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PROOFS FROM THE HOLY QUR'AN OF THE EXISTENCE OF GOD

*A Summary of Hazrat Mirza Ghulam Ahmad's
Arguments*

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A Summary of Hazrat Mirza Ghulam Ahmad's Arguments

1. Allah, Most High, says in the Holy Qur'an: "*He indeed is successful who purifies himself, and remembers the name of his Lord, then prays. But, you prefer the life of this world, while the Hereafter is better and more lasting. Surely this is in the earlier scriptures, the scriptures of Abraham and Moses*" (87:14-19).

In these verses, Allah, Most High, presents these arguments to the opponents of the Holy Qur'an that those who subdue their egoistic desires and purify themselves and who, in addition, are sincerely obedient to Him, are the ones who always emerge triumphant in the end. Proof of the truth of this teaching comes from the fact that all religious scriptures unanimously share these principles. As a result, the adherents of the major religions at the time of the Holy Prophet (*sas*), that is, the Christians, Jews and Makkan unbelievers, are confronted by way of argument with the example of Prophets Abraham (*as*) and Moses (*as*) in whom they all confessed belief.

It is pointed out to them that both these prophets taught those very principles. Thus, the Holy Qur'an presents an extremely convincing testimony of the existence of the Supreme Being by demonstrating that all religions share this belief and every nation in the world jointly accepts this basic concept. Consequently, the more one meditates on this principle, the more prominently the clarity and truth of it come to the fore.

It is a well-known fact that every religion is unanimous on the point that there is a Supreme Being Who created the entire universe. On account of the diversity of nations and the changes in conditions over the ages, differences in concepts and creeds have arisen. Nevertheless, no matter how many religions there have been in history, they all are agreed on at least one major point – that God certainly exists. In other words, they may disagree on the attributes of the Creator, yet all present-day religions, for example, Islam, Christianity, Judaism, Sikhism, Hinduism, the religion of Zoroaster, all believe in one God, whether He is called Allah, God, Elohim, Parmeshwar, Parmatma, Sat Guru or Yazdan.

However, even in regard to those religions that have become extinct through the veils of worldly and materialistic concerns, there still persist traces of the ancient teachings in that in every one of them people still confess faith in a Supreme Being and believe in Him. It does not matter whether these religions originated in America or the jungles of Africa or whether in Italy or England, Java or Sumatra, Japan or China, Siberia or Manchuria.

How did this unanimity in belief arise and who was it who acquainted the inhabitants of America about Hindustan? In olden times, there was no rail or telegraph or postal system as exists today, nor was there extensive sea-traffic as we have now. People used to travel on horses and mules, and sailing ships used to take months to complete a voyage that would take just a few days today. In addition, there were many regions in the world that still remained undiscovered at that time. Yet, how was there this universal acceptance of this one belief (in the existence of God) among nations that were disparate not only in mental outlook, but in customs and traditions, and who were unknown to one another?

We all know how difficult it is to get even two people to agree on falsely concocted stories. So, does this uniformity in belief amongst

tribes and nations who had no means for exchange of ideas amongst them not prove that this matter is indeed a reality and through some unknown means (which the Holy Qur'an has disclosed) this truth was imparted to every nation and every people?

Students of history all agree that if historians of different nations concur on a certain point, then there is no doubt as regards its authenticity. Thus, why can people not accept that if hundreds of thousands of nations all agree on a particular matter, then it is certain that they must have seen some manifestation of it, and so they are all in unison in their acquiescence of it?

2. The second proof is contained in the following verses of the Holy Qur'an: *“And this was Our argument which We gave to Abraham against his people. We exalt in degrees whom We please. Surely thy Lord is Wise, Knowing. And We gave him Isaac and Jacob. Each did We guide; and Noah did We guide before, and of his descendants, David and Solomon and Job and Joseph and Moses and Aaron. And thus do We reward those who do good (to others). And Zacharias and John and Jesus and Elias; each one (of them) was of the righteous, And Ishmael and Elisha and Jonah and Lot; and each one (of them) We made to excel the people”* (6:84-87).

After these verses, the Holy Qur'an exhorts us: *“These are they whom Allah guided, so follow their guidance. Say: I ask you not for any reward for it. It is naught but a Reminder to the nations”* (6:91).

The Holy Qur'an asks us in whose word we should believe: in the truth of the evidence that pure and righteous people present to us, or should we take the word of others who are ignorant of the

existence of God and whose conduct is in no way comparable to that of the pious ones? The sensible thing to do is to honour the word of those whose exemplary conduct and deeds, and whose chastity and nobility as well as their rigid self-discipline and abstinence from sin have been already established in the world. It is therefore binding on each person to imitate such people and to reject the assertions of those who stand in opposition to them.

