previous Books, meaning that the prophecies contained in the previous Books concerning the Holy Qur'an have been fulfilled by its being revealed. Also the Qur'an has supplied the arguments in support of true doctrines which had not been set forth in previous books and thus carried their teaching to perfection. In this manner the Qur'an proved the truth of the previous books, which also establishes its own truth. It is a sign of its truth that it sets forth every religious eternal truth and states all those matters which are necessary for perfect guidance. This is a sign of its truth inasmuch as it is beyond the power of man that his knowledge should be so comprehensive that no religious verity and fine truth should be left out of it.

In these verses God Almighty has clearly stated that the Holy Qur'an is comprehensive of all verities or *eternal truths* and this is a very strong argument in support of its truth. Centuries have passed after this claim of the Holy Qur'an, but no Brahmū or any other has come out to contest it. It is obvious that, without setting forth any new eternal truth that might have been left out of the Holy Qur'an, to put forward false notions like the insane which have no reality, is strong proof that such people do not desire to seek the truth like the righteous, but to please their evil-directing selves they are seeking ways whereby they should be freed from God's holy commandments and from God Himself. For procuring such freedom they turn away from the true Book of God, the truth of which is brighter than the sun, and they neither discuss any matter in the spirit of scholarship, nor listen to anything said by the other side. They should be asked when did anyone present a religious eternal truth in opposition to the Qur'an and found no answer from the Qur'an. For 1,300 years the Holy Qur'an has claimed that all religious verities are comprised in it. Then how vile it is that without a test such a grand Book

should be held to be defective, and what kind of arrogance is it neither to admit the claim of the Holy Qur'an nor to refute it?" [Brahin-e-Ahmadiyya, Ruhani Khaza'in, Vol. 1, pp. 223-227, footnote 11]

THE SPIRITUAL INFLUENCE OF THE HOLY QURAN

الرَّكَّابُ أَنْزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِ رَبِّهِمْ إِلَى صِرَاطٍ الْعَزِيزِ الْحَمِيدِ

Alif Lam Ra. This is a Book which We have revealed to thee that thou mayest bring mankind out of the depths of darkness into light, by the command of their Lord, to the path of the Mighty, the Praiseworthy. (The Holy Quran 14:2)

The Promised Messiah^{as} writes:

"The seed of the Unity of God which the Holy Qur'an has sown in Arabia, Persia, Egypt, Syria, India, China, Afghanistan, Kashmir and other regions, and the manner in which it has rooted out from most places idol worship and the worship of creatures, is a matter which is not matched in any age. As a contrast, when we look at the Vedas, we find that they were not able to reform even Arvavart itself." [Chashma-e-Ma'rifat, Ruhani Khaza'in, Vol. 23, p. 77]

"I call Allah to witness that the Holy Qur'an is a rare pearl. Its outside is light and its inside is light and its above is light and its below is light and there is light in every word of it. It is a spiritual garden whose clustered fruits are within easy reach and through which streams flow. Every fruit of good fortune is found in it and every torch is lit from it. Its light has penetrated to my heart and I could not have acquired it by any other means. **And Allah is my Witness that if there had been no Qur'an I would have found no delight in life. I find that its beauty exceeds that of a hundred thousand Josephs.** I incline towards it with a great inclination and drink it into my heart. It has nurtured me as an embryo is nurtured and it has a wonderful effect on my heart. My self is lost in its beauty. It has been disclosed to me in a vision that the garden of holiness is irrigated by the water of the Qur'an, which is a surging ocean of the water of life. He who drinks from it, comes to life; indeed, he brings others to life." [A'ina-e-Kamalat-e-Islam, Ruhani Khaza'in, Vol. 5, pp. 545-546]

THE CHALLENGE OF THE HOLY QURAN

"And if you are in doubt as to what We have sent down to Our servant, then produce a chapter like it, and call upon your helpers besides Allah, if you are truthful." (The Holy Quran 2:24)

"It would not be possible for this Quran to be devised by anyone except Allah. It fulfills the revelation which was sent down before it and is an exposition of all that a revealed Book should comprise. There is no doubt about it; it is from the Lord of the worlds. Do

they say: He has fabricated it? Say to them: In that case, bring a chapter like unto it, and call for help on all you can besides Allah, if you are truthful. (The Holy Quran, 10:38-39)

Also see the following verses of the Holy Quran: 11:13-15, 17:89.

