

### Fast 26: God — The One beyond all imagination

- According to the Holy Quran, God is above all material limitations:

“Vision cannot comprehend Him,  
and He comprehends all vision; and  
He is the Knower of subtleties, the  
Aware.” (6:103)

لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ وَهُوَ اللَّطِيفُ الْخَبِيرُ ﴿١٠٣﴾

No human vision, no means of detection, including instruments for finding the smallest nuclear particle or for looking furthest out in space, no stretch of the imagination or thought, can encompass God and point Him out and say: Look He is there, in that direction, occupying that much space, and is so long, so wide and so high. On the other hand, God encompasses, and has in His control, all the means of seeing and detecting that we use.

- God is beyond the time and space which limit this universe and all that is in it:

“He is the First and the Last and the  
Manifest and the Hidden, and He is  
Knower of all things.” (57:3)

هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٣﴾

Being First (*Awwal*) and Last (*Ākhir*), He transcends time as we know it. However far back in time our researches take us, perhaps hundreds of millions of years, He is *before that* because He is the First. However far we can look to the future, that such and such things will happen in the universe, He is *after that* because He is the Last. However far we can look into space looking outwards, by millions of light years, He is beyond that because He is the Manifest (*Zāhir*), the One with the greatest outward appearance. It also means that however bright a light we might find in the universe, however clear something might be, He is brighter and clearer than that. At the other end of the scale, our advanced microscopes show us the tiniest things, we go down to the atomic level, we make smaller and smaller devices, our scales of measurement reduce to nanometres, yet He still cannot be seen because He is the Hidden (*Bāṭin*).

- Even a *likeness* of Him cannot be conceived:

“Nothing is like a likeness of Him.”  
(42:11)

لَيْسَ كَمِثْلِهِ شَيْءٌ ﴿١١﴾

Not only is it that “nothing is like Him”, but moreover nothing is even like a likeness of God.

- Regarding the attributes of God, Hazrat Mirza Ghulam Ahmad writes:

“According to the Holy Quran, Almighty God is one and without any partner in His excellences, and He is eternally free from every defect. In Him are found all the perfect attributes and by Him are displayed all the mighty powers. From Him the whole creation comes into existence and to Him all the affairs return. He is the fountain-source of all blessings and the Judge of retribution. Being remote, He is very near, and being near, He is still far off. He is above all but still it cannot be said that beneath Him there is anything else, and He is the most hidden of all things, but it cannot be said of anything that it is more manifest than He. He is Himself living and everything has its life from Him. He is His own support and everything finds support from Him. He bears everything and there is nothing that bears Him. Nothing has come into existence independently of Him and nothing can exist without Him. He comprehends all, but the manner in which He does so, cannot be described. He is the light of everything that is in earth and heavens, and every light has shone forth from His hand and is a shadow of His person. He is the Lord of all the worlds and there is no soul which has not been brought forth by Him and has come into existence by itself. Nor is there any faculty of a soul which has not been brought into existence by Him.”

(*Lecture Lahore*, p. 6–7)

- The well-known chapter *The Unity (Al-Ikhlās)* of the Quran runs as follows:

“Say: He, Allah, is One. Allah is He on Whom all depend. He has no offspring, nor is He born (of anyone); and none is like Him.”

(ch. 112)

قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ الصَّمَدُ ۝  
لَمْ يَلِدْهُ وَلَمْ يُولَدْ ۝ وَلَمْ يَكُن لَّهُ  
كُفُوًا أَحَدٌ ۝

In the book quoted above, Hazrat Mirza Ghulam Ahmad goes on to explain these verses as follows:

“Your God is the God Who is one in His person and in His attributes. No being is like Him eternal and everlasting, nor has any being its attributes like His attributes. As there is nothing that is like Him, so there is nothing whose attributes are like His attributes. For if there is any defect in one of His attributes, all His attributes must be defective, and if one of His attributes can be possessed by anyone else, then all His attributes can be so possessed. Therefore, His unity cannot be established unless He is regarded as one and without any partner in His person as well as His attributes. ... God is neither a father nor a son, for He stands in need of none, not even of a father or a son.

This is the doctrine of Unity taught by the Holy Quran which is necessary for a perfect faith.” (p. 8–9)