

Barahin-i-Ahmadiyya—XI

Elements of Language created by God Matchlessness of Divine Word from Another Angle

By Hadzrat Mirza Ghulam Ahmad

Translated by Mirza Masum Beg, B.A.

An Objection

It is sometimes objected by persons who are not intellectually deep nor profound in thoughts that since elementary letters and words are shared commonly by the Most High God and human beings, man's association with the Divine Being in this respect at least, is established undeniably.

The reply to this power is, as has amply been explained in the text, that language has been created and taught by the Most High God, and for that matter, the knowledge of the elementary words and letters has also been divinely imported to human beings. These have not been invented by man through his own ingenuity. What has, however, been discovered and devised by him, is combination of these words into sentences which are arranged in a manner which best suits his purpose. But we assert again emphatically that human composition, by any stretch of imagination, cannot be on a par with the mighty Word of the Supreme Being, for the simple and fundamental reason that it permits the possibility of man's association and partnership with the Divine Being. But man's expressing himself by means of the words and letters, used by the Most High God in His revelations, does not warrant such a partnership, much in the same way as man's making use of the clay created by God, and moulding it into different kinds of vases and vessels, does not make him and associate with the Divine Being. This association could be established only if man could create, Godlike, out of this clay, animals and birds, and vegetables and different kinds of precious stones and jewels. Obviously, it is not within the power of man to accomplish and execute with this clay what the Most High God has so wonderfully done therewith.

Man weak against Worms

The fact cannot be gainsaid that the material for inventive and literary products in the hands of man is the same which the Most High God make use of in accordance with His natural laws; but it cannot be denied at the same time that human invention cannot stand on the same footing with Divine invention and production. If man should take it into his head to contend with the Most High God in rivalry and emulation, and adopt the simplest course for this purpose, and bring together the scattered limbs of a disintegrated body in order to bring it back to life, he will not be able to give it even the same original shape, much less to infuse and revive life into it. Certainly it is not for meek and mortal man to strive in opposition with the All-Powerful God. He cannot compete with lower animals, not even with small and insignificant insects. Some of these worms, for instance the bee and the silk-worm which prepared incomparable honey and silk for him are much superior to him in their

workmanship and skill. Under these conditions, will it not be a foolish rashness to stand up and strive against God Almighty?

Elements of Language created by God

It should be clearly borne in mind that just as the elements constituting the human body are created by the Most High God, in the same way the elements of language are also from Him, and by the elements of language we mean elementary words and letters and short and simple sentences, for example, *God is; Man is mortal; All praise to Allah, the Lord of the worlds; etc.*, which form the basis of language. These elements of language have been revealed unto man by the Most High God; for God's work ended not with the mere deed of making an idol of clay; but whatever man got for the perfect development of his self, he got from the Most High God exclusively. The seeker after truth should not, therefore, be led into any error by the feeble and flimsy fact that words and letters and short and simple sentences which are found in the Word of God, are also met within the word of man. It should be remembered that these are the divinely created elements of language which are made use of both by man and God. But the difference lies in the fact that whereas in the Word of God they have been used, most appropriately, in perfect decorum and dignity, in the word of man, as in all other works and deeds, this Divine height has not been reached by him. And it is for this reason that the unbelievers have ever been silent and mum and speak not a word in hostile opposition of the Holy Quran, notwithstanding their high-sounding claims of eloquence and elocution and apt and fluent diction. This mute silence on their part is a positive proof of their helplessness and discomfiture against the mighty word of the Most High God.

Matchlessness of Divine Word from Another Angle

We have, so far in this footnote, proved with reference to the Law of Nature, the indispensable need and necessity of the Divine words being matchless and unapproachable. It is also necessary and essential from another point of view. The happy and hitchless end of man which should be clear enough to inspire a strong and vigorous hope of his deliverance, undoubtedly, depends on the condition that he should have a perfect faith in the existence of the Supreme Creator, His omnipotence and in the Day of Retribution and Recompense. This realization cannot be had by a mere casual observation of the created things. It requires, on the other hand, in order to get to that high degree of sound belief the guidance of such a Revealed Book, the like of which it should, be above and beyond the power of a human being to produce.

For a correct appreciation of this argument, two points require to be explained and elucidated:

- (1) Why should the hope of deliverance be so closely connected with the condition of perfect faith?
- (2) Why this perfect faith is unattainable by a mere observation of the creation?

So, it should be clearly understood, in the first place, that by *perfect faith* is meant that pure, sound and real belief which shuts out and precludes the possibility of any doubt whatsoever and gives perfect peace and tranquillity to the soul regarding the object sought and striven after. Every belief which falls short of this spiritual standard, lies not within the sphere of perfect faith; it is, rather, beclouded and dimmed with doubt and uncertainty.