The Promised Messiah^{as} writes:

“The fine eternal truths pertaining to religion, and all the learning pertaining to the subject of Divinity, and conclusive arguments in support of the truth together with the mysteries and insights that are set out in the Holy Qur’an, are such that human faculties collectively are not able to discover them nor can the intelligence of an intelligent person alight on them on its own. A consideration of past ages has shown that no philosopher or wise man was able to discover all that knowledge. But in this case, there is a wonder upon wonders, that is to say, that knowledge and insight were bestowed upon one who was entirely unlearned. He had never seen a school nor read a book nor kept company with any learned or wise person. He lived his life among wild people, was born and brought up among them and kept company with them. The Holy Prophet [peace and blessings of Allah be on him] being unlettered is a matter so patent that no historian of Islam is unaware of it.” [Brahin-e-Ahmadiyya, Ruhani Khaza’in Vol. 1, pp. 561-563]

“Whatever comes into being by the exercise of God’s perfect power, whether it is a part of creation, or it is a Holy Book literally revealed by Him, it is necessary that it should possess the quality that no one out of creation should have the power to produce its like. This is proved in two ways; one is by way of deduction. God is One and without associate in His Being, attributes and works, and this does not admit of any partnership with Him in any of His creations, words or actions. If such partnership were permissible in respect of any of His creations, words or actions, then it would be permissible in all His attributes and actions, and as such it would be permissible that there should be another God. That which possesses all Divine attributes would be God and that which possesses some of the attributes of the Divine, would be a partner of God in respect of those attributes, and this is contrary to reason. It follows that it is necessary that God should be One without associate in all His attributes and words and actions, and His Being should be free from all those inconsistencies which would lead to someone being His partner.

Secondly, it is proved by observation of all those things which have been created by God that none of them could be created by man, not even the least of them like a fly, a mosquito or a spider. On observing their shape and formation, one sees such wonders that furnish conclusive proof of the existence of the Creator of the universe. Besides all these arguments, it is clear to every wise person that were it permissible that someone other than God could have the power to create that which God has created by His power, then no part of creation could be cited as proof of the existence of the True Creator and

the matter of His recognition as the Creator would become doubtful; for if some of those things that have been created by God Almighty could be created by someone else, then there is no reason why someone else cannot create everything that God has created.

Now that it is established that it is necessary that that which God has created should be matchless and its matchlessness is conclusive proof of its being from God, this is a complete refutation of the proposition that it is not necessary that the Divine word should be matchless, or that its being matchless is no proof of its being from God.... Matchlessness is a speciality of the work and word of God. Every wise person knows that the principal means that reason has for establishing the Godhead of the Divine is that everything that proceeds from God is so matchless that it is conclusive proof of the Unity of the Creator. Had this means not been available, the way of reason reaching God would have been closed.” [Brahin-e-Ahmadiyya, Ruhani Khaza'in, Vol. 1, pp. 149-182]

THE HOLY QURAN—THE REAL YARD STICK

تَبَارَكَ الَّذِي نَزَّلَ الْقُرْآنَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا

Blessed is He who has sent down the Discriminating Book to His servant, that he may be a Warner to all the peoples. (The Holy Quran, 25:2)

The Promised Messiah^{sw} writes:

“It is an excellent touchstone whereby we can distinguish between truth and falsehood. It is the one bright lamp which shows the way of truth. Without doubt, the hearts of those who have a relationship with the straight path are drawn to the Holy Qur'an. Gracious God has so fashioned their hearts that they are drawn towards this beloved like a lover and find no rest elsewhere, and hearing a plain and clear directive from it, they listen to nothing else. They accept joyfully and eagerly every eternal truth contained in it. In the end, it becomes the means of illumination of the heart and lighting up the conscience and of wonderful disclosures. It leads everyone to the heights of progress according to their capacities. The righteous have always been in need of walking in the light of the Holy Qur'an. Whenever Islam has been confronted with any other religion in consequence of some new condition of the age, the sharp and effective instrument that has immediately come to hand is the Holy Qur'an. In the same way, whenever philosophic thought has been given publicity in opposition to it, the Holy Qur'an has destroyed that poisonous plant and has so humiliated it as to provide a mirror to its students which shows up the true philosophy which is contained in the Holy Qur'an alone and nowhere else. In the modern age, when Christian missionaries started their propaganda and made an attempt to draw away unintelligent and ignorant people from the Unity of God and to make them worship a humble creature and employed every kind

of sophistry for dressing up their doubtful ideas and thus created a storm in India, it was the Holy Qur'an which repelled them so that they are not now able to face a well-informed person and their extensive apologetics have been folded up like a piece of paper." [Izala-e-Auham, Ruhani Khaza'in, Vol. 3, pp. 381-382]

THE HOLY QURAN AND THE HADITH

تِلْكَ آيَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ فَبِأَيِّ حَدِيثٍ بَعْدَ اللَّهِ وَآيَاتِهِ يُؤْمِنُونَ

These are the Signs of Allah that We rehearse unto thee with truth. Then leaving aside Allah and His Signs, in what discourse will you believe? (The Holy Quran, 45:7)

The Promised Messiah^{as} writes:

“One of the principal causes of people going astray in this age is that in the eyes of most people the greatness of the Holy Qur'an no longer prevails. One group of Muslims has become the follower of misleading philosophy. They seek to decide every matter by reason. They claim that the highest arbiter available to man for the settlement of disputes is reason. When they find that the existence of Gabriel, Azrael and other angels that are mentioned in religious books, and the existence of heaven and hell as is established in the Holy Qur'an, cannot be proved by reason, they immediately reject them and begin to have recourse to flimsy explanations. They interpret angels as meaning powers, revelation only as a faculty, and heaven and hell as meaning merely spiritual comfort or pain. They do not seem to realize that reason alone is not the instrument for discovery of the unknown. Indeed the shining eternal truths and extreme insights are far above the reach of reason and are established only through true visions. If the touchstone for eternal truths were to be reason alone, the great wonders of Godhead would remain hidden and man's understanding would remain incomplete and imperfect and he would not be rid of doubts and suspicions. The end of this one-sided understanding would be that in the absence of guidance from above and without any knowledge of the lines of thought that are set in motion by the Power on High, all sorts of doubts would arise with regard to the existence of the Creator Himself. Therefore, the idea that reason alone is sufficient for unraveling all the intricate mysteries of the True Creator, is wholly unsupportable.

The second group has discarded reason altogether and has also left aside the Holy Qur'an which is the fountainhead of all knowledge of things Divine and has taken firm hold of stories and meaningless sayings. We desire to draw the attention of both these groups to the Holy Qur'an and to urge them to value its greatness and its light, and to make use of reason in receiving the guidance of its light. They should leave aside the

sayings of other people, and even if they should find a Hadith which contradicts the Holy Qur'an, they should discard it immediately, as God Almighty has said in the Holy Qur'an:

'In what discourse, leaving aside the Holy Qur'an, will they believe?' (7:186)

It is obvious that, for us Muslims, the Holy Qur'an is an authority of the highest grade which is absolute and certain. Most Ahadith, even when authentic, are at best useful probabilities. 'Surely conjecture avails nothing against truth.' (10:37)

