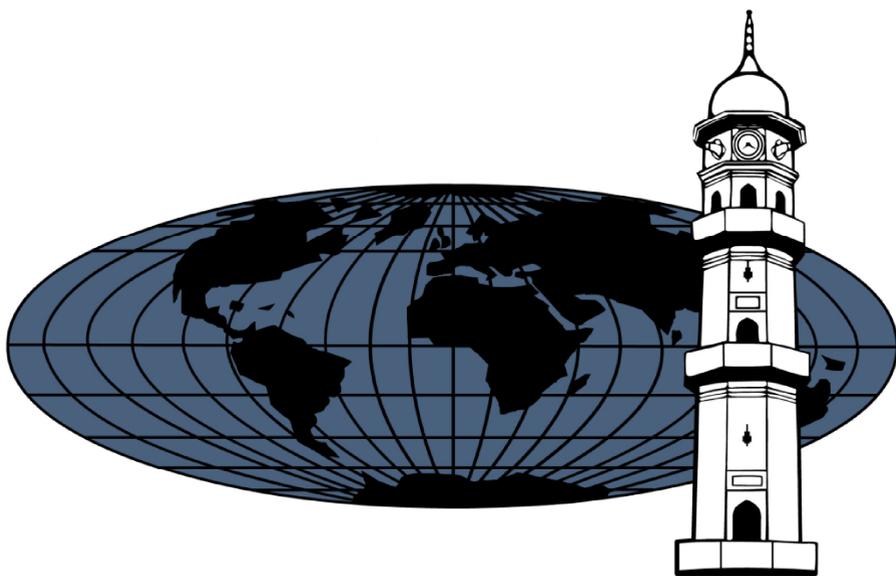


وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ ج

And they encompass nothing of His  
knowledge except what He pleases (2:256)

# VIRTUE is GOD



**Divine Theory**

Abdul Ghaffar Janbah

# *Virtue is God*

Divine Theory

Or

Supreme Ultimate Universal Theory

Or

Mother of Theories

After the Friday Prayer in the middle of December 1983 a blessed Prostration happened. The detail of this Prostration has been mentioned in my published Books and Articles. On that blessed day of Prostration or the next day between Maghrib and Isha i received the Revelation: „Virtue is God“. I solemnly declare that this was my first Revelation after that blessed Prostration. The details of this Revelation has been mentioned in my published Books and Articles. Later on Almighty God made me aware of the Essence of Virtue and i wrote a Thesis about it. This Thesis can be compared with the „Khutba-e-Ilhamiyya“ of the promised Messiah Hadhrat Mirza Ghulam Ahmad (as). In this Thesis many words have a revealed Nature, but the whole Thesis has been written in the Light of „Wahy ghair matlau“.

Abdul Ghaffar Janbah,  
(Promised Zaki Ghulam-e-Masih-u-Zaman and Promised Mujaddid  
fifteenth century of Hijra)



To  
Almighty God  
who made me aware  
of the essence of Virtue

## My Call

1. O, my Allah now ye listen to my call. I am wisher of Thy forgiveness; listen to me, my the Most Forgiving.
2. I am a sinful man and have come to Thy door. I have brought with myself nothing but tears of shame.
3. Weeping tearfully in the streets; O, my Lord, I am being kicked from door to door.
4. Ye make me pure and virtuous; and the love of I slain set in my heart.
5. At every moment, I prefer faith on the world. I worry for the victory of Islam momentarily.
6. I spread out the truth of Islam in the world. I lighten the candle of guidance in every home.
7. I live on Islam and die on Islam. I sacrifice every drop of my blood for the cause of it.
8. I refrain from vice and speak the truth. A bloom of Thy garden, Ye protect the bloom.

*Abdul Ghaffar Janbah*



Abdul Ghaffar Janbah

*“He will be extremely intelligent and understanding and will be meek of heart and will be filled with scientific and philosophic knowledge. He will convert 3 into 4 (of this the meaning is not clear). It is Monday a blessed Monday. Son, Delight of the heart high ranking noble; a manifestation of the First and the Last, a manifestation of the Truth and the Supreme; as if Allah has descended from heaven.”*

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# INTRODUCTION

“Virtue is God” is a philosophical writing of Abdul Ghaffar Janbah. In this book, structured in three topics: the Essence of Virtue, Virtue is Knowledge and Virtue is God, he proves in perfection that “Virtue is God”. The author says that Muslims and Muslim thinkers have studied the Holy Quran in the light of Greek Philosophy although the Holy Quran is a great and complete Divine book and every sort of welfare is founded in it. Therefore it had been necessary that we would have studied Greek and all other sorts of philosophies in the light of Holy Quran and would have chosen pearls of Knowledge and Wisdom out of It.

The author discusses different kinds of philosophies, different schools of thought and their concerns. Moreover he replies the most subtle and difficult question “What is Virtue?”. In this regard he provides opinions of some ancient and non-Muslim philosophers. He discusses them in his own style and proves that Virtue is an “All Comprehending Light”, Infinite and Allah.

What the author discusses and how he proves that “Virtue is God” is very excellent. In these discussions the author probably kept in his mind highly educated persons. But an ordinary citizen of Pakistan, who is low educated, loves Virtue and is a good Muslim, will hardly understand these subtle scientific discussions. So far as the highly educated class is concerned, their majority thinks that their own ideas and thoughts about Virtue are prominent. However this book is being delivered in the way of Allah, so the readers will definitely be impressed by it and will pray in favour of Abdul Ghaffar.

Nazir Haqq

Daily Newspaper “Pakistan” (urdu)

SundayMagazine “Zandgi”

22 August to 28 August 2004

## PREFACE

It is absolutely true and also regretful that Muslim thinkers have studied the Holy Quran in the light of Greek philosophy, although the Holy Quran is a great and complete book and every sort of welfare and true philosophy is founded in It. Therefore it had been necessary that we would have studied Greek and all other sorts of philosophies in the light of Holy Quran and would have achieved pearls of Knowledge and drunk goblets of wisdom out of It. Professor Naeem Ahmad writes:

“Though Muslim contribution in Chemistry, Medicine, Geography and Mathematics gave new directions of thought and research, but in Philosophy it did not establish a new tradition. Muslim philosophic thought is noticed in three disciplines/studies:

- a) Theology
- b) Sufism
- c) Rationalism

**(a)** The beginning of Philosophic thought in Muslims is traced in (the realm of) Divinity and Theology. In this regard there are two schools of thought viz. ‘Mutazilah’ and ‘Ashairah’. Mutazilah regard Revelation and Rationalism as two sources of Knowledge and try to reconcile the both. If there is contradiction in Revelation and Rationalism, Mutazilah prefer to interpret it in the light of Reason. This school of thought does not consider the universe as non-created. (To them) it is a creation. Existence is only an Attribute which may exist or may not exist. Matter’s assuming of different shapes and their annihilation is the process of creation (coming into being and dying). God is the ever-living Being-one; and human qualities such as Mercy, Sympathy, Rationalism etc. cannot be attributed to Him. God is all-knowledge and his knowledge emanates from his own-self. He, like man, does not get knowledge from instincts or environs as these things confine His absolute powers. Mutazilah maintain that God cannot desire evil, nor can he create it. But this is against Reason and Rationalism. To them (Mutazilah) Man is free in his actions. Justice is an absolute principle in the universe, which God himself follows. Thus they are believing in the mechanical system of reward and punishment wherein there is no scope of intercession and freedom from sins. Notables among this school of thought are Nizam, Hafiz and Ikhwan-us-Safa.

Theologians' second school of thought is 'Ashairah' whose founder is Al-ashari. This school was founded in Iraq. Its followers are called 'Ashairah'. They regard revelation and inspiration as the only source of knowledge. They use Reason in its support and existence. They want to make a through study of Greek philosophy in order to find its rejection from the same source. They do not regard attributes of God a part of His Being because in this way they had to disbelieve in the attributes as God's being. In such a state God does not remain simple and indivisible. They regard the Quran as the word of God which is an attribute of God. The Quran, to them, is uncreated and like other attributes of God is initial and eternal. They believe that God is invisible, to the eyes. They define human limits in a new way and solve the question of Destiny in a new perspect. They are of the view that the universe is the combination of innumerable atoms- which are incapable of convertibility/changes. God creates new atoms every moment, while the old ones are annihilated. Notable among them are:-

- |  |                               |
|--|-------------------------------|
| 1. Al-ashari (d.930-36)                      | 2. Abu Bakr Baqlani (d. 1190) |
| 3. Imam-ul-Harmain (d.1110)                  | 4. Shehrastani (d.1190)       |
| 5. Al-Razi (d.1222)                      and | 6. Al-Ghazali (d.1111).       |

Al-Ghazali is a sort of bridge between theologians and mystics.His thinking is important on account of various aspects. But here it cannot be treated due to shortage of space.

**(b)** Mysticism has no definite place of its origin. This is a universal trend founded in various religions and nations. History of Muslim philosophy is incomplete without its mention. There is no difference in philosophy and mysticism as regards their purposes and ends. Both want to commune with absolute Reality. But in practice they are different. Philosophy moves forward with the clutches of reason, while mysticism takes refuge in inner-self and love of God. Muslim mystics may be divided in two classes. Wahdatul wajud (Unity of Existence) and Wahdatul shahud (Unity of Appearance).

Wahdatul Wajudies hold that universe is God (himself) while Wahdatul Shahudies say that God is in the Universe and beyond it too. But all the mystics agree that the Absolute Reality is unchangeable, indivisible and beyond understanding. When this Absolute Reality reflects itself on attributal plane i.e.when it appears in Time and Space (dimensions) it becomes Universe (itself). Jada-i-Triqat (way to God) has various stages i.e piety, dependence(on Allah), Remembrance, complete obedience of mentor and communion with God. Some renowned mystics are as below:-

- |                            |                                 |
|----------------------------|---------------------------------|
| 1. Hazrat Ali (d.660)      | 2. Maroof Karkhi (d.821)        |
| 3. Rabia Basri (d.717-801) | 4. Bayazid Bustani(d.874)       |
| 5. Mansoor Hallaj (d.921)  | 6. Abdul Qadir Jeelani (d.1166) |

7. Ibn-ul-Arabi (d.1240)                      8. Ali Hajwery (d.1072)  
 9. Moeen-ud-Din Chishti (d.1234) 10. Nizam-uddin Aulya (d.1324)  
 11. Ahmad sarhandi (d.1664).

Islamic philosophy, though has been under the influence of Buddhism, Christianity and Iranian philosophy, yet the greater influence is that of the Greek philosophy, especially the Neo-Platonism.

**(c)** Third group of the Muslim thinkers is that of Rationals. They may be rightly called Philosophers. The Rationals believe that revelation and Reason both are the fountainhead of knowledge. For- this reason their characteristics have been to reconcile philosophy and Religion. They thoroughly study Greek philosophy and knowledge. They were not only philosophers but also scientists. They also had working knowledge of Chemistry, Mathematics, Astronomy and other sciences. They were more well – versed in these sciences than Philosophy itself. They were very proficient in these subjects. Some of these Muslim philosophers are mentioned below:-

- |                              |                           |
|------------------------------|---------------------------|
| 1. Al-Kandi ( d. 873 )       | 2. Farabi (d 950 )        |
| 3. Ibn-i-Maskoya ( d. 1030 ) | 4 Avicina (d. 1037 )      |
| 5. Ibn-i-Haitham ( d. 1039 ) | 6. Ibn-i-Baja ( d. 1138 ) |
| 7. Ibn-i-Tufail (d. 1185 )   | 8. Ibn-i-Rushd (d. 1198 ) |

Al-Kandi, Farabi and Ibn-i-Sina reconciled Muslim beliefs with the thoughts of Plato and Aristotle. Farabi is more ( than the others ) influenced by Aristotles’ philosophy. While Avicina is inclined to neo-Platonism. These philosophers dug out Greek Philosophy from the Dead Greece culture and revived it. They caused the spread of Greek Philosophy in the West by their pre-occupation with it. There are however traces of new thoughts in their philosophy. But this philosophy is an attempt to reconcile Greek philosophy with Islamic thought. They regarded Plato, Aristotle and Plotinus as authorities. This makes Muslim Philosophy apologetic. This attitude of Muslim Philosophy continues and intrudes into Modern Age. Religious beliefs are made to accord with scientific theories. This innovation embarrasses reason. The greatest defect in this attitude is that religion ought not to be made subservient to scientific theories permanently (which are ever changing). So the same religious beliefs are ever-changing with the changing of theories.

No thinker has tried to propound such philosophic thought which has pure Islamic texture. Chinese and Hindu philosophies are indigenous ones. Though they compare them with other philosophies but do not found their own philosophies on them. Muslim thinkers ought to have brought to light the Quranic metaphysics, morality, politics, logic and the theory of knowledge without the influence of any other philosophy.”[1]

The concept of Virtue is very important in the domain of knowledge. Although this term has been interpreted differently; yet we do not find its such account, which removing all doubts, satisfies our heart and mind. My thesis is composed of three chapters. The first chapter deals with the spirit of Virtue. Logically, it has been explained under different topics. With respect to Socrates, Luis E.Navia writes,

*“About whom, in a sense, we know a great deal, but about whom, in another sense, we know hardly anything at all.” [2]*

Socratic theory of knowledge has been pointed out in the second chapter. Turning away from the traditional viewpoint, it has been renewed altogether. Along with this, sources of knowledge and degrees of human understanding have been mentioned. Moreover, the concept of sciences discusses the nature and the scope of different sciences while under the concept of the Divine covenant, the object of human life has been explained. In the last chapter, Virtue is God has been verified with the Divine words. It should be kept in mind that the truth is simple, naive and incontrovertible. It does not need glamour of words for its expression, for beauty needs no ornaments. In order to comprehend it, righteousness is needed and not a mere scholarly mind. This essay is addressed to thinkers and to interested members of the general reading public. Now it depends on the readers to decide themselves how far I am successful in answering the aforesaid questions.

*Though way of expression is very simple.*

*Perhaps my concept goes into your heart.*

I am thankful to those friends who assisted me in any way during the writing and publishing this essay. I would like to record my special appreciation of the help of Munir Ahmad. I pray for their success and welfare in this world and in the next world.

**December 1992**

**Abdul Ghaffar Janbah  
Kiel, Germany**

# CHAPTER-ONE

## THE ESSENCE OF VIRTUE

*How convenient the people would have been  
had they known that their success lies in Virtue.  
[Hazrat Mohammed (peace and blessings be upon him)]*

# I. What is Virtue ?

The utmost and meaningful term Virtue is not new in philosophy and religion but as old as these are themselves. Every Divine Messenger had been taught about the spirit of Virtue. He gave Its lesson and laid great emphasis on It. We have been informed that Virtue is the sole end of our lives. Our Success lies in Its attainment. How can we attain It? Its attainment in fact, lies in Its recognition and understanding. So far as traditional thought is concerned, then it has been filled with its description but here we do not find any satisfactory answer about Its meaning.

Among the long list of thinkers, there does also appear one true and virtuous figure of Socrates. Though his philosophy is very simple but extremely important and fertile. In his well-known paradox, he has taught that Virtue is Knowledge. In this doctrine, he has not defined Virtue, rather identified It with Knowledge. By doing so, no doubt, he had made the wise aware of Its true meaning.

What is Virtue? - This question prima facie might not seem difficult but upon careful observation and closer scrutiny, we find it a most difficult one. When we become aware of the difficulties and obstacles in the way of an honest and certain answer, we are well gone about the study of philosophy, for this is merely the attempt to answer such ultimate and knotty questions, carelessly and dogmatically as we do in ordinary life, but critically after dying all that makes such questions perplexing and after realizing all the vagueness that lies beneath our ordinary foggy ideas.

Before replying to the question, let me express how the term Virtue has been understood up till now. It has been conceived entirely as an ethical term and fore used in the sense of 'virtuous action' which is quite comprehensive and illogical. From this one should not opine that I deny its ethical sense but what I mean is that it is not mere an absolute ethical .Perhaps one thinks, that when the term has been used in this sense for ages then why should it be doubted? But the matter is not like this. Socratic doctrine is that 'Virtue is Knowledge'. In this principle, had he used It in sense of virtuous action?

No! He had not used It in this sense. Although many thinkers and historians of thought have taken It as an entirely ethical term, yet in so doing they haven't been satisfied. They have taken It as a sort of riddle and have tried to discover Its true meaning and to explore the sense in which Socrates had used It.