And the reason of why should the hope of deliverance, in full confidence and certitude, be so rigidly bound up with perfect faith, is that salvation and deliverance depends entirely on the condition that man should hold the side of the Supreme Being in much greater esteem and honour than the whole world and all its pleasures and profits and relations and kinsmen, and should even set it above his own self, and there should be no other love predominant over the love of the Most High God. But the irony of fate is that man, instead of treading upon this sure path which leads to salvation and success, is engrossed to such an unreasonable degree in the pursuit and pleasure of things which pull him away from the Most High God that he thinks and believes without the least shadow of doubt, that all his pleasure and comfort is bound up with them. It is, thus, but obvious that until man reposes his perfect and pure faith in the existence of the Most High God, in the pleasure of His Communion, His grace and blessings, in His Judgment, and Recompense, just as he cherishes faith in the wealth of his house, in the counted coins of his chest, the gaudy laid out by his own hands, his self-acquired and inherited property, his touched and tasted pleasures and his dear and beloved friends; until then, it is not possible for him to turn to the Most High God with the fullness of his heart. An idea which is weak and feeble, it goes without saying, cannot hold against and come over the one which is strong and vigorous. And it is true, beyond the last shadow of doubt that when such a man who is attached more to the affairs of this world is about to pass away and depart from here; and the mighty moment arrives when he shall be torn away from his physical pleasures that had obsessed him, and his near and dear ones whom he had eyed fondly every day, and his power and self which he had believed to be his own possession; cannot turn his thoughts upon the Supreme Being and concentrate his ideas upon Him. This thing, however, is possible only if he should have a similar, rather a stronger belief in the existence of the Most High God, in the perfect pleasure and bliss which His Communion confers and in His word promising Recompense and Retribution for all his actions and deeds. If the departing man be not equipped strongly with such a supreme belief at the time when he quits this world, it very probably be the cause that will make his end evil and unhappy.

Conjectural Inference

That a mere glance at the creation of this earth cannot induce perfect faith, is evident from the fact that it is not a sheet of paper nor a slate whereon it is written in so many bold words that *God really exists; He is the Creator of all these things; the pleasure of His Communion is the real happiness; He shall handsomely reward the obedient and punish the transgressors.* Perceiving, however, the exceedingly excellent order and highly exquisite design prevailing in this universe, conjectural inference may be drawn that there ought to be a creator of all these things. There is, however, a world of difference between the meanings of *ought to be* and *is*. The expression *ought to be* takes us not to that firm, living faith which is reached and attained by the short, sweet *is*. Rather, it gives a colour of doubt and uncertainty. When a man says *ought to be* in respect of some matter, he simply means that in his opinion it ought to be so, and that beyond it, he knows nothing about it, not even whether it ever came to pass actually or not. This was the reason that those who drew their inferences merely from an observation of nature, could not agree in their conclusions, nor it seems possible that they will ever concur in future.

If, however, it had been written in big, bold letters in some conspicuous corner of the high heaven: *I am the one true God, and there none like unto Me; the Creator of this universe, and the Lord of the Day of Requital,* a mere glance would have sufficed to induce perfect faith in His existence and last judgment, and it would not have been necessary for Him to reveal any other way for the achievement of that perfect faith. But this is not the case; no such heavenly inscription is visible anywhere in the sky. There is, therefore, a consensus of opinion among all thinkers that a mere observation of nature will not afford an evidence of the eye on the existence of God. It can, at the most yield one presumptive evidence that there *ought to be* a creator of all these things. But this evidence, too, may carry some weight in the eyes of him only who believes not in the doctrine of the self-existence of this universe. Before an atheist, however, who contends that this universe is an eternal and timeless reality, without any beginning and without any end, the evidence will obviously hold no water. His argument is that if it is fallacious and wrong to believe in the existence of a thing without believing in the existence of its creator, how could faith be reposed in the existence of God who is said to have no creator; and conversely, if the hypothesis that God is self-existent and without any creator, be admitted as true and correct, why should it not be permissible in the case of other things of this universe, the creation of which has not been seen and witnessed by any one.

Agnostics Argument Refuted

The agnostic, obviously, finds a foothold to stand against this presumptive evidence in the fact that observational evidence on the universe affords no positive proof of the actual existence of its creator; it merely indicates that one ought to be, which makes the case doubtful in the eyes of the unbelieving agnostic. Reason and Science, it should be clearly understood, point to the need for the existence, and prove not the existence itself; and there is

indeed a vast difference between the *need of the existence* of a thing and its *actual, positive existence*. The man who thinks that the knowledge pertaining to the Most High God, is restricted and confined to the observation of nature, has no indisputable argument to prove and profess that God exists as a matter of fact. His knowledge takes him not beyond the line of *ought to be*, provided, of course, he falls not into the lap of atheism.