So we observe that all those who spread goodness and high morals on earth in the past and who established their nobility in the world through their good deeds have all given testimony to the fact that there is a Supreme Being Who, in different ages, has been referred to as Allah, God or Parmeshwar. These righteous ones include Ram Chandra and Krishna of India, Zoroaster of Iran, Prophet Moses of Egypt, the Messiah of the Christians (Prophet Jesus), Baba Nanak of the Punjab. Lastly came the Prince of all the righteous ones, the Arabian Prophet, Muhammad (*sas*) who, since his youth, was renowned among his people as a truthful one who expressed his veracity to them in the following rhetorical question: “*Have I not lived a lifetime among you (without telling a lie)?*” (10:17), to which his people could offer no rebuttal.

In addition to these, more than a hundred thousand prophets and messengers who came to the world from time to time all proclaimed the same message – that there was only one God. Even more than that, they claimed to have met Him and to have conversed with Him.

Many very eminent philosophers there were on earth and they all performed some beneficial work, but not one of them could have accomplished even one thousandth part of the task of a prophet. As a matter of fact, if we were to compare the lives of these two groups – the philosophers and the prophets – we will find, if we go beyond the words of the philosophers that their deeds seem

very scanty. We may well ask: Why could they not display the same kind of truth and sincerity as the prophets?

The reason is that they taught people to be truthful but were themselves unable to avoid falsehood. On the other hand, those righteous people, some of whom have been mentioned above, had to endure hundreds of thousands of painful and heartbreaking calamities solely in their effort to establish the virtuous quality of truth, yet they never swerved an inch from their principles. Plans were made to kill them, they were driven out of their homes, attempts were made to tarnish their character in every street and lane and bazaar and they were socially ostracised, but yet they never gave up their mission nor did they resort to lying out of fear of people in order to save themselves from the persecution of men. Their good deeds, their aversion for worldly possessions or honour, their distancing themselves from ostentation, all served to establish the fact that they were completely altruistic in their work and never undertook any task for personal gain. Indeed, they were ever truthful and trustworthy and unanimously proclaimed that they had met their Maker and had heard His words and witnessed a manifestation of His glory and splendour. So what reason is there for anyone to doubt their testimony?

We have all heard certain people telling lies. Yet when a few of them join together to attest to the truth of a matter, we are forced to believe them. People, of whose character and circumstances we know nothing at all, publish their findings in newspapers and we respect their views, yet if there is one thing we are ready to reject outright, it is the testimony of those virtuous ones. For instance, people tell us that London is a city and we accept it as true; geographers write that America is a large continent and we believe them; travellers relate that Siberia is a vast, unpopulated region and we do not deny it. Why don't we? The reason is that a very large number of people have attested to the truth of these

matters and so we are inclined to believe them even though we are ignorant of these witnesses, that is, whether they are true or false.

On the other hand, the people who give eyewitness testimony of the existence of Allah, Most High, are those whose truthfulness shines brightly like the midday sun: they sacrificed their wealth and their lives and left their beloved homelands in order to establish truth in the world. So how can it be a sign of honesty and integrity to believe travellers and geographers and to reject the word of such purified ones? If the existence of London can be established on hearing the testimony of a few witnesses, why can we not accept the existence of Allah, Most High, after hearing the testimony of hundreds of thousands of virtuous and noble people?

In short, the testimony of hundreds of thousands of upright people who have given firsthand evidence of the existence of God can in no way be lightly rejected. It is amazing that those who fall in this camp all asseverate with one voice that God exists, whilst those without an ounce of spirituality urge people to contradict the evidence of the prophets and to accept their assertion that there is no God. This is especially astonishing since, according to the canons of evidence, if two men of comparable probity should offer testimony in a certain matter and one should say: "I have seen such and such a thing," and the other should deny seeing it, preference will be given to the former over the latter. The reason is that it may well be that the eye of the latter may not have witnessed the scene whilst it is impossible for the first-mentioned righteous one to make a false claim of seeing it and that it was only a figment of his imagination. Thus, the testimony of those who have seen God is at any rate proof against the deniers.

3. The third proof that is disclosed by the Holy Qur'an is that man's very nature bears testimony to the existence of

God, for there are many kinds of sins that are totally repulsive to man's inner self, for example, fornication with one's mother or daughter, lying, or coming into contact with faeces or urine or similar kinds of filth. These kinds of pollution even an atheist avoids. Why is this so? If there were no God, why does he discriminate between his mother and sister and other women, and why does he consider falsehood an evil? What proofs are there to show who caused these above-mentioned abominations to be considered evil in his eyes? If there is no fear of a Supreme Being in his heart, why does he abstain from such sins? In his mind, there should be no distinction between truth and falsehood, injustice and fairplay, and he should follow whatever pleased his heart. What law is there that governs his passions? It is the sovereignty of God that holds sway over his heart, and although an atheist may deny with his tongue any such overriding power, yet he cannot escape from the ambit of the nature in which God has created him. And so, turning away from sin or at least from manifesting it publicly, serves as evidence, in his case, that there resides in his heart the fear of accountability before a Supreme King even though he may go on denying the existence of such an all-powerful Being.