Professor W.T.Stace says:

*“But as, for Socrates, the sole condition of virtue is knowledge, and as knowledge is just what can be imparted by teaching, it followed that virtue must be teachable. The only difficulty is to find the teacher, to find someone who knows the concept of virtue. What the concept of virtue is that is, thought Socrates, the precious piece of knowledge, which no philosopher has ever discovered and which, if it were only discovered, could at once be imparted by teaching, where upon men would at once become virtuous.” [3]*

The figure of Socrates is almost a sign of wisdom for every school of thought. His doctrine teaches us only that both Virtue and Knowledge are one and the same; yet even with this, he did not leave us in darkness. He has determined right direction for philosophy; the proper way to reach the truth. One thing is quite obvious that certainly the term Virtue has been used in one sense or the other; either for virtuous action or in some other meaning.

The question whether it has been used for mere virtuous action or for some other meaning can be well solved under careful analysis of the maxim. Socratic doctrine negates its use for virtuous action by itself. How can we understand this? The problem is simple and naive but needs proper heed. Virtuous action simply belongs to human act. If by human virtuous action Socrates meant Knowledge then why aren't all other creative actions Knowledge? We see that when we take the term Virtue in the sense of virtuous action, then this whole doctrine becomes meaningless. Moreover, Socrates was not unaware of the difference between Virtue and virtuous action.

*“Socrates believed that a man cannot act rightly, unless he first knows what is right, unless, in fact, he knows the concept of right.”[4]*

In these words it has been pointed out that Socrates has not taken the term Virtue in the sense of virtuous action and further he was interested in knowing the concept of Virtue. He was not a common man but the wisest man of his time, and at least it can't be expected from him to have used the term Virtue in the sense of 'virtuous action'. To confine the term within mere ethical sphere is absolutely unjust and uninviting. Truly, Virtue is some philosophical truth and there was need of becoming aware of its meaning. Socrates, himself is silent about the nature of the term. His guidance is latent in his identification

of Virtue with Knowledge. In order to grasp its real meaning, let us first isolate our minds from its traditional ethical sphere and consider it philosophically.

Suppose there is a man A who is competent to speak. Will such a man cease to speak? Rationally, he won't cease to do so; whenever he wishes he will speak.

Further, when such a man speaks, we call his speaking, his speaking. On the other hand, if there is another man B who is dumb by birth, then this case his dumbness is his action. Let us take another example -. I am writing and this is my writing action. You are reading and this is reading action.

Further, take my thinking; what I have to write is again my thinking action. Similarly, what you have to read is again your thinking action. In this we can rightly conclude that every sort of creation found in the universe even the universe by itself, is in a dynamic or active state. It is another point that the actions of some creation, we know, while those of others we do not know.

With this rational conclusion, another related question comes out. Are actions objective or can there possibly be some objectless action?

It is replied that all actions are always objective. Every action has an object. The term 'object' has been taken in the sense of that makes an action possible. For example, I am writing. Can my writing action be possible without any object?

No, rather it indicates that certainly writing action has its specific object and this is its 'objective writing'.

If 'objective writing' does not exist then one's writing action also can't exist. Practically, it is only 'objective writing' that makes one's writing action possible. Likewise, your reading action also has its specific object i.e. some 'objective reading'. Since reading action becomes possible only because of some 'objective reading'; therefore without it, one's reading action becomes impossible and meaningless.

For the explanation of our hypothesis, let us take other examples. Suppose there is a man who says that he is looking. From his looking action, conscience automatically infers about the existence of some 'objective look'. This 'objective look' may be the garden, the moon etc. It will be meaningless and impossible, if one claims that he is looking but without some 'objective look'. All this is due to the fact that action and object are twin and always remain together. We cannot deny their twinship. The presence of one justifies the presence of other.

Suppose there is another man who is drinking. As action is impossible without its object, therefore his drinking action also requires some 'objective drink' and this may be water, milk or some other 'objective drink'. So one's drinking action informs us about the existence of some 'objective drink'. Again take the example of breathing. Breathing action also depends upon some 'objective breathe' i.e. air. The presence of breathing action justifies the presence of some 'objective breath' or air.

In the light of these examples we see that all actions exist only because of their objects and pertain to them. The existence of one logically proves the existence of the other. Many examples of actions have been given until now. Apparently, it seems quite strange but one should keep in mind that in fact many truths have been hidden in these actions. No doubt, Socratic method of reasoning was also similar to this:

*“His method of forming concepts was by induction. He would take common examples of actions which are universally admitted to be prudent, and would attempt to find the quality which they all have in common, and by virtue of which they are all classed together, and so form the concept of prudence. Then he would bring up fresh examples, and see whether they agreed with the concept so formed. If not, the concept might have to be corrected in the light of the new examples.”[5]*

After knowing that the existence of all actions depends upon the existence of their objects; let us move towards another question. Why are actions performed?

The simple answer is that we perform actions because of our needs. For example, we breath because of our need and this need also justifies the existence of some object. In case of breathing our need of breathing is related with 'objective breath' or air. Without the existence of 'objective breath' the existence of our need of breathing also cannot exist. Just as action is a logical proof of its object, likewise need, too, is a logical proof of it. If need and action both exist, then certainly their object, too will exist. From this discussion we can draw certain conclusions.

- 1) Firstly that the existence of need and action both justify the existence of their object. If there does exist some need and action then no doubt object will also exist.
- 2) Secondly that need and action are post-created while their object pre-exists.
- 3) Thirdly, both need and action are emerged because of their object and depend upon it; while their object is independent and does not depend upon its predicates. Let us move onward and give thought and care to the term

'virtue'. In ethical sphere, it is described as 'virtuous action obey the parents; to speak the truth and to help the poor are a few examples of it. All these are in fact actions like other actions of breathing looking etc. In ethical sense, virtue is called 'virtuous action'; the question is why do we call it 'virtuous action'? As has been already stated that every action has its object which makes it possible. In case of 'virtuous action'; how possibly can it be without some object? Definite has also its Object which makes virtuous actions possible and for the sake of It, such actions are performed. So in case of 'virtuous act exactly the same inferences can be drawn as have been drawn in case of other actions.

- I. Firstly that the existence of 'virtuous action' and its desire both provide good reason for the existence of their Object. If there does exist a 'virtuous action' and its desire then definitely their Object also exist.
- II. Secondly that 'virtuous action' and its desire both are post-created, while their Object certainly pre-exists.
- III. Thirdly, both 'virtuous action' and its desire emerge because of Object and depend upon It; while their Object is Independent and not depend upon Its predicates.

The question is, "What is this Object, the desire of which we feel in ourselves and because of which we perform virtuous actions? Is the answer to this question not already present in the words 'virtuous action'? We call it 'virtuous action', not merely action. Why do we add the word 'virtuous' for the description of such actions? Certainly, there is some reason for No doubt, the word virtuous is added because it refers to the Object of actions and It is 'Objective Virtue' or in short Virtue. Because of this Object, all virtuous actions are performed. Virtuous action is a simple action which is performed virtuously for Its Object.

We see that sometimes action is named after its object. English word 'drink' is its precise example. This word represents both meanings. On the one hand, this refers to the object (some objective drink) while on the other hand, it refers to drinking action. We see that the same word (drink) is used in both senses and this gives quite different meanings according to its use. In case of Virtue the same word gives different meanings according to its practice.

In Socratic paradox, this term has not been used in the sense of 'virtuous action'. Because when we use it in its ethical sense then the whole doctrine becomes meaningless. Certainly, this term has been used in some objective sense. Socrates did not answer this question as to for what meaning, this term has been used. He is absolutely silent about the definition of Virtue.

*“So that, in spite of the fact that his whole principle lay in the method of definitions, Socrates, in fact, left his followers without any definition of the supreme concept of his philosophy, virtue. It was upon this point, therefore, that the followers of Socrates disagreed. They all agreed that virtue is the sole end of life, but they developed different ideas as to what sort of life is in fact virtuous.”[6]*

From these quoted words, two things are obvious. Firstly that Socrates himself did not define Virtue and his followers interpreted It differently. Secondly, that they all were agreed upon the fact that the term has been used in such a sense which is the sole end of human life.

What is this Virtue which being Knowledge, is the sole end of our life? Let me disclose that Socrates had used this term in the sense of the Best and justly It is the **SUPREME ULTIMATE UNIVERSAL TRUTH**, Certainly, this definition makes us aware of the Supreme Truth Which occupies the whole universe and is the sole end of human life. So far as the nature of Virtue is concerned; then neither It is a material object nor an immaterial. This being a philosophical Truth is above physical and metaphysical truths. It is everywhere, yet our eyes cannot see It. It has created everything, yet by Itself is above creation. We can equate It with nothing because things cannot be like It. It is the Beauty, the Love and is shining everywhere. Wherever our eyes turn these find It only. A well-known revelation of the Promised Messiah and Mahdi (peace and blessing be on him) makes us aware of It intimately.

*"Wherever I see, there is Thy and only Thy" [7]*

Let us consider on the words that constitute the definition. The last fourth word is ‘Truth’. The Truth means what is true as opposed to false or illusion. It signifies such a reality which exists by Itself. The third word Universal means what pertains to the universe. Neither It is universe nor thing found in the universe; even then nothing can be excluded from its omnipresence and omnipotence. The second word Ultimate simply refers to which is final, last or the most significant. It is that which is far away I human sight. Lastly the first word Supreme refers to what is of highest status and power. It is that which creates, nourishes and causes to die while Itself is above creation, nourishment, death and decay. How beautifully Virtue has been described in the following verses:

*“How manifest is the light of that 'Source of lights'; the whole universe is becoming a mirror of sights.*

*Yesternight, on seeing the moon I became ill at ease because it had, to some extent, signs of the beauty of 'the Beloved'.*

*How strange is the manifestation of Thy omnipotence! Whichever direction we turn to is the path to Thy spectacle.*

*Thy waves are manifest in the solar fountain; in every star is the luster of Thy sheen.*

*Hundreds of curtains have intervened the sight of the blind, otherwise Thy face was the point of attention for believer as well as infidel.”[8]*

In the end, the topic is closed with Einstein's depiction of Virtue:

*“My religion is to humbly and affectionately supplicates to such a Vast and Enormous, Lofty and Sublime, All-knowing and All-Seeing Soul that manifests Itself in the veil of slight details that we can but little understand through our imperfect conscience - the Sublime, the Supreme wise power that is beyond reason and sight unfolds Itself in each and every atom of the universe and this deep mystic faith of His presence sets up my conception about the person of God.” [9]*

## II. Faces of Virtue

Four words 'Supreme Ultimate Universal Truth' have provided us with a supreme concept of Virtue. This definition informs about such a Being, Which has encompassed the whole universe. Each and every particle is not only dependant of It for its existence but also is under Its rule and decree. For more recognition, let us consider on Its faces. The word face means some sort of front or way by which we can recognize something. In case of Virtue what can be the faces of It?

When we think, then we find that certainly these are the First, the Last, the Manifest and the Latent. Each face explains and defines It in its own way. These are like sources which take us to one and the same objective Entity. These disclose to our finite sight what is hidden to it. These faces strengthen and sharpen our minds and eventually we have no doubt in Its existence. Let us consider them separate but in brief.

**THE FIRST:** - The term first means that which comes before all, the earliest, the best and the foremost. Is this not Virtue which comes before all others, the earliest, the best and the foremost? Justly it is. Although our finite sight cannot approach It, yet even then, there is no place where the First is not present.

**THE LAST:** - The term last gives the sense of what comes at the end or after all others. Simply it means, that is final or ultimate. Is the Last not Virtue which is final or ultimate? In the world of creation, what is first cannot be the last.

First and last things or events are always different. Secondly that the term first can be applied only to what is real and not to what is unreal. In case of Virtue; the First and the Last indicate to one and the same truth.

**THE MANIFEST:** - The term manifest refers to what is clear, obvious and evident. Is it not Virtue which is clear, obvious and evident? Obviously it seems that the things before our eyes are the Manifest but this notion is turned away when we become aware of the realities of things. It is the excellence and supremacy of Supreme Truth Which being the Manifest is beyond our sight.

**THE LATENT:** - The fourth face is the Latent. It refers to What is not clear, obvious, or evident. Virtue is the Latent because It has concealed Itself under the veil of creation. The third face explains that Virtue is evident while the fourth face describes that It is the hidden and this is not inconsistency. The third and fourth faces point to one and the same Being and at any moment, It is both the Manifest and the Latent.

The First, the Last, the Manifest and the Latent all are only different faces. These take us to one and the same Supreme Truth and prove Its existence. Let us move onward and observe Its relation with things.

### **III. Virtue and phenomenon**

The problem of Virtue and phenomenon has been already considered under various terms like Being and not-being; Being and nothingness. It has remained a striking and unsolved enigma in the domain of philosophy. Though divine men have solved this philosophic mystery, but those who believed in pure reason and regarded it as a sole guidance did not attend towards this.

In order to comprehend these terms and their relation with each other, let us inchoate with some questions. I conceive that by answering them the purpose will be served.

What is the essence of Virtue and phenomenon? Are these interrelated or not? If these are then what sort of relationship is this? It has been already described about the nature of Virtue. In a nut-shell, It is a philosophical objective entity i.e. Supreme Ultimate Universal Truth. From this definition, it is quite clear that Virtue is Omnipresent Omnipotent and Omniscient. It always remains constant through a series of changes or changing relations. It is the Ultimate Universal Cause and is Supreme because It is without cause and therefore is above all. If some cause in turn has a cause, then this does not deserve to be called a Supreme. It is only Virtue which is the Cause of causes, Itself being causeless. This simply means that all depend upon It for their existence while It is (he Independent, because for Its Being, it does not depend upon anything or anyone else. Its supremacy and existence is everywhere and only It governs the whole universe. It causes everything to perish, yet Itself is Immortal and justly described as Permanent and Everlasting. Although Virtue is the most shining Truth, yet our senses cannot trace It. The reason is that since human senses are finite, these cannot observe the Infinite. The four faces of Virtue have hitherto been described.

Do these not help us well in Its understanding? Every face guides and informs us about Its existence in a novel way.

#### **I) Nature of Phenomenon**

Next we take phenomenon. It is a specific expression or manifestation, having some particular form with particular qualities. For example, the table and the pen, both are physical phenomena. The words table and pen refer to some particular forms having some particular qualities, whom we give the names of table and pen. The table and the pen are not direct first manifestations. These are in turn a compound of innumerable different sorts of phenomena and so is

the case with all other visible phenomena. The instances of metaphysical phenomena are those of force and ether. These phenomena emerge; undergo different sorts of changes and finally decay and finish.

Moreover, particular form and particular qualities of any phenomenon are interdependent.

For example, wood is a phenomenon. It consists of a particular form and particular qualities. We say wood is heavy, brown, hard, etc. Now the heaviness, the brownness, the hardness, etc. are qualities. These qualities cannot exist apart from the form. But it is equally true that the form cannot exist apart from its qualities. Strip off all its qualities in thought, and then ask yourself what the form itself is apart from its qualities. You will find that your mind is a total blank. In taking away the qualities you have taken away the form itself. The form can only be thought through its qualities. It only exists through its qualities. The form, therefore, just as much depends on the qualities for its existence as the qualities depend upon the form. Hence neither of them, can be regarded as independent. What is the source of these phenomena? Where from these particular forms come in to being? Is It not Virtue Which manifests and fashions to all these phenomena? These phenomena depend upon Virtue for their existence and conservation while Virtue is the Independent. Whenever Virtue wishes, the phenomenon may cease to exist while Itself is immune from mortality.

For the sake of illustration, let us consider one example. Although this example consists of finite vis-a-vis finite while the relation of Virtue and phenomenon is that of Infinite vis-a-vis finite. However, this will help and improve one's mind to comprehend and follow what I wish to explain.

What is ice? We know that ice is a solid thing white in color. Water is also a common colorless liquid with changeful forms that we drink daily. Steam is another substance in gaseous state which emerges when water-vapours rise above from the surface of boiling water. Another substance is produced when these water vapours are slightly condensed and this is, what we call clouds. Mist and fog, too are formed in the same way. Ice, water, steam, clouds, mist and fog all are different sorts of phenomena, each having its own particular form and particular qualities. There is a specific name by which we express each phenomenon, e.g. - the word ice for icy phenomenon and the word water for watery phenomenon and so on.