This was the reason that those of the ancient thinkers who clung to and drew their inferences from presumptive arguments, committed many a blunder, and landed the world in a labyrinth of doubts and difficulties. Many of them died as unbelieving atheists and incredulous naturalists, and the paper-boat of their philosophy and science could not carry them safely to the shore; for, on the one side, they had been obsessed with the love of this world, and on the other side, they knew not for certain what was to befall them in the Hereafter. So, they departed from this world in a state of utter restlessness and disquietude of the mind, having been cut off and snipped asunder from that certainty which comes from realization. Their own confession is that their knowledge with regard to the Creator of this universe and the affairs relating to the Great Beyond, is based on presumption and probability, and not on certainty and unquestionably established truth. Whatever the philosophers thought with regard to a thing or matter

that it should be so and in such a manner, thereafter they took it for granted that it was as opined by them and based their inferences thereon.

It was on such a shaky and conjectural foundation that the philosophers of old based their reasoning and thought. To have a real, living faith in the existence of the real, living God never fell to their lot; and the highest point of knowledge reached by their wisdom and philosophy was that there seemed to be a need for the existence of a creator. And the truth of the matter is that, like false and faithless people, they were caught in the quagmire of their own doubts and misgivings, and could not set their foot on the right path. Some of them denied the Most High God as the All-wise and the All-designing Creator. Some said that matter and soul being co-existent with God, were, like brothers, on a par with the Divine Being, and the Arya Smajists of the present age are their successors in this queer belief. Some did not accept the doctrine of the Immortality of the human soul nor believed in the Days of Resurrection and Judgment. Some on them said that Time, like God, was the Everlasting and Eternal Effect. Some affixed sacrifices to idols and prostrated before artificial gods. And many well-known philosophers denied outright the very existence of the Supreme Being; and there was none among them who could be free and unaffected from these false and pernicious notions.

THE NECESSITY OF MUJADDID

By the late Maulana Muhammad Ali

(Translated from Urdu by Nasir Ahmad B.A.)

Here the revelation i.e. the revelation of auliya (friends) of Allah is clearly included in the true visions. For the prophetic revelation which the Angel Gabriel brings and which has a marked clarity in it comes to a man while he is fully conscious. On the other hand the revelation of auliya is like a vision. The reason in adopting the word 'vision' is this that dream is a common and frequent experience and believers in general also get a share of this common experience. But revelation is particular experience i.e. it is particularised with the *Muhaddath*. That is why this word is used in which there is greater generality because it includes the 'particular word'. And the revelations of the Aulia (friends) of Allah mostly consist of dreams. The meaning of the word *Wahy* according to Imam Raghīb is, "revealed words which come to the prophets and Aulia". In other words the word *wahy* can even be used for the revelation of Aulia. We have already cited relevant Quranic verses to show that Quran has used the word *wahy* for the mother of Moses though she was not a prophet. In the same way the word *wahy* has been used in connection with the Companions of Jesus Christ, and these were not prophets. A quotation from Imam Qartabi's writing further supports this contention. This is to be found in chapter 'Visions of the righteous ones' in the book *Fath-ul-Bari*, and reads "A true and righteous Muslim is whose status is similar to that of prophets". Thus he is gifted with that thing which is given to the prophets i.e. informations about the Unseen world.

Now we take the other aspect of the question. And that is the existence of the

Muhaddath in this Ummat. There is a consensus of opinion on the existence of the institution of *muhaddath*. Even in the verse "And We did not send before you any apostle or prophet, but when he desired" (22:52) the reading of the word 'no prophet' and 'no muhaddath' by Hadzrat Ibn Masud is also a clear indication to this established fact. Please see the same narration reported by Ibn Abbas in *Fath-ul-Bayan* and *Bukhari*. This at least proves to us that the existence of *muhaddath* is an established fact. And secondly it has a close similarity with the prophets and messengers, because it is mentioned along with the apostles and prophets. And the following agreed hadith is a decisive one: Hadzrat Abu Hurairah reported that the Prophet, peace and blessings of Allah be upon him, said "There used to be *muhaddath* raised among the nations that have passed before you. So if there is any one like unto those in my Ummat then he is no other than Umar (God be pleased with him)." In other words Hadzrat Umar is a outstanding *muhaddath* among them. The name of Hadzrat Umar is specially mentioned here because in another hadith it is mentioned "If there could be any prophet after me that would have been Umar", which clearly shows that the status of *muhaddath* has a great similarity to that of the prophets. The words "If there could be any prophet" do not mean that there is no person of that status in this ummat, nor do they mean that Hadzrat Umar was the only *muhaddath*. This is explained in *Fath-ul-Bari* like this: "By quoting this saying of the prophet it is not meant to deny the existence of the *muhaddath*. Because this ummat is a