As further proof, the Holy Qur'an tells us: "*Nay, I swear by the day of Resurrection! Nay, I swear by the self-accusing spirit!*" (75:1-2).

In other words, people may think that there is no God and therefore no punishment. This is not so. Instead, in support of these matters, two pieces of evidence are put forward in the above verses.

Firstly, a day of resurrection has been appointed for every

affair, when a decision is given and goodness is rewarded with goodness and evil with evil. If there were no God, how could righteousness and sinfulness be rewarded according to their just deserts? In fact, those who deny the eventuality of a day of accountability should open their eyes and see that resurrection begins in this very life. For example, adulterers sometimes suffer the calamity of syphilis and gonorrhoea. Even though they may not be married yet they perform one of the functions of married life.

The second testimony is the conscience of man (*nafs-ul-lawwamah*), that is, “the soul that complains.” In other words, man’s inner self or conscience warns him that a particular thing is evil or impure. Even an atheist looks upon adultery and falsehood as evil behaviour, and frowns upon pride and envy. Why is this so? The reason is that although he does not possess or adhere to a moral code yet his innerself warns him against these actions and guides him, as it has been inherently granted the instinct that it will be punished by a Higher power, but it could not express it in words. In support of this, there is another verse of the Holy Qur’an which states: “*So He revealed to it its way of evil and its way of good*” (91:8). Thus, the instinctive perception of good and evil in man’s heart is a very powerful testimony of the existence of God, for if there is no God, there is no reason for man to consider a particular thing as good and another as evil, and in that case, he will follow whatever impulse arises in his heart.

4. The fourth proof is in the following verses of the Holy Qur’an: “*And that to thy Lord is the goal: And that He it is Who makes (men) laugh and makes (them) weep. And that He it is Who causes death and gives life. And that He creates pairs, the male and the female, from the small life-germ when it is adapted*” (53:42-46).

In these verses, Allah, Most High, draws man's attention to the fact that for every action there is a doer just as it is also essential for there to be a worker for every task. Thus, if we should ponder over the whole of creation, our investigation will lead us to discover that to God, Most High, is the final end of all things and it is only according to His direction that everything takes place. Thus, Allah, Most High, asks man to consider his original stage: how he was created from a life-germ, and if he looks back on his evolution he will see that every preceding stage of his life was one of greater weakness. So how can he be his own creator?

Without a creator, there can be no creation and man cannot be his own maker because however deeply we contemplate his condition we will find that he has progressed from a very weak and insignificant stage to his present condition. Now, since even in his present position of strength he still cannot be his creator, how could he have been so when he was in a helpless state (in his early evolution)? We are thus forced to admit that man's Creator must be some other Being Whose powers are beyond measure and Whose omnipotence is infinite. In short, if man should ponder deeply on his steady evolutionary growth and advancement, the causes of his growth become more subtle, abstruse and infinitesimal and his contemplation finally reaches a point where all worldly knowledge and sciences confess that they cannot advance further and that they do not know why all this has come into being. That is the point where Allah's Hand is at work behind the scene and every scientist ultimately has to bow to the fact that "*to thy Lord is the ultimate goal.*" That is, the end of every single thing is to such a Being Who is beyond the intellect of the scientist to comprehend and that Being is Almighty God. This is such a powerful and significant proof that even the most ignorant of men can comprehend it.

It is related that once someone asked a Bedouin Arab what proof

he had of the existence of God. He replied that there was a large heap of camel dung lying in the forest and when he saw it he said to himself that a large camel had passed that way. After having seen this large creature, how could he help concluding that there must be a Creator of such a huge beast? Indeed, this answer is a true one quite in keeping with human nature and if man were to examine the creation of these creatures, he will surely have to believe that there is a Being Who has brought all these things into existence.

5. The fifth testimony of the Holy Qur'an is along the same lines as the above but the argument is more powerful and of a higher order. Accordingly, Allah, Most High, says: *“Blessed is He in Whose hand is the Kingdom, and He is Possessor of power over all things, Who created death and life that He might try you — which of you is best in deeds. And He is the Mighty, the Forgiving, Who created the seven heavens alike. Thou seest no incongruity in the creation of the Beneficent. Then look again: Canst thou see any disorder? Then turn the eye again and again — thy look will return to thee confused, while it is fatigued”* (67:1-4).