After analyzing them, we find that all these different sorts of phenomena (ice, water, steam, clouds, mist and fog) are different forms of hydrogen and oxygen. Hydrogen and oxygen are common elements found in all these different phenomena. We see that what we call water is really an expression of

hydrogen and oxygen. These elements chemically combine in a certain ratio of H<sub>2</sub>O and adopt some particular form of a phenomenon, to which we give a particular name of water. When the molecules of H<sub>2</sub>O freeze to a certain degree, then these adopt a particular form of another phenomenon and we call it by the name of ice. Again when water is boiled, then these molecules begin to rise above in the form of water vapours. In this state H<sub>2</sub>O adopt another particular form of steam. When these molecules are frozen, then on a certain degree, these adopt the form and qualities of another phenomenon, called clouds. The same is happened in the case of mist and fog.

From this, it is obvious that the words, water, ice, steam, clouds, mist and fog are applied only to express particular forms of H and O. These particular forms are the effect of hydrogen and oxygen. These forms (water, ice, steam, clouds, mist and fog) exist because H and O do exist. Had H and O not existed, then these particular forms too could not have existed? All these phenomena (water, ice, steam, clouds, mist and fog) depend upon H and O while H and O do not depend upon these particular forms. Moreover, these particular forms are absolutely proved as illusion as compared to H and O, while H and O are permanent as compared to these particular forms. As has been mentioned in the beginning of this example; this example does not provide us fully and exactly the relation of Virtue and phenomenon. With regard to Virtue, then neither It can be resembled with any phenomenon nor It is a being which exists in Its own mysterious world far away from the world of phenomena. In the aforesaid example, hydrogen and oxygen and their expressions (water, ice, steam, clouds, mist and fog), all are different sorts of phenomena.

Hydrogen and oxygen are not Universal but these are found in every particular form of their expression. In case of Virtue, the matter is quite reverse. Although Virtue is Universal, yet we cannot say that It is in this or that phenomenon. Why? According to the realities of phenomena; these are unreal, illusion or nothingness. How can Real exists in unreal or nothingness? How can Immortal be in mortal forms? When it is said that Virtue is not in this or that phenomenon, then this does not affect Its universality, omnipresence and omnipotence. No doubt, Virtue has manifested and still manifests all sorts of phenomena. During the process of manifestation, It retains Its Being Independent and Unmixed. At the first sight, it seems somewhat strange and impossible that a Being which manifests, remains Independent and Unmixed. But when a mind reaches the level of the highest thought, then neither it seems strange nor impossible. About phenomenon it is further said; it is like a mirage. After seeing a mirage in desert, we can experience its deception but the illusiveness of phenomena is inexperienced. Its reason is that since human

beings have been fastened with the chains of forms and being alive, they cannot be released from these chains. So it is impossible for unaided reason to become aware of the realities of phenomena.

One will have found a clue of the argument of First Cause in this concept of Virtue. If there is so, then it is correct. No doubt, Virtue is not only the First Cause but also without cause. Nevertheless, two objections have been made upon this argument. Let us see whether these objections are valid or invalid. Firstly, it is said, "Why should any cause be the first?" Why should we stop anywhere in the chain of causes?

This objection is false because it is beyond doubt that our universe is bound together in a system of cause and effect. Nothing is outside from this system. A cause may be either primary or the effect of another cause, and that in its turn may be the effect of still another cause, and so on. Now it is impossible that in this finite world, the system of cause and effect should be infinite. So, there is no need to stop anywhere in the chain of causes because this process automatically ends up at some point. Is the point, where causality terminates, not the First Cause?

Secondly, it is said that if there can be anything without a cause, it may just as well be the world as causeless.

In such words, it has been asserted that both the world (manifestation) and the First Cause (The One Which manifests) are one and the same. Such reasoning is illogical because human reason and human daily experience reject this notion. For example, in the world of phenomena, we see that H and O are causes, while, water, ice, clouds, mist and fog are their effects. Can these causes and effects be one and the same? If these are, then we never use different names for their description. According to the definition of phenomenon, all these are different sorts of causes and effects which are commonly dependant, illusion, transitory and mortal. When these cannot be termed as one and the same; then how can we say that the First Cause Which is Independent, Permanent, and Immortal and dependant world are one and the same? Under the deep influence of sensory and non-sensory phenomena, the First Cause has been conceived as some sort of mechanical cause. Such conception of the First Cause is absolutely wrong because the faces of Virtue refute it. Some mechanical cause, at the same time, cannot be the first, the last, the manifest and the latent, while, Virtue, being the First Cause, is also at the same time, the Last, the Manifest and the Latent.

## **II) Law of Conservation of Matter**

It has been already mentioned that phenomena, whether, physical or metaphysical are transitory and mortal. Since matter is phenomenon; therefore it is also mortal. But according to the scientific law of conservation, matter has been considered immortal. What is true about matter? Is it mortal or not? Let's first observe, what does mortality mean? When something does not maintain its existence (form and qualities), then what we will say about it? Certainly it is perished. For example, when a table is broken into pieces, then, it loses its existence and does not remain table. Later on, when wooden pieces are burned away, then, these also lose their existence. In this process, do table and wooden pieces not perish? During chemical actions, such conversion often takes place. Hereupon, someone can point out that such conversion is a mere change of form and during such processes, matter remains immortal. According to Einstein's formula  $E=mc^2$ , matter is converted into energy and light. Can energy and light be named as matter? According to this equation, does mortality of matter not take place? Energy, light, ether, etc., all are metaphysical phenomena and like physical phenomena, these are also mortal. The process of mortality ends in Virtue which is Immortal. So there is not any validity in the conservation of matter or energy because immortality entirely belongs to Virtue.

## **III) Nature of Soul**

In the same context, some questions can be raised about the nature of soul. For example, what is soul and where from does it come? What sort of concern it has with physical body? The soul is a metaphysical phenomenon and always remains with physical body, of which it is the soul. We can perceive physical body but its soul being metaphysical truth is beyond human perception. Moreover, the soul never comes from outside. It has been created along with the universe. "The relation of the soul with its physical body is similar to the relation of fire with the flint in which it is latently found". As physical phenomena are manifestations of Virtue likewise metaphysical phenomena are also Its manifestations. Commonly, it has been conceived that the soul is solely pertained to human-beings. Such thinking is wrong. Truly the soul not only pertains to human beings but animals, plants and growthless phenomena also do possess souls. Among souls, the growthless soul is the lowest one. When plants and animals die, then their botanical and zoological souls leave them and are replaced with growthless souls. Human soul is the highest and the most developed one. Along with the change of human actions, human soul also changes. For example, when a man acts virtuously, then his soul becomes

virtuous, and when he acts viciously, then his soul becomes vicious. In short, human actions change human soul according to their nature. At the time of death, human soul (virtuous or vicious) leaves physical body and passes to the next world. After this separation, only a growthless phenomenon with growthless soul is left over.

#### **IV) Kinds of Phenomenon**

Let us move onward and consider some other features of phenomenon. Although phenomena are expressions of Virtue, yet we find that all these are not exactly alike. For example, ether, mountain, oak, lion and man are all phenomena but not of the same sort. Every phenomenon belongs to its particular class. On the whole, there are two major classes, physical and metaphysical phenomena. Ether, force and all other metaphysical creation belong to metaphysical class while physical phenomena are further subdivided into four sub-classes or categories.

1. Growthless phenomena
2. Growthable phenomena
3. Irrational phenomena
4. Rational phenomena

After deep observation and detailed survey, we find that our universe has been arranged under a single co-ordinated system. All phenomena are found in a proper order and there isn't any randomness among them. Growthless phenomena comprise all those things which do not grow

Mountain, sand, water and air are common examples of post-elementary growthless phenomena. All such things are alive and who call them dead objects is unaware of their life. The universe mostly comprises this sort of phenomena. The second category is that of growthable or botanical phenomena. These can only grow and have been deprived of other higher features, e.g. plants. These are also living beings and both the process of sensitivity and nutrition are found in them. The third category is that of irrational phenomena. The term "irrational" explains that these are without reason or mind, e.g. animals. These not only grow but also possess other distinct features (powers of hearing, sight, smell, taste and touch). The fourth and the most developed form of physical phenomena is that of rational phenomena, e.g. human-beings. One distinctive feature, which differentiates them from other physical phenomena is that, they have been endowed with 'reason'.

## **V) States of physical Phenomenon**

Every physical phenomenon is found in some state. These states are four; (I) Gas (II) Liquid (III) Soliq & (IV) Solid. Gas is the first state of Physical phenomena. Oxygen, hydrogen and the like are instances of this state. In this state, phenomenon does neither maintain its volume nor its shape. Often there is a large distance among the molecules or atoms of gaseous phenomena and these move freely wherever they find vacuum. Due to their independent and irregular motion, the volume and shape of gaseous phenomena always keep on changing.

The second state is liquid. In this state, phenomenon maintains its volume but not its shape. Oil, milk and water are common examples of this state. The third state is soliq. In this state, phenomenon maintains its volume and to some extent its shape.

Sand and all powders are instances of this state. The fourth state is solid. In this state, phenomenon maintains both its shape and volume. Stone, iron and wood are its common examples.

Before closing this topic, let us observe some questions which are common to religion and philosophy.

1. What is the character and general structure of the universe in which we live?
2. Is there a permanent element in the constitution of this universe?
3. How are we related to it?
4. What place do we occupy in it?
5. What is the kind of conduct that befits the place we occupy?

In this current topic, the answers of these questions can be found, except the last one. Briefly, as it has been stated, "Universe is a manifestation of Virtue. It does not exist by itself and therefore is unreal and transitory. The One which has given sign of this universe is Real and Permanent. There is no decay and death for It. Human mind finds Its shining face in disguise of phenomena. Human-beings are related to It because of, being Its manifestation. They are the most developed and the best of all, found in the universe and this is because they have been enriched with the wealth of reason.

## **IV. Time, Space and Virtue**

Time and space have always attracted the attention of human minds and this seems to be due partly to the fact that without their understanding and mention, our understanding and explanation of the universe remains incomplete. Scientifically, time is described as quantity measuring duration usually with reference to a periodic process such as the relation of the earth or the vibration of electromagnetic radiation emitted from certain atoms.

This sort of temporal description, neither, discloses the real nature of time, nor does answer to many other questions. Certainly, there is a need of philosophic look for its proper understanding.

Let us once again turn to the faces of Virtue, the First, the Last, the Manifest and the Latent. The First literally means, the earliest, and the foremost but with this meaning, the word does not end and being philosophic proceeds further. When it is considered deeply, this discloses its latent meaning and beyond doubt, this is the action or the motion and briefly every sort of change. So the First is exactly and in its entirety the action. Likewise, the second face of Virtue, the Last meaning the truth coming at the end or after all others.

Definitely, it is the final or ultimate. Upon concentration and careful meditation, this term also discloses its hidden meaning i.e. the purpose or the object. Both, the Action and the Object can't be separated and above all these refer to one and the same Truth. These faces after merging into each other give rise to the concept of one temporal aspect of Virtue termed as Virtuous Time or Time.

In universe, when temporal aspects of phenomena are observed and analyzed, we find that all these come into being because of their objective actions. All sorts of motion, change found in material and immaterial phenomena are display of Supreme Truth. Truly phenomenal times are nothing but images of one temporal aspect of Virtue. Let's take one example. Our earth rotates and revolves. Both, rotation and revolving are its actions. As no action is possible without some object, therefore, earthly rotation and revolving are also objective. The objects of earthly rotation and revolving are rotation and revolving respectively. So earthly objective rotation and revolving are two different temporal aspects of earth. As the First and the Last are two faces of the same Supreme Truth; in the same way phenomenal action and object are also two faces of the same phenomenon.

Third face of Virtue, the Manifest refers to what is obvious and evident. Though our eyes can't comprehend It yet It is shining everywhere. Nothing is

out of Its grip and enclosure. Fourth face, Latent refers to what is hidden and can't be perceived. When human senses can't observe the Manifest, then certainly It is the Latent. Like the First and the Last, these faces also give rise to the concept of another aspect of Virtue. This is called Virtuous Space or Space. Generally, space is defined as the unlimited three dimensional expanse in which material objects are located. This expansion is nothing but a metaphysical display of Virtuous Space or Space, and therefore is a phenomenal space. As the Manifest and the Latent are two faces of the same Supreme Truth; likewise body and soul are also two faces of the same phenomenon. For example, earth is a phenomenal space. It is a composition of body and soul. All sorts of physical and metaphysical phenomena are expressions of spatial aspect of Virtue. Here we should keep in our mind the following main points.

Firstly that as both Space and Time are only two aspects of Virtue, therefore these themselves are one and the same Truth. Secondly that one should not think of any body and its soul and moreover its objective actions as Space and Time because these are in fact, phenomenal space and time. Thirdly that as Space and Time are only two aspects of one and the same Supreme Truth; therefore phenomenal space and phenomenal time also refer to only two aspects of one and the same phenomenon.

Our universe is composed of two major categories of phenomena i.e. metaphysical and physical. So along with this, phenomenal space and time splits into two categories namely (1) metaphysical space and time (11) physical space and time. As far as metaphysical spaces and times are concerned, then all metaphysical creation and their objective actions are its common examples. In case of physical space and time, these further divide into four subcategories,

- I) Growthless space and time.
- II) Growthable space and time.
- III) Irrational space and time.
- IV) Rational space and time.

For the sake of analysis, let's take example of water. Water is a growthless phenomenon and has both spatial and temporal aspects. We know that Hydrogen and Oxygen are two different elementary growthless spaces. When every H atomic space chemically and proportionally combines with O atomic space, then by this union there results some molecular space. When such countless molecular spaces are combined, these result in water, which is really

a compound space (a composition of numerous elementary and molecular spaces). In the same way, temporal aspect of water is also compound (a composition of numerous elementary and molecular times). We find that actions are always either virtuous or vicious. In case of virtuous actions, the object is Virtue while in case of vicious actions, the object is vice. Since every phenomenal space is a manifestation of Virtue; therefore it has been desired to act virtuously and so all should act likewise. When we say that temporal aspect of water is compound, then this means that water acts virtuously or simply that it is carrying out its end.

Like water, temporal aspects of all other growthless, growthable, and irrational phenomena are compound. All this is due to the fact that since their spaces are compound, likewise their times are also compound. When temporal aspect of all lower phenomena is compound because these always act virtuously, then the higher and the most developed phenomena (rational phenomena) also have been created to act virtuously or simply to make their times virtuous or compound. Here we find the answer of one previous question, “What is the kind of conduct that befits the place we occupy?” Rational times can be compound only when rational phenomena act virtuously; otherwise their times become mixtural or vicious. But we see that all rational phenomena do not act virtuously and some make their times mixtural or vicious. Here another question arises, “Why does it so happen? Why temporal aspect of rational phenomena becomes mixtural?” The reply of this question is a separate subject and therefore will be treated in the next chapter.

## V. Properties of Virtue

Until now, the concept of Virtue has become much more clear. It has been clearly explained that It is not like physical or metaphysical thing because all these are a mere phenomena. It has also infinite attributes. As Virtue is above human understanding likewise Its attributes are also beyond human mental approach. Let's mention a few of them in brief.

Virtue is nothing other than the Infinite. Although It is obvious, yet our finite senses can't perceive It. All things which we observe here and there are termed as phenomena. These are a priori truths and short-lived while the Infinite being Supreme Ultimate Universal Truth lies behind the sensory and non-sensory worlds and expresses them. Virtue is the Immutable and Immovable. Immutable means unchangeable. Supreme Truth produces all sorts of phenomenal spaces and times but remains Itself unchanged. Motion belongs to the world of phenomena while Virtue is Unmoved Mover. It is also the Immortal and Eternal. Things come into being and pass away. From where do all these come and where to do all these go? Emergence and decay of phenomena is a mere exhibition of mortal forms. Ultimately these return and will return to Virtue. The whole universe, being phenomenon will cease to exist and after its ceasing, our conscience makes us aware that Supreme Truth will remain unaffected and overcome every sort of decay. It is without beginning and without end and will last for ever.

Virtue is also the Perfect and Formless. Perfect can be only that which ever remains Immortal, while phenomena being changeable and mortal can't be termed as Perfect. In the same way, form is a character of phenomenon and nothing can exist without it. On the other hand, the Giver of forms is Formless. The question of reality has been replied differently. Some have called it mind while others have named it matter. In fact, reality has nothing to do with mind or matter. It being Supreme Truth can't be confined in the world of senses or ideas. Things are considered as Beauty which is quite improper.

Actually, Beauty is Supreme Truth, which beautifies everything.

Virtue is also the One. There is nothing else which can be equal to It. Had there been Its peer then certainly, the peer's creation would have existed but neither Its peer nor the peer's creation have ever been found? But we find only the creation of Supreme Truth Which is the One and Peerless. One can rightly ask about the nature of Knowledge. So far as Knowledge is concerned, then many have denied Its existence. The answer of this question has been well given by Socrates. He has informed mankind that 'Virtue is Knowledge'.