Study the following verses carefully and then consider whether it is proper to leave aside the Word of God and to set up some other guide or arbiter. These verses are:

This Qur'an guides to the way which is straight; (21:107) To the worshippers it provides guidance about true worship; (69:49) To those who are righteous, it is a reminder of the excellences of righteousness; (69:49) And surely it is the true certainty; (69:52) It is wisdom par excellence; (54:6) It is certain truth and is universal in scope; (16:90) It is light upon light; (24:36) A cure for the souls; (10:58) The Gracious God revealed the Holy Quran; (55:2-3) He has revealed the Book which is the truth and is a balance for weighing the truth. (42:18) It is guidance for mankind and contains the exposition of guidance. It discriminates between truth and falsehood by its reasoning. (2:186) It is a decisive discourse. (86:14) It is free from doubt. (2:3) We have revealed it to thee so that it might decide matters concerning which there is difference and so that believers may be provided with guidance and mercy. (16:65) It comprises all the eternal truths which were contained in the previous books in a scattered form. (98:4) Falsehood cannot approach it from fore or aft. (41:43) It comprises clear proof for people and is a guidance and a mercy for those who have faith. It comprises manifest proofs for people and it is guidance and a mercy for those who have faith. (45:21) Then leaving aside Allah and His Signs, in what discourse will you believe? (45:7)

It follows that if a Hadith is contradictory of the Holy Qur'an, it must be rejected. If it can be interpreted as being in accord with the Holy Qur'an, it might be accepted." [Izala-e-Auham, Ruhani Khaza'in, Vol. 3, pp. 452-456]

PROPHECIES IN THE NARRATED STORIES

لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةٌ لِّأُولِي الْأَلْبَابِ مَا كَانَ حَدِيثًا يُفْتَرَىٰ وَلَكِن تَصْدِيقَ الَّذِي
بَيْنَ يَدَيْهِ وَتَفْصِيلَ كُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لِّلْقَوْمِ الْيُؤْمِنُونَ

In these their annals, there is a lesson for men of understanding. This is not a thing forged, but fulfillment of previous revelations and a detailed exposition of all things and is a guidance and a mercy for the people who believe. (The Holy Quran, 12:112)

The Promised Messiah^{as} writes:

“The stories set out in the Holy Qur’an are in reality prophecies which have been stated in the form of stories. In the Torah, they are merely stories but in the Holy Qur’an, every story is a prophecy concerning the Holy Prophet [peace and blessings of Allah be on him] and Islam and these prophecies have been very clearly fulfilled. The Holy Qur’an is an ocean of eternal truths, insights and prophecies. It is not possible that a person should believe fully in God Almighty except through the Holy Qur’an. For this characteristic is special to the Holy Qur’an that by following it perfectly all obstructions that exist between man and God are removed. Followers of other religions make mention of the name of God as a tale, but the Holy Qur’an shows the countenance of the True Beloved and makes the light of certainty enter the heart of a person. God, Who is hidden from the whole world, is seen only through the Holy Qur’an.” [Chashma-e-Ma’rifat, Ruhani Khaza’in, Vol. 23, pp. 271-272]

EPILOGUE: A PERSIAN POEM TRANSLATED

The Promised Messiah^{sw} writes:

With the Divine word, the dawn of truth has broken;

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

The castle of my heart is filled with the fragrance of that musk;

The beloved, who had left us, has returned.

The eye which does not partake of the light of the Furqan;

I declare in the name of God, that it will never be redeemed of its blindness.

The one who seeks the Divine garden but leaves the Qur’an aside;

We can swear that he has never even smelled its fragrance.

I do not compare even with sun the light which I see;

Hundreds of suns encircle it in humility.

Unfortunate and benighted are the people,

Who turn their backs upon this light because of their self-conceit.

[Brahin-e-Ahmadiyya, Ruhani Khaza’in Vol. 1, p. 335]