Many people aver that the whole universe came into being by chance and all this was formed by an accidental arrangement of matter. They have even called upon Science in their attempt to prove that it is possible for the world to come together all by itself and to be working automatically and that there was no Hand in the background operating the machine. However, Allah, Most High, answers these base assertions in the above verses by saying that things that are assembled haphazardly do not possess a cohesive or an orderly system but are instead disconnected. For example, different kinds of colours are used in painting a picture but can one just splash all kinds of colours on a piece of paper

and come up with a complete or meaningful picture? Again, houses are made of bricks, but if one just throws bricks together randomly, will a well-fashioned house come into being? Let us accept for argument's sake that many events happen accidentally, yet if we look at the perfect order operating in the world, no man in his right senses can claim all this happened by itself. Let us admit that matter came into existence spontaneously and further that the earth was automatically created out of this matter and let us go further and accept that man, too, came into being by chance. However, if we look carefully at the creation of man, can we accept that this magnificent creation came into existence all on its own?

When we see a splendid picture, we immediately think that a famous painter must have created this beautiful work. Similarly, a well-crafted piece of writing bespeaks a brilliant writer and the more we concentrate on it the more our minds begin to appreciate the beauty and grandeur of the maker or writer's creativity. So, how can we ever imagine that such a perfectly well-ordered world can just come into being all by itself?

We must ponder a little on this point: since faculties are provided to man for progress, he has been given an intellect to enable him to put his ideas into practical use, and his body is likewise fashioned in accordance with this same pre-ordained arrangement. For instance, he has to work hard for his livelihood so he has the ability to move about in order to procure his sustenance; if the sustenance for trees lies in the earth, roots are provided in order to draw full nourishment for them; if meat is needed as food for a lion, it is endowed with claws for hunting and capturing its prey; if grain is the designated sustenance for horses and bulls, they are given long necks to help them to reach their food, and if camels need to feed off the leaves and thorns of trees, they are created with long necks. Did this elaborate arrangement come about by chance?

According to atheist philosophers, chance had already made it known that a camel be given a long neck, a lion should have claws, trees must have roots, and man be given legs. Let us accept these things as true, but can we imagine that whatever work was accomplished all by itself was also blessed with such an intrinsic, elaborate and pre-planned system?

To continue, if man was given lungs, air was provided for him to use them. If it was ordained that water was essential for his life, then, through the sun and the clouds, arrangement was made for him to have water. If he was given ears, then melodious voices were created at the same time. Together with a tongue came delightful voices, and with a nose came sweet aroma. If he were given eyes, then to make them serviceable, the sun was created.

It may be possible that chance could have created lungs, but how did a system designed to produce air for them come into being? Chance may have possibly created eyes, but it must have been a glorious accident that went millions of miles away to produce a sun by which man benefits. If, on the one hand, chance created ears, on the other hand, which power was it that created voices? Let us assume that in cold countries chance produced dogs and bears, but what caused these animals to possess such long hair as would help them to be protected from the cold? Thousands upon thousands of illnesses must have cropped up accidentally and chance must have produced remedies. Chance, too, must have produced the scorpion herbs which, when touched, induces itching, and chance, too, must have created alongside the herbs, spinach for man so that he can counteract the effect of the itch. This accident that the atheists postulate must be a wonderful mechanism that, for whatever was destined to die, it established for it a chain for procreation, whilst all those things that are not fated to die are bereft of such a system. If man were to be born and it was deemed that he should never die, then in a few years time the world would

come to an end. Therefore, for this reason, death was ordained for him, but the sun and the earth do not experience a new birth nor would they die. Is it not something wondrous that although there is a magnetic attraction between the sun and the earth, they are stationed so far away as to prevent a collision? Are not all these marvels sufficient to prove that for all these objects in creation there is a God Who is not only Knowing but is, in fact, possessed with limitless knowledge? His laws are so highly regulated and from such a sophisticated system that there is no discrepancy in them nor any deficiency. As for me, my very fingers tell me that there is such a God. For example, I have been gifted with knowledge but if I were given the claws of a lion, would I have been able to write? The lion was not given knowledge, so it was blessed with claws whereas I was provided knowledge and fingers with which to write.

In the nations of the world there are hundreds of thousands of planners who work day and night to ensure the smooth running of the country, yet we still observe that they make such **grievous** errors as would cause severe and dangerous damage to the country. As a matter of fact, on many occasions they have brought total ruin to the nation. Now, if the whole business of this world came into existence merely by accident and not by design, then it is amazing how so many brilliant minds fall into error, for this wondrous thing called chance is not supposed to make mistakes. The truth is that there is a Creator of this universe and He possesses infinite knowledge. He is also Omnipotent, and if that were not so, we would not be able to contemplate such a magnificent system in operation. Thus, according to the Holy Qur'an: "... *thy look will return to thee confused, while it is fatigued,*" but you will perceive that a system pervades everything in the world: virtue reaps a just reward whilst evil meets with punishment; every object performs its assigned task and is not remiss in its duty even for a second or less. This is a vast subject but I wish to end the discussion

at this point.