Although phenomena are a mere delusion, yet actually under the guise of them, we find the bright face of Knowledge.

In the same way, Omnipresence and Omnipotence also belong only to Virtue. None of the phenomena, whether physical or metaphysical can be Omnipresence and Omnipotent because all these are mortal and dependants for their existence. Virtue is the Creator and creation can't be equated and identified with It. Moreover, It is the source of all sorts of life. Plants absorb their nourishment from the earth, animals eat

grass and meat and human-beings get their nourishment from plants and animals. Since, all sorts of nourishment is provided by Virtue, therefore It is the sole nourisher of all worlds. It is also the Gracious, the Merciful and the Lord of the Day of the judgment. Before proceeding to the next chapter; it is said that in the light of reasoning, the spirit of Virtue has become quite clear. There remains no doubt in Its existence, omnipresence and omnipotence. In case of thought, writes W. T. Stace,

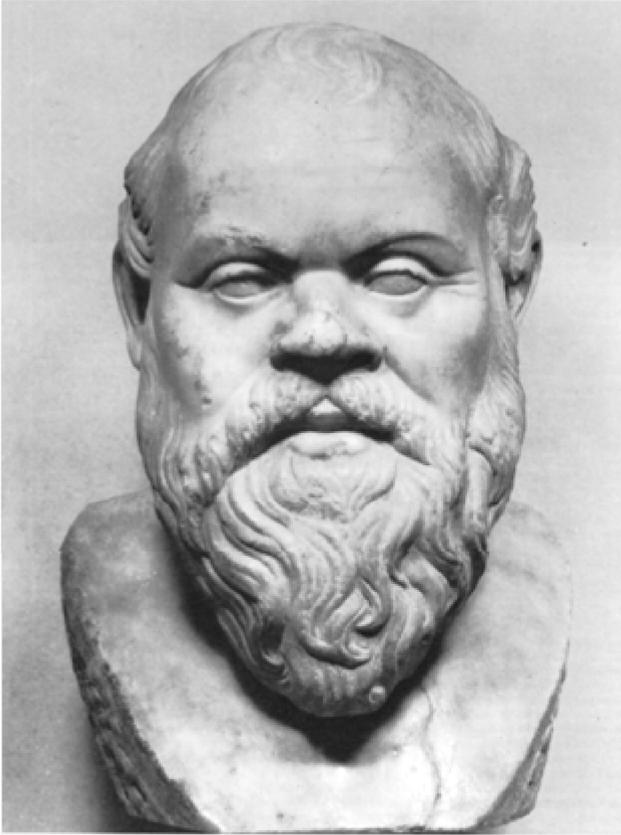
*" The movement of thought exhibits three stages. The first stage is positive belief, not founded upon reason; it is merely conventional belief. At the second stage thought becomes destructive and sceptical. It denies what was affirmed in the previous stage. The third stage is the restoration of positive belief now founded upon the concept, upon reason, and not merely upon custom." [10]*

Truly, when thought creates skepticism and uncertainty in the realm of faith or belief; then these ills of thought can't be removed by suppressing it but by more thought. Is this supreme concept of Virtue not reinstatement of simple faith; founded upon reason and not merely upon tradition?

## CHAPTER – TWO

# VIRTUE IS KNOWLEDGE

Virtue is Knowledge; Knowledge, Virtue that's all  
Ye know on earth, and all ye need to know.



Socrates (470 B.C. – 400 B.C.)

*“Such was the end of our comrade, Echebrates, a man who, we would say, was of all those we have known the best, and also the wisest and the most upright.”[1]*

# I. Nature of Knowledge

Usually we become aware of Socrates from the writings of Xenophon and Plato. But the Socrates of Xenophon and that of Pato are two different personalities. This difference between the views about Socrates shows us that the real Socrates was someone else. After Socratic death he was wrapped with cloaks of exaggerations. So he and his real philosophy were made paradox for subsequent generations. Professor Gregory Vlastos writes:

*“We find a man who is all paradox. Other philosophers have talked about paradox. Socrates did not. The paradox in Socrates is Socrates.” [2]*

Under this topic, one momentous question arises, "What is Knowledge?" In a general way, it seems easy to understand but in fact the matter is quite complex and complicated. That is why, it has remained a hard nut to crack for even the sharpest of minds. Here, it is told that the problem is not an unsolved one. Although Socrates had brought this philosophic riddle to light by saying, "Virtue is Knowledge", yet this well-known doctrine has not been thoroughly comprehended. This popular doctrine has been thought as ethical theory and mainly owing to this reason, the nature of Knowledge has been remained unknown. Although Plato remained in the company of the wisest man of his period, yet he could not understand and follow his teacher. In case of knowledge Socrates had taught that 'Virtue is Knowledge' and, 'all knowledge is knowledge through concepts'. Socrates had not applied the term Virtue in the sense, in which later on Plato has used it. He developed "wholly un-Socratic metaphysic of his own." So far as Socratic answer to the question, "What is Knowledge?" is concerned, then by saying, "Virtue is Knowledge", he has rightly and fully answered it. In this doctrine, he has informed that both Virtue and Knowledge are one and the same. It has been told that there are two aspects of Socratic philosophy, the theory of concepts and the ethical theory.

*“There are two sides of the Socratic teaching. In the first place, there is the doctrine of knowledge, that all knowledge is through concepts. This is the scientific side of philosophy of Socrates. Secondly, there is his ethical teaching.”[3]*

*“Now, of the two aspects of Socratic philosophy, the theory of concepts and the ethical theory, it is easy for us, looking back upon history, to see which it was that influenced the history of thought most, and which, therefore, was the most important.” [4]*

What I mean by citing these quotations is that certainly Socrates has presented to the world two doctrines but not in the senses in which these are prevalent. Possibly, there can be two doctrines of knowledge. First that how one can know or seek knowledge while other can be about the nature of Knowledge? Socrates has correctly used his both doctrines in these senses but it is regretfully described that later on, these have been misunderstood and misinterpreted. Truly, Socrates has taught that all knowledge is through concepts. The term 'concept' is very important to understand.

In our daily life, we become aware of the existence of various things like man, table, and mountain etc. Our such consciousness is called perception. After closing our eyes, we frame and find mental pictures of these objects and our such consciousness is termed as images or representations. Such mental images are named ideas of the objects we perceive. Thinking upon such lines, a general idea or concept has been induced, an idea of the whole class of things. After Socrates, Plato identified this concept with reality and in this way idealism was founded.

*“As against them Socrates pointed out that all knowledge is through concepts, reason: and Plato added to this that the concept is not mere rule of thought but a metaphysical reality. This was the substance of the theory of ideas.” [5]*

*“But ,of course,just as the seeds of formal logic can be found in the Socratic elenchus, so , too, it is possible to find the seeds of Plato’s theory of Ideal Forms in Socrates’ search for the essence of virtue and in his aspiration for a realm of absolute ethical values.” [6]*

Truly, Platonic dialectic is his self-concocted cock and bull story. It has nothing to do with Reality. Plato had written some dialogs before the death of Socrates. In these dialogs Plato had attributed some ideas to Socrates. These ideas were in fact Platonic and not Socratic. According to Diogenes Laertius (iii,35) one of these dialogs was Lysis:

*“ They say that, on hearing Plato read from the Lysis, Socrates exclaimed, “By Heracles, what a number of lies this young man is telling about me!” [7]*

Through closer scrutiny, we find that Platonic account of idea or concept is in fact discussion of the soul. Reality is in fact some philosophic truth and therefore is above physical or metaphysical worlds. Let's once again turn

towards Socratic doctrine of concepts. Socrates has used the term concept, in the sense of definition. We form general concepts by including in them all the qualities which the whole class of things has in common, and excluding from them all the qualities in which they differ, that is to say, the qualities which some of the things possess, but others do not. For example, we cannot include the quality whiteness in our general concept of horses, because, though some horses are white, others are not. But we can include the quality vertebrate, because all horses agree in being vertebrate. Thus a concept is formed by bringing together the ideas in which all the members of a class of things agree with one another, and omitting the ideas in which they differ. In forming definition, we pass through the same process.

For example, in the definition of man, we must include only the qualities which all men have in common. We cannot, for example, define man as a white-skinned animal, because all men are not white skinned. But we might include such a quality as "two-legged", because "two-legged" is a quality common to all human-beings, except mere aberrations and distortions of the normal type. Thus a definition is formed in the same way as a concept, namely, by including the common qualities of a class of things, and excluding the qualities in which the members of the class differ. In fact, definition is nothing else the expression of a concept in words. Now, according to Socratic doctrine of concepts, knowledge can be attained only through definitions. These are like guide-rails, keep thought upon the straight path. Suppose, we have a lot of information about something. If we are unaware of the definition of that thing, then our knowledge about that thing is cipher. This is what Socratic doctrine of concepts means.

Secondly, let's deal with what has been called as ethical teaching of Socrates "Virtue is Knowledge". Initially, it is described that it is not an ethical theory altogether. It has nothing to do with so-called ethics. Certainly, this is a doctrine of Knowledge because the nature of Knowledge has been expressed in it. Here, obviously one question emerges, "If Virtue is Knowledge" is a doctrine of Knowledge then how and why has this been treated as ethical doctrine? Its precise reason is that the word 'Virtue' has been taken in the usual sense of ethics and applied in the sense of virtuous action. But when the term 'Virtue' is used in the sense of virtuous action then this doctrine is not explained and the problem of the nature of Knowledge remains undiscovered. Due to this fault, Socratic doctrine of Knowledge has been treated as ethical theory. Human finite mind is incapable of comprehending the latent meanings of philosophic terms. Eventually, reason depends upon and admits such superficial meanings and precisely the same thing happened with this doctrine.

The nature of Knowledge will be explained later on and first, a few words are written about Socrates and his age. He was born in a sophistic age. Sophist is a term used for such minds who use clever or quibbling arguments that seem plausible and persuasive, though actually and fundamentally unsound, invalid and misleading.

These people were in fact representatives and interpreters of their age. They were simply professional educators. They feigned to be wise yet regrettably were unaware of the spirit of wisdom. They claimed to be teachers of their time, though they did not know what they had to teach. They were materialists and charged heavy fees from people. They misguided mankind and destroyed all moral and social values. They even ridiculed goodness and denied the existence of the, Supreme Creator. They taught 'whatever a man thinks right is right for him'. Sophists were fond of observing everything in the light of reason. Perhaps they had forgotten that the Truth is above finite minds. In short:

*“they decried and trod under foot the restrictions of religion, authority and custom, leaving nothing but the deification of the individual in his crude self-will and egotism.”*[8]

In such age, Socrates, a man of just thinking always emerges in contrast to sophists. Here we are talking about one Athenian Socrates but human history teaches us that whenever sophistry emerges then hand in hand with the rise of it, there also appears one Socrates. In fact Socrates is like a spiritual doctor who cures ill-minded people as a physician cures physical maladies. He roots out the reign of falsehood and maintains the kingdom of truth. Though he faces manifold troubles, yet he always remains a conqueror in the battle of truth and reason. Socrates attacked sophists and destroyed their false ideas. In such a dark age, he lit the candle of knowledge and informed people, what Knowledge is and how It can be known? What a great man he was and how excellent his teachings!

Socrates, a genius with a beautiful heart was born about 470 BC. in Athens. He led quite a simple life. His clothes were simple and poor. He cared not for external appearances because these were insignificant in his eyes. He never bartered know-

ledge for wealth and gave his wisdom free to all who sought it. He believed that he was guided by a super-natural voice, which he called his 'demon'. He stated that none can induce him to disobey its injunctions. In 400/399 BC. when Socrates was 70 years old, he was brought to trial on three charges:

- (1) for denying the national gods,
- (2) for setting up new gods of his own,
- (3) for corrupting the youth.

All these charges were unfounded and mere false claims. The truth is that the old philosopher was a noble person of his age. He was virtuous and a friend of God. He hated vice and led a virtuous life -pure and undefiled. That is why his philosophy is a virtuous philosophy. The vicious are liked and respected but eventually truth roots them out. In contrast to this the virtuous are always hated, teased, abused, exiled and even poisoned but in the end they triumph. Exactly the same occurred with this respected man of Athens. If he had not been poisoned and killed, then certainly, the history of philosophy would have been in some other form. And with this the history of mankind would also have been different altogether. Perhaps this was inevitable and so it came to pass.

Socrates was a man of high character, yet Athenian sophists caused a great injury to mankind by poisoning him. They had not poisoned Socrates but mankind itself. Is our age not an age of sophists? It is stated that now-a-days sophistry is in full bloom. Sophists are lovers of worldly desires. What a strange resemblance there lies between the modern and the ancient sophists!

Before moving onwards, let's pay compliments to this Greek star. O, Socrates you spoke nothing but the plain truth, yet Athenian sophists could not understand thy philosophic tone. After leading a virtuous life, you faced your martyrdom bravely.

Let's turn towards the nature of Knowledge. Different men have described the nature of Knowledge quite differently. Some of them have, even denied the existence of the Knowledge. They claim that if there does exist any Knowledge then certainly human reason could discover It.

Such thinking is a mistake because Knowledge is above human finite reason. If a blind person claims that there does not exist any sun because he cannot see one; can such a claim of the blind person be valid and sufficient for the denial of the existence of the sun? The state of human reason in relation to Knowledge is exactly the same as the state of a blind person in relation to the sun. One should not opine that since human reason is unable to seek Knowledge, therefore It is unattainable. Knowledge is attainable, not through reason but when one feels a true thirst for Knowledge, and adopts the virtuous path, then Knowledge improves one's mind and unfolds Itself in his heart.

In the first place, let's deal with the question: does there exist any Knowledge?

In our daily life, we perform and observe various actions. It has been already mentioned that action and object are akin. We are aware of the fact that all human-beings nourish. Nourishing is an action. Can this action (nourishing) be possible without object i.e. nourishment? No, if there exists nourishing and we believe in its existence; then certainly nourishment also does exist and we have to believe in its existence. Moreover, we nourish because we feel its need. Without its need how can our nourishing be possible?

Like other actions, knowing is also an action. If all other actions cannot be possible without their objects, then how is it possible for knowing to exist without its object? Can we deny the existence of all students in the world? If we wish so, even then we cannot do so. Moreover, it has been pointed out that our nourishing is not possible without its need. In case of our knowing, how is it possible that all students are engaged in knowing but without its need? Justly, we all have employed ourselves in knowing because we feel its thirst in ourselves.

From this discussion we can draw the following conclusions about the existence of Knowledge.

- 1) Firstly, that our knowing and our need for knowing both justify the existence of their object (i.e. objective Knowledge or shortly Knowledge). If our knowing and our need for knowing do exist, then no doubt their object (Knowledge) will also exist.
- 2) Secondly, that our knowing and our need for knowing both are post-created while their object (i.e. Knowledge) pre-exists.
- 3) Thirdly that since our knowing and our need for knowing both are emerged because of Knowledge, therefore these depend upon It, while Knowledge is Independent. It does not depend upon Its predicates (i.e. the knowers and their needs).

Alas! we believe in physical and metaphysical sciences but we deny the existence of Knowledge which has encompassed the whole universe and is the source of all sorts of sciences. This proof is sufficient for those who deny the existence of Knowledge. With the proof of the existence of Knowledge, there comes out another question, "What is It?" Socrates has thoroughly provided the answer to this question in his well-known concept, 'Virtue is Knowledge'.

*“SOCRATES: I can't help that. We will talk to him some other time. If all we have said in this discussion, and the questions we have asked, have been right, virtue will be acquired neither by nature nor*

*by teaching. Whoever has it gets it by divine dispensation without taking thought, unless he be the kind of statesman who can create another like himself. Should there be such a man, he would be among the living practically what Homer said Tiresias was among the dead, when he described him as the only one in the underworld who kept his wits – ‘the others are mere flitting shades’. Where virtue is concerned such a man would be just like that, a solid reality among shadows.*

**Meno:** *That is finely put, Socrates.*

**Socrates:** *On our present reasoning then, whoever has virtue gets it by divine dispensation. But we shall not understand the truth of the matter until, before asking how men get virtue, we try to discover what virtue is in and by itself.” [9]*

Here one will ask about the spirit of Virtue. It has been already discussed in the first chapter. Can we doubt about the Supreme Ultimate Universal Truth being Its Knowledge? No, not at all. After Socrates, all subsequent wizards have taken the term 'Knowledge' in a verbal sense of 'Knowing' while Socrates had used It in the sense of 'objective Knowledge'. Such understanding and interpretation of the term 'Knowledge' left the students in darkness and the advancement was stopped.