6. The Holy Qur'an has made it known that the deniers of Allah, Most High, always end up in shame and disgrace and this is proof also that they stand for falsehood, for the Almighty always gives victory to those who believe in Him and makes them triumphant over their opposers. Thus, if there is no God, from what source does this help and support come? For example, the Holy Qur'an says in relation to Pharaoh and Prophet Moses (*as*): *“Then he (Pharaoh) said: I am your Lord, Most High. So Allah seized him with the punishment of the Hereafter and of this life”* (79:24-25).

Thus, the incident with Pharaoh gives us a proof that is as clear as daylight of how rejecters of Allah, Most High, end up in an abject and humiliating state. In addition to this, atheists have never established a kingdom on this earth. On the other hand, the victorious in this world, the reformers of nations and the history-makers have all come from the ranks of those who accept Allah, Most High, as their Creator. Is there not a deep message in the fate of those who suffer abasement and calamity in this life and who have never been fortunate enough to gain rulership over a nation?

7. The seventh proof is that those who accept the Supreme Being as their Master and have deep faith in Him are always successful and, despite severe opposition from people, no disaster alights on them.

Believers in the existence of God are born in every country in the world and they have been persecuted by their enemies more cruelly than any other group of people. Nevertheless, opposition to them has always come to naught. For example, Ram Chandra was

banished in exile to the forest, but did the perpetrators of this vile act enjoy any happiness or did they acquire any delight? On the contrary, the name of Ram Chandra has been alive for hundreds of thousands of years and never will his name be tarnished in any conceivable way.

Again, what good came to those who rejected the message of Lord Krishna? Were his enemies not destroyed in the battlefield of Kauchatra? Take also the case of King Pharaoh who forced Israelites to work as labourers in making bricks for his huge construction projects. He rose up in opposition to Prophet Moses (*as*) who was alone and helpless at the time, but was Pharaoh able to harm him in any way? He, himself, was drowned and Prophet Moses (*as*) became a king. The whole world knows everything about the enmity shown to the Messiah, Prophet Jesus (*as*), and nothing is hidden about his elevation to honour and reverence. Look at how his opponents were ruined and how many kings of the earth became his servants! And what about our lord and master, the Holy Prophet Muhammad (*sas*), who surpassed all in spreading the holy name of God in the world? So much was he in love with Allah, Most High, that a European writer referred to him as a madman (we seek refuge in Allah, Most High) of God for wherever he went he kept calling the name of his Lord. He, too, had his detractors and opposers, and even close family members of his became his enemies, but were the keys for opening the treasures of the earth not placed in his hand? If God does not exist, who gave him this assistance?

However, all those who stood up to elevate the name of God themselves became honoured, exalted and victorious as Allah, Most High, tells us in the Holy Qur'an: "*And whoever takes Allah and His Messenger and those who believe for friends – surely the party of Allah, they shall triumph*" (5:56).

8. The next proof that solidifies faith in the existence of God is the fact that Allah, Most High, answers our supplications (*du'a*). This matter has not been restricted to a particular people or age but it is a phenomenon that holds good in every age, as the Holy Qur'an tells us in the following verse: *“And when My servants ask thee concerning Me, surely I am nigh. I answer the prayer of the suppliant when he calls on Me, so they should hear My call and believe in Me that they may walk in the right way”* (2:186).

Now, suppose someone asks: How do we know that God hears? Why should it not be said that some petitioners are successful in that their prayers are answered just as some others are not? If all supplications were answered in the positive, then no issue would have arisen. However, if some prayers are answered, how do we know that chance was not a big factor in it and that no Supreme Being had responded? The answer to this is that the acceptance of a supplication (*du'a*) carries with it a sign. Accordingly, our lord, Hazrat Mirza Ghulam Sahib, speaking in support of the existence of God, offered the following suggestion: He asked the doubters to choose a group of people who were dangerously ill and to divide them by lots in two groups, one of which should visit a doctor for healing whilst the other be assigned to him in order for him to make supplication to Allah, Most High, to remove their distress. They should then look to see which party's illness was cured – the doctor's or his. As a result, there would be no doubt in the minds of people after a test of this nature.

As a result of this, a young boy who was bitten by a rabid dog and was himself afflicted by rabies was chosen. Now, the doctors in Kasauli had categorically ruled out any efficacious cure for this disease and had even written that there was no way to heal the boy. Hazrat Mirza Ghulam Ahmad made petition on his behalf

and lo! the boy recovered from this terrible illness even though this was the first time in history that a person who was bitten by a rabid dog ever recovered his health.

Thus, the acceptance of supplications is a cogent proof that there is a Supreme Being Who answers the prayers of man and this was not restricted to a particular era but it is something that is always in operation. Petitions are heard and answered by Allah, Most High, in the present age just as they were in previous times.

9. The ninth proof of the existence of God seems to be *ilham* (words spoken by God to the heart of man). Although this testimony is placed at number nine in the list, it is nevertheless a mighty and powerful argument which establishes the certainty of the presence of God. To this effect, Allah, Most High, says in the Holy Qur'an: "*Allah confirms those who believe with the sure word in this life and in the Hereafter ...*" (14:27).

Thus, since in every age Allah, Most High, converses with a very large number of people, to deny this actuality cannot be proper. Not only does Allah, Most High, speak to the prophets and messengers but He also carries on dialogue with the saints of Islam and many a time He takes pity on a poor, humble servant of His and imparts words of consolation to him. As a result, even this weak writer has been blessed with converse with the Almighty and with mighty proof of His presence. This is not all. Many a time He speaks to very impure and evil-minded people also in order to confirm in their minds proof of His existence. Thus, very often people like sweepers of the streets, shoemakers (*chamars*) and dancing girls experience true dreams or an inspired word (*ilham*). In order to prove that these intimations proceed from a Mighty Being, it often happens that they are vouchsafed news of future events which all come to pass at the proper time thus

indicating that these matters are not the concoctions of a human brain nor the result of indigestion. Very often, too, news of things that will take place hundreds of years in the future are given to them so that no one can object by saying that only current events are explained in dreams and happen only accidentally. Consequently, both in the Torah and the Holy Qur'an, the stupendous advances of Christians, which bring wonder to the eyes of all who witness them, have been recorded since early times and have been explained in plain, unambiguous language. In fact, we also find references to other events that were destined to take place in a later age. A few examples from the Holy Qur'an will suffice, the first of which is:

- I. "*And when the camels are abandoned*" (81:4), and the *Hadith* also mentions the fact that camels will fall into disuse. Consequently, with the coming on stream of railways in modern times, this prophecy has been fulfilled. So graphically has the Holy Prophet (*sas*) described the railway that a picture of it floats before one's eyes and makes it evident that he was referring to this form of conveyance which will run through the power of steam and will send out mountainous clouds of smoke in its frontal part, and in regard to its mode of travelling and its load-bearing capacity, it will run everywhere like a mule. In addition, it will give out a loud noise when it starts its run. Other signs like these were also recorded in the *Hadith*.
- II. The second prophecy is contained in the verse: "*And when the books are spread*" (81:10). If we turn our attention to the worldwide explosion of books brought about by the printing press, we will find that there is no need for further clarification of this prophecy.

- III. The third reference states: “*And when men are united*” (81:7). It is very difficult to conceive of a greater level of increase in the social contacts that are taking place in this age and also the ease with which people can now meet and interact.
- IV. The fourth prophecy is contained in these verses: “*The day when the quaking one will quake – the consequences will follow it*” (79:6-7). These verses tell of a future age (our present time) when there will be a widespread occurrence of massive earthquakes so much so that things that were hidden in the bowels of the earth will then come into play.
- V. The fifth prophecy comes from the verse: “*And there is not a town but We will destroy it before the day of Resurrection or chastise it with a severe chastisement. That is written in the Book*” (17:58). As a result, we are witnessing today, in an unprecedented scale, disasters like plagues, earthquakes, hurricanes and volcanic eruptions from mountains as well as the destruction brought about by internecine warfare. In addition, so great is the agglomeration of the causes of death and with such violence is it attended, that no similar conglomeration or severity ever existed in a previous era.

Furthermore, Islam is such a religion that in every century, Allah, Most High, raises from its community a member who is blessed and ennobled through Divine revelation. In addition, that person proves by wondrous signs that there really exists a mighty and powerful God, Knower of the Unseen, Who is the Planner and Doer of what He intends. Accordingly, Allah, Most High, sent revelation, in this modern age, to His appointed one, Hazrat Mirza Ghulam Ahmad Sahib, who was leading a life of powerlessness and anonymity.

The first of these revelations was recorded in *Barahin-e Ahmadiyyah*, published in 1881, and was in Arabic, a translation of which is as follows:

“People will come to thee from every remote path in such large numbers that the pathways they walked on will become deep. ‘You will be helped by people whose hearts I (Allah) have inspired, but you should not treat these servants of Allah in a demeaning manner. After witnessing this huge number of visitors, you should not get tired or indifferent in your meeting with them.’”

This announcement was proclaimed by a man who was living in a little village, the name of which was not even known in civilised circles. Yet, in spite of determined opposition and obstacles, the whole world witnessed people from every corner of the globe, even as far as America and Africa, coming to visit him and stay awhile at his home. In addition, this peculiarity of the abundance of people shaking hands and meeting and greeting could not have been accomplished by the hand of men. Again, is it an insignificant thing that large numbers of people have chosen voluntarily to forsake their beloved homelands and remain here so that the name of Qadian has spread throughout the world? And is this such a trivial sign that can be ignored by a cursory glance of the eye?