One can impugn that if Knowledge is the Supreme Ultimate Universal Truth, then why did Socrates leave his followers without Its description and explanation? Possibly, there can be two reasons for it. In the first place, Socrates, as is well-known had never committed his philosophy to writing. His method of teaching was purely conversational. It is possible that verbally he told his followers about the spirit of Knowledge, but they could not comprehend him. Secondly that Knowledge unfolds Itself with the passage of time. When It has to unfold, how It has to unfold and where It has to unfold, only Knowledge knows it. Without Divine assistance, we are unable to grasp the truth. Socrates was neither a speculator nor a sophist but a philosopher who had a contact with the Heavens. He had claimed that both 'Virtue' and 'Knowledge' are one and the same. It has been described that It is the Supreme Ultimate Universal Truth. Can we doubt of the existence of Knowledge? Are we not in search of It? Don't we know It through concepts?

## **II. Sources of Knowledge and Degrees of Human Understanding.**

### **Degrees of Human Understanding**

If there does exist any Knowledge, then no doubt the sources of Its understanding also do exist. It is more appropriate to explain the term knowledge. It is used in two senses; subjective and objective meanings. Subjectively, it means some sort of personal understanding. It may change from one state to another. Objectively, It is, what is the Object of one's understanding. Objective Knowledge ever remains one and the same and is therefore unchangeable.

Let's deal with subjective knowledge. There are three types of human understanding or subjective knowledge.

1. Ilmul-Yaqeen. (knowledge by way of certainty of inference).
2. Ainul-Yaqeen. (knowledge by way of certainty of sight).
3. Haqqul-Yaqeen. (knowledge by way of certainty of experience).

For the sake of explanation of these degrees, let's consider a few examples from the world of phenomena. When we perceive smoke from a distance, our mind conceives that smoke and fire are inseparable and therefore where there is smoke, there must be fire also. About the existence of fire, our such knowledge would be Ilmul-yaqeen. This is a first degree of human understanding. Here, an object is known not directly but through something, by which it can be inferred, as by observing smoke, we infer the existence of fire. Our eyes do not see the fire but the smoke and on account of it, we believe in the existence of fire. Further on a nearer approach, when we see the flames of the fire, then our knowledge increases to the second degree i.e. Ainul-Yaqeen. Here there is no inference but direct knowledge through sight. Finally, when we enter into the fire, then our knowledge about the existence of fire reaches to the third and the highest degree of understanding i.e. Haqqul-yaqeen. Here, not only direct sight is concerned but also experience. In this example, we see that fire remains one and the same. What changes, is our understanding or certainty about it. After hearing human voice and smelling, one's deductive belief in the existence of man and bloom respectively are also similar examples. So far as Objective Knowledge or Virtue is concerned, then Its knowledge has also the same three degrees, i.e. Ilmul-yaqeen, Ainul-yaqeen and Haqqul-yaqeen. On every stage, our knowledge changes and

becomes quite different although the Virtue i.e Supreme Ultimate Universal Truth remains unchanged. Human-being is the best of creation because he has been enriched with a valuable wealth of reason. The face of Knowledge is latent and has been concealed under several screens of phenomena. The purpose of human life is to know and recognise It. The only way to know and recognise It is possible only through concepts or theories. And therefore we can say without least doubt that human excellence depends on his power of theorization.

*“One must know that Almighty God has created the human-being, not like other animals, with the nature having limited awareness of a few apparent and common facts, but has awarded the quality to improve the wisdom upto unlimited graph with his mind and observation. For this reason, he has been granted lightened night-pearl of wisdom which other animals have not. It is openly evident that all unusual miracles of God could have been crystal clear in which observations and thoughts are not requirements than the human-being whose greatness depends upon the completion of this idealogy, to which direction he could have acted and how could he reach at the top without the thoughts and observations. Since humanity is related to the power of theorization, the Absolute Wise has set in darkness to most of the facts and figures. So unless the human-being utilizes the best of his enthusiasm does not become aware of the secrets. This indicates the intention of the Absolute Wise of keeping the way open leading to the high levels enabling him to touch the top target for which he is created” [10].*

# SOURCES OF KNOWLEDGE

## 1) **Ilmul-yaqeen.**

The sources of first type of human understanding are,

- I. senses
- II. reason
- III. conscience.

For example, it is said that Socrates was a Greek philosopher who had been poisoned. Though neither we did live in the time of Socrates, nor did we see him but even then we are quite certain that such a person has been passed. The question is that how did we believe in the person of Socrates? How did we arrive at that certainty? The answer is, through the continuity of hearing about him. Thus there is no doubt that the sense of hearing carries our knowledge to the stage of Ilmul-yaqeen. After seeing smoke when we believe in the existence of fire, then first actually our sense of sight operates and provides us with some raw-information. From this raw-information, our reason infer the existence of fire. Other senses also work likewise. Truly, without reason our senses are fruitless, similarly without senses, our reason is useless. In the process of knowing, these both help each other and take us to the degree of Ilmul-yaqeen.

Besides senses and reason, conscience is one another source of Ilmul-yaqeen. Since human-beings have been designed after the properties of Knowledge, therefore they feel thirst of It. After looking into the Universe, we find it well-organised. Nothing comes into being at random. When we are knowing, then what are we doing? We are studying this universe of which we are also a part. Several sorts of sciences have been produced in the result of our study.

So far as Knowledge is concerned, then how can we get Its Ilmul-yaqeen? Here again, we are guided by senses, conscience and reason and these take us to the degree of Ilmul-yaqeen. We are aware of the fact that none action is possible without its object. These both are twin. If there does exist some action then no doubt its object also does exist. In this world we perceive countless students and their knowing action. These students are engaged in knowing, for they feel thirst of it. Here one question arises? When both, the thirst of knowledge and knowing action do exist, then why not does their Object exist? From this sensorial observation, reason draws the following conclusions about the existence of Knowledge.

Firstly that the existence of knowing action and its thirst both provide good reason for the existence of their Object. If there do exist knowing action and its thirst, then definitely, Objective Knowledge also does exist. Secondly that knowing action and its thirst both are post-created, while Objective Knowledge pre-exists.

Thirdly that knowing action and its thirst both emerge because of Objective Knowledge and depend upon It; while Objective Knowledge is independent and does not depend upon Its predicates. We saw that these different organs (senses, reason, conscience), mutually worked and took us to the level of inference. This sort of human understanding is termed as *Ilmul-yaqeen*.

## **2) *Ainul-yaqeen*.**

This is a degree of understanding, when there is no intermediary between us and that of which we have gained knowledge. For example, instead of seeing smoke, direct sight of fire, instead of hearing human voice, direct sight of man, instead of smelling, direct sight of bloom; all such knowledge is, as it were, *Ainul-yaqeen*.

In these examples, we see that *Ainul-yaqeen* of things can be sought with the help of our senses and reason. So far as Objective Knowledge is concerned then how can we gain Its *Ainul-yaqeen*? With regard to Objective Knowledge, then human understanding arrives at the degree of *Ainul-yaqeen*, when he is directly revealed. His heart, his eyes, his ears and his tongue all directly receive revelation.

Previously, it has been stated that we feel thirst for knowledge. Reason and senses do not perfectly quench this thirst. The question is that if Objective Knowledge has not provided us with the means of perfect understanding in advance, then why has It created this thirst in ourselves? No doubt, we have been provided with the source of *Ainul-yaqeen* and this is a direct revelation from Knowledge. A man who has not been ever revealed may question, "What is this revelation?" What is its need? How did we believe in its existence?

In the way that abstract reason is unable to get *Ilmul-yaqeen* likewise, it can't attain *Ainul-yaqeen* without the light of revelation. For the sake of inference, primary resources (senses) help reason, in the same way, it is in need of revelation to proceed further. So far as the belief in its existence is concerned; then as neither of us had seen Socrates personally nor lived in his time, even then, we are quite certain about his existence. We believe that Plato and Xenophon have not told a lie about the existence of Socrates. The question is

that when we believe in the claims of Plato and Xenophon about the existence of Socrates, then why should not we admit the claims of millions of virtuous people about the existence of revelation? If the statements of Plato and Xenophon about the existence of Socrates are true, then the claims of millions of virtuous people of their personal experience of revelation is much more trustworthy. Some one revealed personally or not but the existence of revelation is beyond doubt. Revelation is which illumines and guides reason and it is a mere source of Ainul-yaqeen.

It is said that the impressions of senses are different for each individual but reason is universal. It is not correct. If it is so, then why rational judgments of Plato and Aristotle are different? Logically what is true for Plato, is not for Aristotle. Why their minds contradict each other? The truth is that if reason is universal, then revelation is much more universal. Revelation is ever rational and its information is always one and the same. It is impossible that different people would be revealed differently about the same event. It may happen so that sometimes human reason could not properly understand revelation and committed some sort of mistake about the content of revelation. Such fault will be the fault of reason.

About the content of revelation, such rational fault is removed and reformed in the light of other fresh revelations. True revelation by itself is above any sort of mistake.

So far as the question, "What is revelation?" is concerned then-

*"It should be kept well in mind that revelation does not mean that an idea should arise in the mind of a person who sets himself to ponder over a thing as, for instance, a poet having thought out half a verse seeks the other half in his mind and his mind suggests the other half. This is not revelation but is the result of reflection, in accordance with the law of nature. When a person reflects upon something good or bad, a corresponding idea arises in his mind. What then is revelation? It is the living and powerful converse of the Holy and Mighty God with a chosen servant of His, or with one whom He designs to make His elect. When this converse starts in an adequate and satisfactory manner, being altogether free from the darkness of false concepts, and is not composed merely of a few inadequate and meaningless words, and is full of delight and wisdom and grandeur, then it surely is the word of God with which He designs to comfort His servant and to manifest Himself to Him". [11]*

### **3) Haqqul-yaqeen.**

- I. Revelation is the source of Ainul-yaqeen. During revelation, besides knowledge, recipients of revelation are given news about future events. With the passage of time when these events take place word by word at their appointed times, then human understanding arrives at the level of Haqqul-yaqeen.
- II. All those hardships, calamities and sufferings that are experienced by the virtuous at the hands of their opponents, or that are imposed upon them by Divine decree. All these experiences are origins of Haqqul-yaqeen. That which was already in theory, now comes in practice. Here man is colored with the color of Knowledge and becomes a manifestation of It.

### III. Concept of sciences

Before inchoating the debate of sciences, we must be aware of philosophy and its relation with science. For this, let's start with the questions, "What is philosophy and what is its subject matter?" So far as the definition of philosophy is concerned, then it has always remained a disputed issue. Different men have framed its different definitions. Some of them have even claimed that philosophy is useless. It is defined as a knowledge of the Knowledge; a wisdom of the Wisdom. One may object that he does not believe in the Knowledge, the Wisdom, and therefore doesn't accept this definition of philosophy. Of course, this definition becomes useless if and when the non-existence of the Knowledge, the Wisdom is proved. To disbelieve the Knowledge does not mean that actually, It does not exist. Mere verbal disbelief is not sufficient to prove Its non-existence.

A disbeliever has to present some logical proof for the non-existence of the Knowledge, otherwise, there is no way, but to admit this definition.

As far as the subject-matter of philosophy is concerned, then it does not deal with this or that particular portion of the universe but with the Knowledge, the Wisdom as a whole. If we study plants then we will get only botanical knowledge. But on the other hand, when we consider the Knowledge, then we have to analyse all sorts of phenomena and by doing so, eventually we reach the Knowledge. Rightly one can not comprehend the Knowledge unless he thinks beyond the realm of physical and metaphysical worlds. According to Socratic teaching, "All knowledge is through concepts". Our knowledge improves when we move from one concept to another higher concept and from there to the highest concept. In view of this, it is concluded that the object of philosophy is accordingly the supreme ultimate universal concept and no doubt the same has been admitted by profound scholars.

*“All sciences tend to generalise, to reduce multitudes of particular facts to single general laws. Philosophy carries this process to its highest limit. It generalises to the utmost. It seeks to view the entire universe in light of the fewest possible general principles, in the light, if possible, of a single ultimate principle.”* [12]

In a word, science is defined as a knowledge of the phenomena (expressions of the Knowledge). During study, after the sensory world eventually, we enter the non-sensory world. Where physical science ends, metaphysical science starts and ultimately we enter the realm of philosophy. We can't term

metaphysics as philosophy, though such has been wrongly conceived. Like the physical world, metaphysical world is also a creation of the Knowledge and depends upon It. It is the Knowledge, the Wisdom alone which is the Independent, the Immortal while all sorts of sciences are dependent, mortal and short-lived. To illustrate, let's take the instance of a tree.

Suppose we begin from the apex of any shoot. We observe that every shoot ends at the stem and the stem eventually ends at the root. This is the case with science, metaphysics, and philosophy. If scientists observe the shoots only, then metaphysicians do not stop at the shoot. They go further to the stem. The philosopher however goes still further in search of ultimate cause, never stopping on the way, till he reaches the root.

*“All the sciences take quite for granted certain principles and facts which are, for them, ultimate. To investigate these is the portion of the philosopher, and philosophy thus takes up the thread of knowledge where the sciences drop it. It begins where they end. It investigates what they take as a matter of course.” [13]*

So far as the goal of sciences is concerned, it is the same as that of philosophy. Scientists and metaphysicians are engaged in discovering the same truth. For example, botanists observe plants and during their research, they move from one concept to the other. Zoologists, similarly, during their study of animals, advance from one concept to the other. In this way, we see that all sorts of scientists tend to generalise. In fact they are all engaged in approaching the same supreme ultimate universal concept.

*“Thus the explanation of the many isolated facts consists in their reduction to the one law, and the explanation of the many laws consists in their reduction to the one more general law. As knowledge advances, the phenomena of the universe come to be explained by fewer and fewer, and wider and wider, general principles. Obviously the ultimate goal would be the explanation of all things by one principle. I do not mean to say that scientific men have this end consciously in view. But the point is that the monistic tendency is there. What is meant by the explanation is the reduction of all things to one principle.” [14]*

Leaving discussion about the nature of philosophy and science, let's move towards the concept of sciences. It deals with the nature and scope of various sciences. As the Knowledge is both Space and Time. In brief, It has both

Spatial and Temporal aspects. Just like the Knowledge, Its manifestation too has both spatial and temporal aspects. The Knowledge has manifested the whole universe. The universe in turn is a composition of metaphysical and physical phenomena. The science that deals with metaphysical phenomena is called metaphysical science while that which deals with physical phenomena is termed as physical science. Metaphysical science in turn diverges into metaphysical spatial and temporal sciences. Metaphysical spatial science deals with the spaces of metaphysical phenomena while metaphysical temporal science deals with their times.

Physical phenomena are further split into four sub-categories, accordingly physical science is also divided into four sub-categories; namely Growthless, Growthable, Irrational and Rational sciences. In the following lines, let's observe each of them in brief.

### **I) Growthless Science**

This sub-category of physical science deals with that portion of physical phenomena which do not grow, e.g. mountains, sand, water, air etc. The larger part of physical phenomena comprises this sort of phenomena. As, it has been already stated that every phenomenon can be studied in view of its spatial and temporal aspects; therefore this sub-category of physical science is further sub-divided into growthless spatial and growthless temporal sciences. Growthless spatial science deals with the spatial truths while growthless temporal science deals with the temporal truths of growthless phenomena.

### **II) Growthable Science**

As is obvious from the term 'growthable', this sub-category deals with that portion of physical phenomena which grow e.g. plants. Growthable or botanical science is further subdivided into growthable spatial and growthable temporal sciences. Growthable spatial science deals with the spatial truths while growthable temporal science deals with the temporal truths of botanical phenomena.