The next reference is to Alexander Dowie, a Christian preacher from America. He claimed to be a prophet of God, and published these foul words in the form of a prayer against the religion of Islam: “I pray to God that the day will soon come when Islam will be wiped out from the face of the earth. Please God, accept my supplication and please destroy Islam. I beseech again, dear God.”

Of all the Muslims in the world, it was only Hazrat Mirza Ghulam Ahmad Sahib who published a poster in opposition to him in the

words: “O (false) claimant to prophethood, come and have a duel with me. My choice of weapon is prayer (*du‘a*). Let us both pray to God, entreating Him that whoever is the liar between us should die first, that is, in the lifetime of the other” (*American Telegraph*, July 1902).

However, Dowie, in scornful disdain, answered thus: “Do you really think that I will condescend to reply to these mosquitoes and flies? If I put my feet on them, I shall grind them into dust” (Dowie’s newspaper, *News of Healing*, December 1902).

Notwithstanding this, Hazrat Mirza Sahib replied in his poster of 23 August 1903 in these words: “If Dowie should run away from the challenge, still he must certainly know that a terrible calamity will shortly befall his community. ‘Dear God! Dear perfect God, kindly give a swift decision in this matter and expose the falsehood of Dowie before the whole world.’”

It is instructive to know what ensued after Mirza Sahib’s petition. Reverend Dowie used to live the life of a prince with a sum of millions of dollars to his name, but as fate would have it, his wife and his son became his enemies and his father issued a poster saying that Dowie was born out of an illegitimate union. Ultimately, he was struck with paralysis and, overcome with pain and agony, he became insane. Finally, in March 1907, with great sorrow and regret, he died an ignominious death. Prior information concerning this was given to Hazrat Mirza Ghulam Ahmad by Allah, Most High, and it happened just as Mirza Sahib predicted in his poster of 10 February 1907, saying that Allah, Most High, had spoken saying that He would display a fresh sign which would herald a mighty victory. This would be a sign for the whole world. Dowie’s destruction served as evidence of the existence of God. This was a triumph for Mirza Sahib over the whole Christian world – both new and old.

The third reference pertains to Lekhram, a well-known leader of the Arya Samaj group. In the booklet *Karamatus-Sadiqin*, published in Safar 1308 AH, there is this prophecy related to Lekhram: Hazrat Mirza Sahib stated that Allah, Most High, had answered his supplication and informed him that within six years Lekhram would be destroyed. His crime was that he had hurled foul abuses against the Holy Prophet (*sas*) and had poured contempt on his character in abominable language. Again, in a poster published in February 1893, Mirza Sahib related the manner of the death of this enemy of Islam. Allah, Most High, revealed it in Arabic, a translation of which is as follows: “Lekhram is like the calf that the Samiri made. It is lifeless and possesses merely a hollow sound without the slightest vestige of spirituality in it. Therefore, he would receive the same kind of punishment that was meted out to the calf of the Samiri.”

Now, everyone knows what happened to that calf: it was cut up in very small pieces and was burnt, after which its ashes were thrown in the sea.

Further, on 2 April 1893, Hazrat Mirza Sahib saw in a vision (*Barakat-ud-Du‘a*, Marginal note 4, 1st Edition) a powerful and dreadful looking apparition which was not human but seemed to be a stern and fierce angel who asked: “Where is Lekhram?”

An additional piece of information was written in *Karamatus-Sadiqin* and that divulged the actual date of the grievous punishment – the day after ‘*Id*. And so it happened that Lekhram was assassinated five years after the prophecy and this took place on 6 March 1897, thus proving with astounding clarity the existence of God. Thus, *ilham* (revelation) is such a phenomenon that to deny its reality is to perish in obstinacy and rebellion.

10. The tenth proof which the Holy Qur’an elucidates in order

to settle all contentions can be gleaned from the verse:
“And those who strive hard for Us, We shall certainly guide them in Our ways. And Allah is surely with the doers of good (to others)” (29:69).

The person who denies the reality of God should surely reflect on the fact that if there is really a God, things may turn out very badly for him. With this thought in his mind, if he is a sincere seeker after truth, with a heart full of anxiety and trepidation, he ought to fall humbly before his Lord and, with deep fervour and ardour, he should make petition thus: “Dear God, if You really exist and are as Your devotees claim, Possessor of absolute and unlimited power, then kindly have mercy on me and grant me guidance from Your Divine Being and place in my heart faith and conviction so that I may not end up in deprivation.”

If any person makes this supplication with a sincere heart and continues it for at least forty days, then no matter the religion in which he was born, or whether he is the king of a country, the Lord of all the worlds will surely bestow guidance on him. He will quickly realise that Allah, Most High, will surely stamp the reality of His existence on his heart in such an indelible manner that all the impurities of doubt and uncertainty will be banished far from his heart.