### **III) Irrational Science**

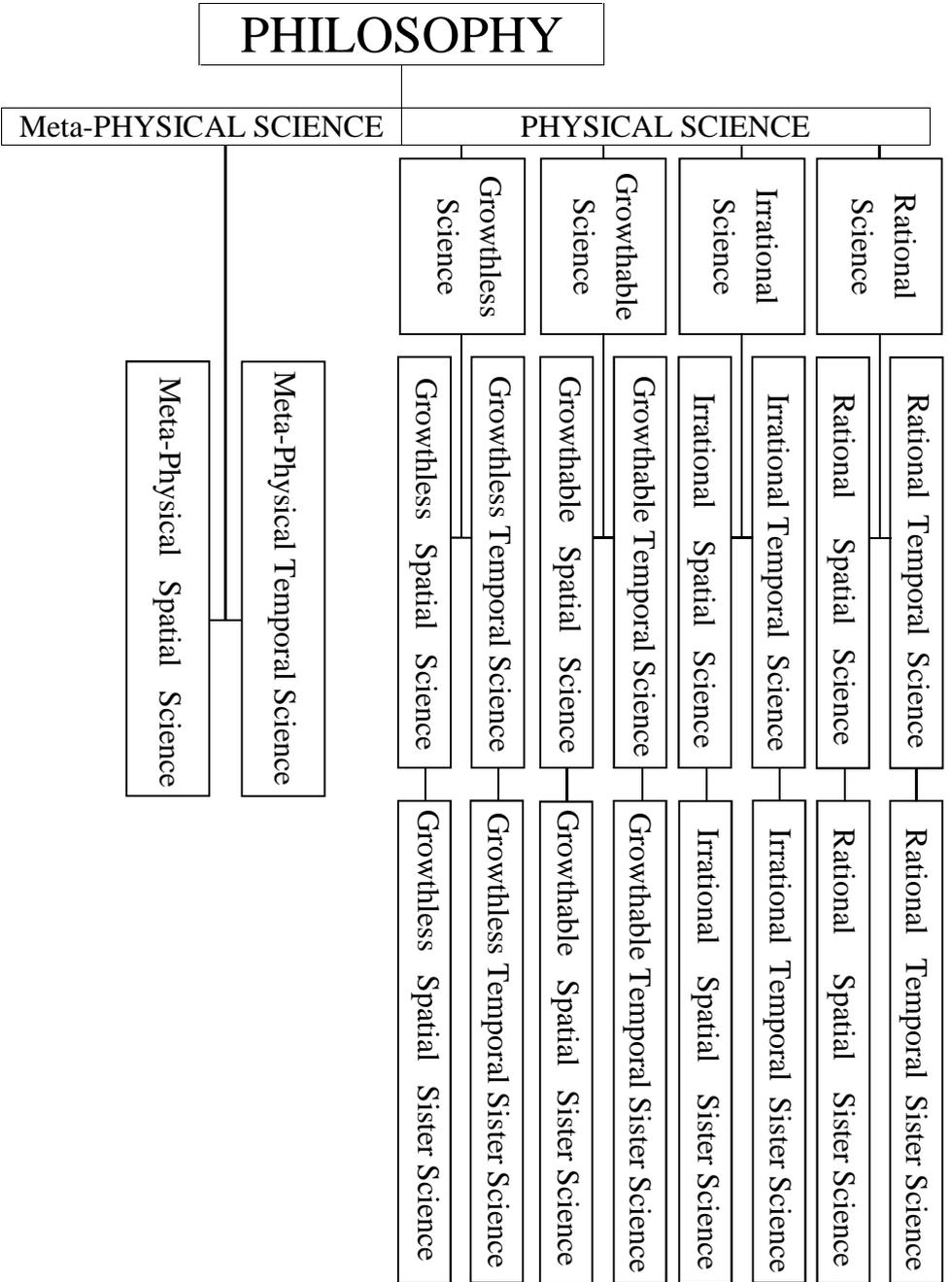
Irrational simply means lacking the power to reason, i.e. animals. Irrational or zoological science is a developed form of botanical science as the latter is a developed form of growthless science. Irrational science further splits into irrational spatial and irrational temporal sciences. Irrational spatial science deals with the spatial truths of animals while irrational temporal science deals with their temporal truths.

#### **IV) Rational Science**

Rational means having reason. Rational science deals with the human beings. It is further sub-divided into rational spatial and rational temporal sciences. Rational spatial science deals with the spatial truths of human beings while rational temporal science deals with their temporal truths. Under the domain of growthless, growthable, irrational and rational spatial and temporal sciences, many other interrelated sciences appear and these respectively deal with their spatial and temporal truths. These are termed as sister sciences of the sub-categories, e.g. in case of rational spatial science, morphology, physiology, embryology and toxinomy are all sister sciences. Likewise, under the domain of rational temporal science, moral and social sciences are sister sciences.

One might ask as to what are these moral and social sciences or precisely what are these temporal truths of human beings? It is replied that all moral and social sciences are studied in the light of 'Divine covenant'.

# Concept of Sciences



## **IV. Divine Covenant**

How man has to live and perform his actions? It has been told that in the primary age of human beings they mutually made social contract for this purpose. Keeping in mind, the concept of social contract, suddenly one question emerges, "What is the logical justification of social contract? If after observing the lives of human beings in the form of organised societies or providing some other reasons which compelled primitive human beings to form the societies, one suggests that all this had happened under social contract, then how can such justification of the concept of social contract be conceived as valid? Certainly, man has not been created only for living in the form of organised societies but to carry out the purpose of his life.

Naturally, man dislikes loneliness and prefers a collective life. Do animals not live or prefer to live together? Can we argue that they all do so because of some mutual contract which had been made in the primary age of their creation? Whereas all this is due to their instinct and not because of any mutual contract; then how can we argue that human organised societies had come into being through some social contract which they had made mutually in the primary era of their creation? Secondly, after surveying the universe, we find that every sort of phenomena has been created to fulfill specific object and indeed are all sorts of phenomena not following their object? Has man been created without any purpose? Such thinking about human beings is misconception in that, they being the best of all physical phenomena too have a high end of their lives. In regard to good or bad life, it is always calculated through human actions. Moreover, the philosophy of human actions can't be completely comprehended unless we keep in mind the end of human life but social contract makers have entirely ignored it. They put forward different concepts of social contract which are far removed from the truth. Let's take Divine covenant. What is the nature of Divine covenant? Is it certain or mere one's mental invention? Does it pertain only to human beings or also to other sorts of creation? How can we obey or fulfill this covenant? In obeying such a covenant, what benefits can we draw? Earlier, it has been stated that Virtue is the sole Creator. When It is the Creator then no doubt It is the sole object of all Its phenomena. This object can be sought only by acting virtuously. All sorts of metaphysical and a larger part of physical phenomena are acting for what they have been created. We can't find any disobedience in their actions and this justifies that they are acting rightly.

Nevertheless, as we move towards human beings, we become aware of the fact that vice or (disobedience) emerges in their actions. Both Virtue and vice act with full force here. Human action can never remain neutral, in that it has

always to become either virtuous or vicious. Since Virtue has created all human beings, therefore, they have been wished to obey It, instead of objective vice, i.e. the disobedient. They have been asked to have 'Virtue' as their object and therefore act virtuously. This is what is termed as Divine covenant. Covenantal actions simply mean such actions which have to perform under a covenant. These covenantal actions only pertain to human beings.

Again the question arises, as to why only human beings have been kept under some covenant; whereas all other physical phenomena are free from such covenant. Bestowing human-beings with reason, they have been made the best and highly developed form of physical phenomena. Due to this reason, man has the sense of virtuous and vicious. He is borned with this sense, and has been asked to act under the pull of Virtue and vice.

Though animals also possess the senses of sight, smell, sound, taste, touch and even the power of locomotion, yet they all have been deprived of reason and are therefore unaware of the sense of virtuous and vicious. Animals apply their bodily organs for what they have been created. For example, they eat and drink whatever they find. They don't know what is to eat and drink. Whether you place a cup of sweet milk or poisonous milk before a cat, she will drink it. She does not know that poisonous milk will cause her to die. Likewise, all other growthless and growthable phenomena do that for what they have been created. In contrast to lower phenomena, all rational beings, having reason, are fully capable to act either virtuously or viciously. They may act, as they like. Having the precious gift of reason, human covenantal action is neither surprising nor a burden. Our conscience admits it and finds it a good judgment of our actions.

Let's take an example of any man. We know that speaking the truth is a human compound virtuous action. How is it so? In this action, many human organs are applied and all these act virtuously. For example, mouth, teeth, tongue, etc. all these organs act for what they have been created. In all this process, every human organ's action is its elementary virtuous action because of its object which is 'Virtue, All these elementary actions after uniting adopt the form of human compound virtue. We see that in speaking the truth, one's action has become a compound Virtuous action, only when he has entirely acted virtuously, or when the sole object of his action is Virtue. So, whenever one speaks the truth, then actually he passes through a compound virtuous action.

Let's observe other side, i.e. vicious action. Suppose man A eats apples but upon asking he tells that he has drunk water. In this case, has he not told a lie? No doubt, such an action is termed as a 'vicious action'. The question is, "Why such speaking action has become a 'vicious action'?" This question can be well

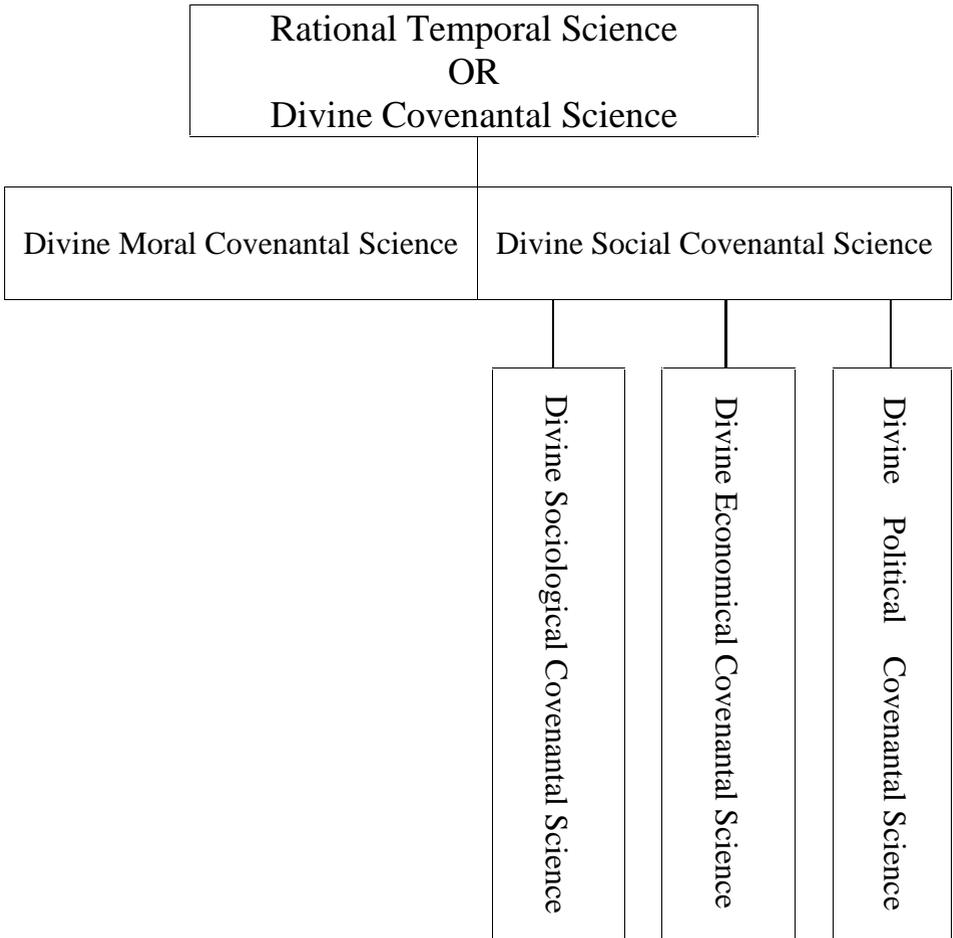
answered after analysing the whole action. In this human action, again many human organs, i.e. mouth, teeth, tongue, etc., have operated. All these organs act virtuously because they act for what they have been created. Despite the fact, we can't call the whole action, as a virtuous action.

This action has become vicious as 'vice' has polluted it. What is this vice? It is simply disobedience of the Virtue or obedience of the Disobedient or Devil. This vice after mixing with elementary virtuous actions destroys them and the whole human action adopts the form of a vicious action. Besides this, let's observe how disobedience infiltrated in this action. The man A disobeys because though in fact, he has eaten apples, yet he says that he has drunk water. He disobeys because he does not state what he should state. He should state what has happened and not, what has not happened. So the vice after mixing with elementary virtues makes the entire action 'vicious'. And this is a violation of Divine covenant According to Divine covenant, man has been asked to act virtuously.

He should make his action, compound virtuous action and this is only possible when the object of human action is Virtue. From these examples, the following conclusions can be drawn.

- I) During human actions, elementary virtuous actions always combine with one another and when the object of the whole action is Virtue, then the entire action becomes a compound virtuous action. It is this what we have been created for and asked to do.
- II) During actions, human beings are absolutely free to act either virtuously or viciously; despite the fact that they have been bestowed with reason and given the sense of discriminating between virtuous and vicious.
- III) Vice always mixes with elementary virtuous actions and destroys them; because it converts the entire action into vicious action.
- IV) Virtue and vice become active only during human actions, where these make human action either virtuous or vicious.

# Divine Covenant



We are aware of the fact that the universe has not been created aimlessly. Behind its creation, there lies a specific purpose. This purpose reaches the highest point along with human beings. As their actions are highly developed because of reason, therefore the object of their creation is also comparatively high. And that is why, they all have been placed before a covenant.

Human covenantal action is a sort of test and we are aware of the fact that in a test one is always left upon one's disposal. The whole rational temporal science can be studied only in the light of this covenant. We should remember the following points about it.

- 1) Virtue has made this covenant with Its human beings. Virtue and Its men are its parties but not of equal rank. Their relation is that of the Creator and the creation, the Independent and the dependent.
- 2) Virtue is not only party but also a judge and will decide as to who has obeyed and who violated the covenant. Moreover, It is our Lord and therefore can inflict or remit us.
- 3) All human beings are totally free either to obey or violate the covenant.
- 4) By birth, all human beings are virtuous.

Finally, it is treated that, "What is a virtuous action and what it is not is a disputed issue"? If one man thinks that speaking the truth is a virtuous action then the other will say that telling a lie is a virtuous action. Still others may claim that the action that we assume virtuous is a virtuous for us while the action that you assume virtuous is a virtuous for you. In such a state how can one decide as to what is virtuous and what is vicious action? It is replied that Virtue has asked Its human beings to act virtuously then how possibly can It leave them upon their whim. No doubt, It has reminded them about Its orders in Its words again and again. With this, all such confusion about virtuous and vicious action is removed.