It is plain to all that this kind of decisive judgement contains not the slightest trace of deception. Therefore, any genuine seeker after truth will never find the least difficulty in following this course of behaviour.

- 11.** As far as we can observe, every single thing in this world is a compound. Even the wind is so and water also. Thus, if all objects are compounds, there must exist Someone Who has made them so. If we argue that this could have

happened all by itself, then we would be committing a blatant error. For example, if we pick a leaf or a fruit from a tree and throw away either one, then that leaf or fruit cannot by itself be re-attached to the tree. Thus, one can clearly see that being a compound is not its natural disposition, otherwise it would have rejoined itself to the tree as soon as it was plucked.

12. There is a logical and coherent system operating in the management of the world. For example, the sun gives light and thereby the crops are ripened; the moon also works as a lantern in the night; water quenches thirst, etc. In short, all things in nature serve to benefit man and from this we can make three inferences:

I. Firstly, it can be said that all this happens by chance, but this is clearly erroneous, for if that were so, that would mean that sometimes things will happen and sometimes not.

II. Secondly, we may conclude that everything in the world works at its own discretion and volition. That will mean, however, that we will be forced to accept that there is a plurality of gods instead of One.

III. The third way to explain this harmonious system is to concede that these things do not happen by chance or by self-volition, but instead, everything in nature operates under the guidance of a powerful Sovereign.

13. There are two propositions to consider: either the world came into being all by itself or there is a Maker. If we accept the first supposition, then one will be in error, for to come into being from a state of non-existence constitutes

an action and for every action there must be a Doer Who definitely has to be in existence before the action is initiated. So, if the world is responsible for bringing itself into being, then one will have to conclude that the world existed before it came into being, which is a patently absurd proposition. We are left, therefore, with no other recourse but to conclude that Someone brought the world into being from nothingness, and that Someone we call God.

- 14.** The claim of the atheists that we have evolved on our own to become the best of creation presupposes a creation without a creator. If we were to say that we, ourselves, are the creators, then we will be far off the mark, for the creator must pre-date the creation, and if this is so (as atheists say), how can something come into being from nothingness? Thus, since we are not our own creators, there must be some other Being Who created us, and that is the Being we call God.
- 15.** Another point of consideration is that the world is either eternal or it is created. If we should hold the former viewpoint, we would be making a mistake again, for we consider something eternal only if it is not in need of any external being, force or object. However, we observe that everything in the world is dependent on some outside help. For example, if there were no rain, the earth could provide nothing by itself. Thus, this proves that the world is not eternal and thus if it is not so, it has to be created, and creation needs a creator. It is this Creator we call God.
- 16.** In this world, we observe that no painting comes into being without an artist. Every single little thing in the world indicates by its very nature that it most certainly stands in

need of a Creator to bring it into existence. Can we then look at this vast universe and say that it came into being all by itself?

17. In our everyday experience we see that the more man is acquainted with the components and composition of a particular thing, the greater will be his knowledge of predicting its future course. For example, a watchmaker makes a watch. As he has good knowledge of its parts and make-up, he can predict with a great degree of confidence how long the watch will last. However, as man is not his own creator, he does not possess perfect knowledge of the various elements of his body and the true value of the existing objects in the world and so he does not have knowledge of what will happen to himself or to anything in the future.

Thus, if there is anyone who has knowledge of the future, then it will certainly be the Creator of the world, that is, God. Allah, Most High, sent His messengers to the world (for man, being man, does not know what the future holds). As a result, the Most High God discloses to him news of future events as the Holy Qur'an informs us: "*The Knower of the unseen, so He makes His secrets known to none, Except a messenger whom He chooses. For surely He makes a guard to go before him and after him*" (72:26-27).

By this method, Allah, Most High, proves that He exists. We must always bear in mind the announcement of the Holy Prophet (sas) fourteen hundreds years ago: "*But this day We shall save thee in thy body that thou mayest be a sign to those after thee...*" (10:92).

This is the promise that Allah, Most High, made to Pharaoh when

he was about to be drowned.

It is interesting to note that the Torah states unambiguously that Pharaoh and all his chariots sank beneath the sea like a stone. The Holy Qur'an contradicts this and said that Pharaoh's body would be preserved. Thus, the discovery of his mummified body in the present age in which we live provides indubitable testimony of the existence of God.

Similarly, the eclipse of the moon and the sun in the month of Ramadan on the thirteenth and twenty-eight days clearly testifies to the truth of the Imam Mahdi. Further, the fact that this sign was fulfilled to the letter in the time of the *Mujaddid*, Hazrat Mirza Ghulam Ahmad Sahib, in the year 1894 AD provides conclusive proof of the existence of God and the truth of Hazrat Mirza Ghulam Ahmad Sahib.

[Taken from the *Pocketbook*.]