Now I want to mention briefly this Divine covenant in the light of the Divine worlds. As the Holy Quran tells us that after exclusion of paradise our ancestor Hadhrat Adam (as) and his wife were sent to this earth. He and his wife were descended with his covenant. God told them that those who follow my guidance will be successful and those who refuse will be thrown in to hell. As almighty God says:

فَتَلَقَّى آدَمَ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ إِنَّهُ هُوَ  
 التَّوَّابُ الرَّحِيمُ ﴿٣٨﴾

*Then Adam learnt from his Lord certain words of prayer. So He turned towards him with mercy. Surely, He is Oft-Returning with*

فُلْنَا اهْبِطُوا مِنْهَا جَمِيعًا ۚ فَاَمَّا يٰٓاٰتِيَكُمْ  
مِّنِّي هُدًى فَمَنْ تَبِعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ

وَلَا هُمْ يَحْزَنُونَ ﴿٣٩﴾

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا ۗ اُولٰٓئِكَ

اَصْحَابُ النَّارِ ۗ هُمْ فِيهَا خٰلِدُونَ ﴿٤٠﴾

compassion, and is Merciful. We said: 'Go forth, all of you, from here. And if there comes to you guidance from Me, then whoso shall follow My guidance, on them shall come no fear, nor shall they grieve'. But they who will disbelieve and treat Our Signs as lies, these shall be the inmates of the fire; therein shall they abide (2:38,39,40)

يٰٓبَنِي آدَمَ ۗ اِمَّا يٰٓاٰتِيَكُمْ رُسُلٌ مِّنْكُمْ يَفْضُونَ

عَلَيْكُمْ آيٰتِي ۗ فَمَنْ اتَّقٰهُ ۙ وَاَصْلَحَ فَلَا خَوْفٌ

عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٣٦﴾

O children of Adam! if Messengers come to you from among yourselves, rehearsing my Signs unto you, then whoso shall fear God and do good deeds, on them shall come no fear nor shall they grieve.(7:36)

وَمَا وَجَدْنَا لِاَكْثَرِهِمْ مِّنْ عَهْدٍ ۗ وَاِنَّا وَجَدْنَا

اَكْثَرَهُمْ لَفٰسِقِيْنَ ﴿١٠٣﴾

And we found not in most of them any observance of covenant and surely We found most of them to be evil-doers. (7:103)

On an other place, Almighty God says:

ثُمَّ اجْتَبٰهُ رَبُّهُ فَتَابَ عَلَيْهِ وَهَدٰى ﴿١٢٣﴾

قَالَ اهْبِطَا مِنْهَا جَمِيعًا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ

فَاَمَّا يٰٓاٰتِيَكُمْ مِّنِّي هُدًى ۙ فَمَنْ تَبِعَ هُدَايَ

فَلَا يَضِلُّ وَلَا يَشْقٰى ﴿١٢٣﴾

وَمَنْ اَعْرَضَ عَن ذِكْرِيْ فَاِنَّ لَهُ مَعِيشَةً

ضَنْكًا وَّ نَحْسُورَةً ۗ يَوْمَ الْقِيٰمَةِ اَعْمٰى ﴿١٢٥﴾

Then his Lord chose him for His grace, and turned to him with mercy and guided him. He said, 'Go forth, both of you, from here, some of you being enemies of others. And if there comes to you guidance from Me, then whoso will follow My guidance, he will not go astray, nor will he come to grief. But whosoever will turn away from My Reminder, his will be a strait life, and on the Day of Resurrection We shall raise him up blind.' (20:123, 124, 125)

We know from these verses that after exclusion of the paradise, Hadhrat Adam(as) and his wife were descended on the earth with this covenant. Moreover Almighty God has told that in the race of Adam(as) some will be enemies of some others, this means there will be quarrels and fights. With this Almighty God, has told ,those who follow my guidance, there will be no fear and grieve for them. What is this guidance which almighty God has promised to His people? This guidance means those orders and teachings which prophets and messengers bring to the people in different times. We find in the holy Quran that in every time Almighty God sent his prophets to every nation and they carried Divine guidance to the people. As is stated in the following verses:

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِّن قَبْلِكَ مِنْهُمْ مَّن  
 قَصَصْنَا عَلَيْكَ وَمِنْهُمْ مَّن لَّمْ نَقْصُصْ  
 عَلَيْكَ وَمَا كَانَ لِرُسُولٍ أَنْ يَأْتِيَ بِآيَةٍ إِلَّا بِإِذْنِ  
 اللَّهِ فَإِذَا جَاءَ أَمْرُ اللَّهِ فُضِيَ بِالْحَقِّ وَخَسِرَ  
 هُنَالِكَ الْمُبْطِلُونَ ﴿٤٩﴾

*And We did send messengers before thee; of them are some whom We have mentioned to thee; and of them there are some whom We have not mentioned to thee; ... (40:79)*

وَلِكُلِّ أُمَّةٍ رَّسُولٌ فَإِذَا جَاءَ رَسُولُهُمْ قُضِيَ  
 بَيْنَهُمْ بِالْقِسْطِ وَهُمْ لَا يُظْلَمُونَ ﴿٢٨﴾

*And for every people there is a Messenger.... (10:48)*

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَّسُولًا أَنْ اعْبُدُوا اللَّهَ  
 وَاجْتَنِبُوا الطَّاغُوتَ فَمِنْهُمْ مَّنْ هَدَى اللَّهُ وَمِنْهُمْ  
 مَّنْ حَقَّتْ عَلَيْهِ الضَّلَالَةُ فَسَبِّحُوا فِي الْأَرْضِ  
 فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكْذِبِينَ ﴿٣٢﴾

*And We did raise among every people a Messenger, ... (16:37)*

The fulfilment of the guidance which Almighty God sent to the people through His prophets or messengers is actually carrying out the Divine covenant. Fifteen centuries ago when human beings were consciously able to obey a complete code of life then Almighty God revealed a complete code (shariat) to our beloved Holy prophet Hadhrat Mohammed(pbuh) and appointed him for the guidance of human beings. So in this way, the guidance which was promised to Hadhrat Adam(as) by Almighty God was reached to us completely in the shape of the Holy Quran. Now it is human undertaking that they succeed in their covenants in carrying out these orders. As I have already mentioned that with the great gift of reason, this Divine covenant is neither surprising nor a burden but a great test of our deeds. As Almighty God says:

وَهُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ وَكَانَ عَرْشُهُ عَلَى الْمَاءِ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا ---

*And He it is Who created the heavens and the earth in six periods, and His throne rests on water, that He might prove you to show which of you is best in conduct.(11:8)*

إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لَّهَا لِنَبْلُوَهُمْ أَيُّهُمْ أَحْسَنُ عَمَلًا ﴿١٨﴾

*Verily, We have made all that is on the earth as an ornament for it, that We may try them as to which of them is best in conduct.(18:8)*

الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا ۗ وَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿٦٧﴾

*Who has created death and life that He might try you - which of you is best in deeds; and He is the Mighty, the Most Forgiving, (67:3)*

Now it is clear that the deeds of those people who follow Divine guidance will be good whoso disobey shall be punished.

## CHAPTER – THREE

### VIRTUE IS GOD

*“The Holy Quran 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.” [1]*

# I. What is Almighty God?

It is entirely just and has been generally admitted that in philosophy, religion and science, monistic tendency is traceable. Monistic tendency simply means to reduce all things to one principle; we have to explain the entire universe in the light of a single supreme principle. So far as physical and metaphysical sciences are concerned; these are confined only to physical and metaphysical truths. As for the supreme principle, it can only be a philosophic truth and so it is only the business of philosophy to accomplish with this end.

Broadly speaking, one will find two major schools of thought e.g. materialism and idealism. Materialists believe that ultimate reality is some material truth while idealists conceive it as ideal or mental truth. As a matter of fact, It is neither matter nor mind. It is Virtue or Good, a philosophic Truth which is above matter and idea.

In stead of refuting philosophy, religion and science reinforce one another. In the world of philosophy and science, that which is called Reality, Beauty and Knowledge; in religious sense the same is God. All these names indicate to one and the same Truth. Science and traditional philosophy are grounded on reason and observation, while religion is based on faith and revelation. Before moving onwards, let's initially see as to what sort of object, Almighty God has put before human-beings.

*“It is needless to say that different men have, on account of their superficial views or narrow-mindedness, set before themselves different objects generally limited to a gratification of low desires and the pleasures of this world. But Almighty God has in His Holy Word declared a much higher object of man's existence. The Holy Quran says:*

﴿٥٧﴾ وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

*I have not created the Jinn and the men but that they should know Me and worship Me. (Al-Zariyat, Verse 57)*

*The real object of man's life according to the Holy Quran is therefore, a true knowledge and worship of God and total resignation to His Will so that whatever is said or done is said or done for His sake only. One thing, at least, is plain and that is that*

*man has no choice in the matter of fixing the aim of his life. He does not enter the world or leave it as he desires.*

*He is a creature and the Creator who has brought him into existence and bestowed upon him higher and more excellent faculties than upon other animals has also assigned an object to his existence. A man may or may not understand it or a hundred different motives may hold him back from it, but the truth is that the grand aim of man's life consists in knowing and worshipping God and living for His sake.” [2]*

In another place, Almighty God says:

إِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ ۗ هَذَا صِرَاطٌ مُسْتَقِيمٌ ﴿٥٢﴾

*Surely, Allah is my Lord and your Lord; so worship Him; this is the right path: (3:52).*

In this verse, Almighty God has clearly proclaimed that He is the Lord of all. The sole object of human-beings is to recognise and worship Him. The question is, "How can we recognise Him?" It is possible only when we act as He wishes. When somebody lives and dies for his Lord, then 'the Creator' unfolds Himself upon him. Such a fortunate man, then observes the face of his Lord. It has been inferred that as every sort of action has its object likewise virtuous action has also its object and It being Virtue is Almighty God. As He says:

لَنْ تَتَّالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ ۗ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿٩٣﴾

*Never shall you attain to Righteousness (Virtue) unless you spend out of that which you love (virtuous action) and whatever you spend, Allah surely knows it well (3:93).*

In these words, Almighty God has used every letter and every word properly and meaningfully. We see that in the former part of the verse, Almighty God has proclaimed that you cannot attain 'Virtue' but immediately after that He has informed us that your attainment of 'Virtue' is akin with your virtuous action.

Let's take another verse:

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ

بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿١٠٥﴾

*And let there be among you a body of men who invite to Goodness and enjoin virtuous action and forbid evil. And it is they who shall prosper(3:105).*

In this verse, once again we find the use of the term 'Virtue' in two different senses. Firstly for 'Objective Virtue' who is Almighty God and secondly for 'virtuous action'. Arabic word 'Khair' means the same as Virtue, Good, Goodness, Right, Righteousness in English.

Let's take another verse:

إِنَّا كُنَّا مِنْ قَبْلُ نَدْعُوهُ إِنَّهُ هُوَ الْبَرُّ الرَّحِيمُ ﴿٢٩﴾

*We used to pray to Him before. Surely, He is the Virtuous, the Merciful (52:29).*

In this verse, Almighty God has revealed that He is the Virtuous. He is the Originator of all creation. He being 'Subject' is truly the Virtuous; while He is the Virtue because of being the sole object of all creation. In another verse, Almighty God says:

إِنَّا آمَنَّا بِرَبِّنَا لِيَغْفِرَ لَنَا خَطِيئَاتِنَا وَمَا أَكْرَهْتَنَا عَلَيْهِ مِنَ السِّحْرِ وَاللَّهُ خَيْرٌ وَأَبْقَى ﴿٢٣﴾

*Surely, we have believed in our Lord that He may forgive us our sins and forgive us the magic which thou didst force us to use. And Allah is the Best and the Most-Abiding (20:74).*

Allah says that He is the Best and Virtue and the Best are one and the same. After this, we move towards the definition of 'Virtue'. It has been stated that Virtue which is the sole object of our lives is the "**Supreme Ultimate Universal Truth**".

Let's observe the definition in the light of Divine words. This definition is composed of four words. Though, these four words are not present in a combined form, yet individually, these are found in Divine words. Let's take the fourth word "Truth".

Almighty God says:

﴿٢٦﴾ يَوْمَئِذٍ يُؤْتِيهِمُ اللَّهُ دِينَهُمُ الْحَقَّ وَيَعْلَمُونَ أَنَّ اللَّهَ هُوَ الْحَقُّ الْمُبِينُ

*"On that day will Allah pay them their just due, and they will know that Allah alone is the Manifest Truth" (24:26),*

ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنْ مَا يَدْعُونَ مِنْ دُونِهِ الْبَاطِلُ

*"That is because it is Allah alone who is 'the Truth' and whatever they call upon besides Him is falsehood, (31:31).*

هُنَالِكَ الْوَلَايَةُ لِلَّهِ الْحَقِّ هُوَ خَيْرٌ ثَوَابًا وَخَيْرٌ عُقْبًا ﴿٢٥﴾

*"In such a case protection comes only from Allah, the Truth. He is the Best in respect of reward and the Best in respect of consequence (18:45)."*

ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّهُ يُحْيِي الْمَوْتَى وَأَنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٧﴾

*"That is because Allah is the Truth, and that it is He Who brings the dead to life, and that He has power over all things, (22:7)."*

In the aforesaid verses, it has been told that Allah, alone being the Truth, exists, while all sorts of creation, being falsehood does not exist. Let's take the third word 'Universal'. It means that which pertains to the whole universe. Almighty God is Universal and except for Him, nothing deserves to be called 'Universal'. He says:

اللَّهُ نُورٌ السَّمَوَاتِ وَالْأَرْضِ ط

*"Allah is the Light of the heavens and the earth (24:36)."*

Let's take the second word "Ultimate". Almighty God says:-

وَأَنَّ إِلَىٰ رَبِّكَ الْمُنْتَهَىٰ ﴿٥٣﴾

*"And that to thy Lord do all things ultimately go, (53:43)."*

Almighty God is Ultimate. Ultimate means that which is final, last or the most significant. All things in the universe and the universe itself is a manifestation of Ultimate. Every thing has come and still comes into existence by dint of Ultimate, yet He being without cause is the Independent. From the above verse, it is obvious that the whole system of causality ends with our Almighty God.

*"The growth of knowledge and science is made possible by the universal dominion of this order over every part of this world. Fundamental laws and principles have been deduced from it. Every cause, which is not itself primary, is traceable to some other cause and this to another and so on.*

*But as the series of cause and effect, taking its rise in this finite world of ours cannot be indefinite, it must terminate at some point. The final cause is therefore, the Author of the universe."* [3]

Finally, let's take the first word of the definition 'Supreme'. It means that which is the highest and the most excellent of all. Almighty God is 'Supreme' as He being without cause is the cause of all. Moreover, He is the Immortal while the creation is mortal and therefore only He is 'Supreme' in the sense of the term.

Almighty God says:

سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَىٰ ﴿٢﴾

*"Glorify the name of thy Lord, the Supreme (87:2)."*

وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ ﴿٣١﴾

*"And because it is Allah alone Who is the Supreme, the Incomparably Great, (31:31)."*

ط قَالُوا الْحَقَّ وَهُوَ الْعَلِيُّ الْكَبِيرُ ﴿٢٢٢﴾

“They (the Messengers) will answer, the Truth. And He is the Supreme, the Great, (34:24).”

﴿٢١﴾ إِلَّا ابْتِغَاءَ وَجْهِ رَبِّهِ الْأَعْلَى

“Except that he gives his wealth to seek the pleasure of his Lord, the Supreme, (92:21)”

﴿٢٥٦﴾ وَهُوَ الْعَلِيُّ الْعَظِيمُ

“And He is the Supreme, the Great. (2:256).”

ط إِنَّ اللَّهَ كَانَ عَلِيًّا كَبِيرًا ﴿٣٥﴾

“Surely, Allah is the Supreme, the Great (4:35).”

In the aforesaid words, Allah has well replied the question, "What is Almighty God?" He has told that He is 'the Supreme Ultimate Universal Truth'; the object of human life and we should recognise and worship Him. We should believe in Him and adopt His attributes. As He says:

﴿١٣٩﴾ صِبْغَةَ اللَّهِ وَمَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً ۗ وَنَحْنُ لَهُ عِبْدُونَ

“We shall adopt the color of Allah; and who is better than Allah in color (i.e. attributes) and Him alone do we worship (2: 139).”

Before closing this topic I say that a true philosophy, which is the holy knowledge of God, is not possible with reason; so those who believe in reason can never acquire a true knowledge of God with reason. True philosophy is only and exclusively founded in the holy worlds of God. Seeking Divine help we must try to acquire His knowledge. Mohammeden Ummah is an extremely fortunate one, which has been bestowed a great Quran. In this Quran

everything is given for the success and victory of Islam. If we do not consider in the holy Quran then it will be our misfortune, not the fault of our beloved prophet (pbuh).

*“So you should not follow the philosophers of the world and not look to them in high regard, while these are all follies. True philosophy is which God has taught you in His words. Dying are those people who are lovers of worldly philosophy. And successful are those people who find out true knowledge and philosophy in the Divine Book. Why do you adopt silly ways? Will you teach God those things which He does not know? Do you follow the blinds who will guide you? O, foolish people, someone, who is himself blind, what will he guide you? True philosophy, which is promised to you, can only be achieved with revelation. You will reach to this holy knowledge with the help of revelation, which is not achievable by outsiders (non-Muslims). If you truly ask you will get. Then you will understand that it is the real knowledge, which refreshes and gives life to heart and takes to the tower of certainty. Some one who eats the flesh of dead animal, from where will he bring pure diet for you? How will someone bring you sight, who is himself blind? Every holy wisdom is descended from the heaven. So what you search from earthly people? Are those inherited wisdom whose souls are ascended to the heaven? How can those give you satisfaction, who are themselves dissatisfied? But at first hearty sacredness, truthfulness and purity is necessary. Afterwards you will find all these. Do not think that Divine revelation is shut down and does not ascend from the heaven. I truly say to you that every door can be closed, but the door of revelation can not be closed. You should open the doors of your hearts, so the revelation can go into them. You take yourself away from this sun closing your windows. O, fool man stand up and open this window, then the sun will automatically go into yourself. Nowadays God has not closed the ways of worldly profits, but opens more. Do you think that heavenly profitable ways are closed, which you need more now? Absolutely not, but that door has been very clearly opened.” [4]*

## II. Divine Faces

The sources by which one can easily and completely become aware of the existence of Almighty God and gain His knowledge are termed as Divine faces. After considering them, all confusion and vagueness vanishes and reasonable minds will not feel any doubt about His existence. Certainly, He has four faces, the First, the Last, the Manifest and the Latent, and with the help of these, we can understand Him and gain His knowledge. About His faces, He has told us in the following words.

هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٥٧﴾

*“He is the First and the Last, and the Manifest, and the Latent and He knows all things full well (57:4).”*

These faces guide us to His existence and therefore these are sources of Divine knowledge. After considering them, though human physical eyes cannot see Him, yet human mind confirms His entity. To know and to worship Him is the sole object of human life. Every man feels His thirst in his heart and is searching for Him either consciously, subconsciously or non-consciously.

### III. Almighty God and creation

Almighty God being the Supreme Ultimate Universal Truth is a philosophic Being Who pertains to the whole universe. He is the Immortal, Permanent and Everlasting Truth. He has created all and still creates but Himself being Independent is above creation. It is uncalled for to find Him in the skies because He being the self-evident Truth, is everywhere and aren't the earth and the skies divulging Him? He is infinitely away from and near to us. We can find and recognise Him, not with reason but through His pleasure. Divine pleasure can be sought only after obeying His orders and adopting His attributes.

Let's move unto the nature of creation. Creation is that which has a specific form and possesses formal qualities while Almighty God is free from form and has infinite virtuous attributes. Both Almighty God and His creation have a definite relation and this is that of the Independent vis-a-vis dependent. Only He is the source of all sorts of lives. Unlike Almighty God, creation is mortal, temporary and short-lived. It lasts till Divine pleasure.

In our world, we see that everything is in need of its maker and controller. If there isn't its maker then the thing will not exist: likewise, if it has no controller, then it will not work rightly. But we see that the universe and all that is found in it, exist and are working properly and none of them dare deviate from its just path. If ordinary things cannot exist and work properly without the presence of their maker and controller, then how is such great universe existing and working properly without its Creator and Controller? Certainly, there is a Being Who has created and is controlling them. Not only He has made their shapes but also made them beautiful. Almighty God says:

﴿٦٤﴾ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ وَصَوَّرَكُمْ فَأَحْسَنَ صُوَرَكُمْ وَإِلَيْهِ الْمَصِيرُ ﴿٦٤﴾

*“He created the heavens and the earth with the truth and He shaped you and made your shapes beautiful, and to Him is the ultimate return (64:4).”*

﴿٤٢﴾ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَهُوَ الْعَلِيُّ الْعَظِيمُ ﴿٤٢﴾

*“To Him belongs whatever is in the heavens and whatever is in the earth and He is the High, the Great (42:5).”*

ذَلِكُمْ اللَّهُ رَبُّكُمْ خَالِقُ كُلِّ شَيْءٍ لَّا إِلَهَ إِلَّا هُوَ ۚ فَآفَىٰ تُوْفِكُونَ ﴿١٣﴾

“Such is Allah, your Lord, the Creator of all things. There is no God but He. How then are you turned away? (40:63).”

اللَّهُ خَالِقُ كُلِّ شَيْءٍ ۚ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ ﴿١٣﴾

“Allah is the Creator of all things, and He is Guardian over all things (39:63).”

With our physical eyes, we see different things and don't suspect their beings; though all these are mere delusions. The question is that when we believe in temporary and mortal beings, then why do we deny Almighty God 'Who' is Permanent and Immortal and above all is the Supreme Creator of all mortal beings? He says:-

قَالَتْ رُسُلُهُمْ إِنِّي اللَّهُ شَكُّ فَاطِرِ السَّمَوَاتِ وَالْأَرْضِ ط

“Are you in doubt concerning Allah, Maker of the heavens and the earth? (14:11).”

We observe that everything has been given the most appropriate and suitable creation. Who is the Maker of such suitable forms? It is a greatness and excellence of "Supreme Truth" that He has given the best and the most suitable form to everything. Alas! You believe in forms and deny the Giver of forms.

Moreover, every sort of creation functions well according to its form. Is all this automatic? He says:-

قَالَ رَبُّنَا الَّذِي أَعْطَىٰ كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَىٰ ﴿٥١﴾

“Our Lord is He Who gave unto everything its proper form and then guided it to its proper function (20:51).”

All things verify His existence. These are like a mirror in which we can observe His bright face. His light is found in all places which are reflections of Him. It is from Him that all light proceeds. He is the Light of all lights and the Life of all lives and none except Him is the true and living God. Blessed is he who believes in Him. Almighty God says:

اللَّهُ نُورٌ السَّمَوَاتِ وَالْأَرْضِ ۗ مِثْلُ نُورِهَا كَمِشْكُوتٍ فِيهَا

مِصْبَاحٌ ۗ الْمِصْبَاحُ فِي زُجَاجَةٍ ۗ الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ

*“Allah is the Light of the heavens and the earth. The similitude of His light is as a lustrous niche, wherein is a lamp. The lamp is in a glass. The glass is as it were in a glittering star (24:36).”*

قِيلَ لَهَا ادْخُلِي الصَّرْحَ ۖ فَلَمَّا رَأَتْهُ حَسِبَتْهُ لُجَّةً ۖ وَكَشَفَتْ عَنْ سَاقَيْهَا ۗ قَالَ إِنَّهُ صَرْحٌ مُّمَرَّدٌ

مِّنْ قَوَارِيرَ ۖ قَالَتْ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي ۖ وَأَسْلَمْتُ مَعَ سُلَيْمَانَ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٢٧٥﴾

*“It was said to her, “Enter the palace”. And when she saw it, she thought it to be a great expanse of water, and she uncovered her shanks. Solomon said, “It is a palace paved smooth with slabs of glass.” She said, “My Lord, I indeed wronged my soul, and I submit myself with Solomon to Allah, the Lord of the worlds (27:45).”*

Though, the true beloved is Allah, yet we should love things because these remind us of our the Creator. The sun, the moon, the day and the night all are delusions and these are His signs. Almighty God says:

وَمِنَ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ

*“And among His Signs are the night and the day and the sun and the moon (41:38).”*

We observe that the new things (forms) emerge in lieu of the old ones. Similarly, if we suppose that the earth after turning into particles, reduced to nothingness and likewise if all the other heavenly bodies are brought to naught and the whole universe is made non-existent, then still reason and the

conscience require and admit that some 'Supreme Truth' remains which can never die nor ever be subject to any change or decay. Such a 'Being' is Almighty God Who being Original Cause brought everything into existence. All material and immaterial creation is mortal while Immortality solely and absolutely belongs to the Creator. As He says:

﴿٢٨﴾ كُلُّ مَنْ عَلَيْهَا فَانٍ ﴿٢٧﴾ وَيَبْقَىٰ وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ ﴿٢٨﴾

“All things pass away and what abideth for ever is the face of thy 'Supporter' the Lord of Majesty and Glory (55:27, 28).”

وَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا إِلَهَ إِلَّا هُوَ ۚ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ ۗ

“And call not on any other God besides Allah, There is no God but He. Everything will perish except Himself (28:89).”

All creation is His reflection and this is not like Him, Almighty God says:-

﴿٤٥﴾ فَلَا تَصْرِبُوا لِلَّهِ الْأَمْثَالُ إِنَّ اللَّهَ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٤٥﴾

“So, coin not similitude's for Allah. Surely, Allah knows and you know not (16:75).”

Almighty God is infinitely near us because of His Omnipresence. He, being very near, is also far away from us. Due to this nearness, where we are and what we do is open for Him. He has a subtle entity and because of this subtlety, He is latent for us.

﴿٥﴾ وَأَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٥﴾

“And He is with you wherever you may be. And Allah sees all that you do (57:5).”

﴿٧﴾ وَهُوَ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٧﴾

“And He knows full well all that is in the breasts (57:7).”

All things come from the 'Supreme Truth' and finally will return to Him. He says:-

لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ وَهُوَ اللَّطِيفُ الْخَبِيرُ ﴿١٠٢﴾

*“Eyes can't reach Him but He reaches the eyes. And He is the - Incomprehensible, the All- Aware (6:104).”*

وَإِلَى اللَّهِ الْمَصِيرُ ﴿١٩﴾

*“And to Allah shall be the return (35:19).”*

لَا إِلَهَ إِلَّا هُوَ إِلَيْهِ الْمَصِيرُ ﴿٢٠﴾

*“There is no God but He. Towards Him is the final return (40:4).”*

وَإِنَّا إِلَىٰ رَبِّنَا لَمُنْقَلِبُونَ ﴿١٥﴾

*“And to our Lord surely shall we return (43:15).”*

So far as the nature of soul is concerned; then it is a metaphysical creation and it comes into being according to Divine will. As He says:

وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا ﴿٨٢﴾

*“And they ask thee concerning the soul. Say, “The soul is by the command of my Lord; and of the knowledge thereof you have been given but a little” (17:86).”*

*“To return to the subject in hand. The soul is a light which springs up from the body which is being prepared in the womb. By the springing up of the soul, I mean that at first it is hidden and imperceptible, though its essence is contained in the seed itself and that as the body is gradually developed the soul grows along with it and becomes manifest. There is not the least doubt that the*

*mysterious relationship of the soul with the seed is in accordance with the design of God and His Will. It is a bright essence in the seed itself. It is not and part of it in the sense in which, matter is a part of matter but at the same time it would be incorrect to say that it comes from outside or, as some wrongly imagine falling upon the earth is mixed with the substance of the seed. It is latent in the seed as fire is latent in the flint. The Holy word of God lends no support to the view that the soul comes from the heavens as something distinct from the body or that it falls suddenly upon the earth and enters the womb. The idea is utterly false and totally opposed to the laws of nature. The thousands of insects which we observe daily in stinking and rotten articles of food or in unwashed wounds don't come from outside or descend from heaven. Their existence proves that the soul comes out of the body and is as surely a creation of God as anything else.” [5]*

## IV. Time, Space and Almighty God

Since Almighty God has created all sorts of creation and their actions; therefore He is both Space and Time. He is Space, not in the sense of metaphysical or physical space but that Who has created all metaphysical and physical creations. Likewise, He is Time, not in the sense of some metaphysical or physical time but that Who has created all metaphysical and physical objective actions. As Almighty God says:

ط آلا له الخلق والأمرُ تَبْرَكَ اللهُ رَبُّ الْعَالَمِينَ ﴿٥٥﴾

*“Verily, His is the creation and the command. Blessed is Allah, the lord of the worlds (7:55).”*

وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ ﴿٩٢﴾

*“Whereas Almighty God has created you and your action (37:97).”*

وَقَالُوا مَا هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا

وَمَا يُهْلِكُنَا إِلَّا الدَّهْرُ وَمَا لَهُمْ بِذَلِكَ مِنْ

عِلْمٍ إِنْ هُمْ إِلَّا يَظُنُّونَ ﴿٢٥﴾

*“And they say, there is nothing but this our present life; we die and we live here; and nothing but time destroys us. But they have no knowledge of that; they do but conjecture. (45:25).”*

## V. Divine Properties

Almighty God has infinite attributive names and He has mentioned them in His words. Some of them are described here. He says:-

قُلِ ادْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ ۗ أَيًّا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَىٰ ۗ

“Say, "Call upon Allah or call upon Rahman, (the Gracious) by Whichever name you call on Him, His are the most beautiful names (17:111).”

اللَّهُ لَا إِلَهَ إِلَّا هُوَ ۗ لَهُ الْأَسْمَاءُ الْحُسْنَىٰ ﴿٩﴾

“Allah, there is no God but He. His are the most beautiful names (20:9).”

هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ ۗ لَهُ الْأَسْمَاءُ الْحُسْنَىٰ ۗ

“He is Allah, the Creator, the Maker, the Fashioner. His are the most beautiful names (59:25).”

He is the Infinite. Infinite means what is infinitely away from and near us. He is the Incomprehensible because finite beings are incapable of seeing and understanding Him. He says:-

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

“Eyes can't reach Him but He reaches the eyes. And He is the Incomprehensible, the All- Aware (6:104).”

إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ ﴿٦٤﴾

“Allah is indeed the Subtle, the All- Aware (22:64).”

He is the Eternal because He is above beginning and end and Immutable because there is no change in Him. He says:-

﴿٤٧﴾ وَاللَّهُ خَيْرٌ وَأَبْقَىٰ ۖ

“And Allah is the Best and the Most Abiding (20:74).”

﴿٨٩﴾ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ لَهٗ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ ۙ

“Everything will perish except Himself. His is the judgment, and to Him will you be brought back. (28:89)”

﴿٢٤﴾ كُلُّ مَنْ عَلَيْهَا فَانٍ ﴿٢٥﴾ وَيَبْقَىٰ وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ ﴿٢٨﴾

“All things pass away and what abideth for ever is the face of thy Supporter, the Lord of Majesty and Glory (55:27, 28).”

He is the One without equal. He is the Perfect. He is not in need of any son for His assistance because all such weakness is related with creation. He says:-

﴿٢﴾ قُلْ هُوَ اللَّهُ أَحَدٌ ﴿٣﴾ اللَّهُ الصَّمَدُ ﴿٤﴾ لَمْ يَلِدْ ۖ لَمْ يُولَدْ ۖ ﴿٥﴾ وَلَمْ يَكُن لَّهُ كُفُوًا أَحَدٌ ۙ

“Say, He is Allah the One; Allah the Independent and Besought of all. He begets not, nor is He begotten. And there is none like unto Him (112:2, 3, 4, 5).”

﴿٥﴾ إِنَّ إِلَهَكُمْ لَوَاحِدٌ ﴿٦﴾ رَبُّ السَّمٰوٰتِ وَالْاَرْضِ وَمَا بَيْنَهُمَا وَرَبُّ الْمَشَارِقِ ۖ

“Surely your God is one, Lord of the heavens and the earth and all that is between them and the Lord of the sun's rising (37:5, 6).”

He is the Reality while all other except Him is falsehood, As He says:-

ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِنْ دُونِهِ هُوَ الْبَاطِلُ

*“That is because it is Allah Who is the Truth, and that which they call on besides Him is falsehood (22:63).”*

He Is the Creator because He has created and still creates but Himself is above creation. He proclaims:-

ذِكْرُ اللَّهِ رَبُّكُمْ لَا إِلَهَ إِلَّا هُوَ خَالِقُ كُلِّ شَيْءٍ فَاعْبُدُوهُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ ﴿١٠٣﴾

*“Such is Allah, your Lord. There is no God but He, the Creator of all things, so worship Him. And He is Guardian over everything (6:103).”*

أَفَمَنْ يَخْلُقُ كَمَنْ لَا يَخْلُقُ أَفَلَا تَذَكَّرُونَ ﴿١٨﴾

*“Is He, then, Who creates like one who creates, not? Will you not then take heed? (16:18).”*

إِنَّ رَبَّكَ هُوَ الْخَلِقُ الْعَلِيمُ ﴿٨٤﴾

*“Verily, it is thy Lord Who is the Great Creator, the All-knowing (15:87).”*

Almighty God is the All-Knowing and the All-Wise. Since He is the Objective Knowledge therefore He is also the Knowledge and the Wisdom. As he says:-

إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ ﴿٨٣﴾

*Thy Lord is indeed Wise, All-Knowing. (6:84)*

ط وَسِعَ رَبِّي كُلَّ شَيْءٍ عِلْمًا

*My Lord comprehends all things in His knowledge. (6:81)*

ط وَسِعَ رَبُّنَا كُلَّ شَيْءٍ عِلْمًا

*Our Lord comprehends all things in His knowledge (7:90)*

ط وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا ﴿١٣﴾

*And that Allah encompasses all things in His knowledge (65:13)*

He is the Omnipresent because He is everywhere. He is Omnipotent because He has power to do all things. He says:-

ط وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٥﴾

*“And He is with you wherever you may be. And Allah sees all that you do (57:5).”*

ط عِلْمُ الْغَيْبِ وَالشَّهَادَةِ وَهُوَ الْحَكِيمُ الْخَبِيرُ ﴿٤٣﴾

*“He is the knower of the unseen and the seen. And He is the Wise, the All-Aware (6:74)”*

ط إِنَّ رَبَّكَ هُوَ الْقَوِيُّ الْعَزِيزُ ﴿١٤﴾

*“Surely, thy Lord is the Powerful, the Mighty (11:67).”*

ط وَأَنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٤﴾

*“And that He has power over all things (22:7).”*

He is the Light and Formless. He can't be resembled with things. He says:

اللَّهُ نُورٌ السَّمَوَاتِ وَالْأَرْضِ ط

“Allah is the Light of the heavens and the earth (24:36).”

لَيْسَ كَمِثْلِهِ شَيْءٌ ع

“There is nothing whatever like unto Him (42:12)”

Almighty God is the Lord of all the worlds, the Gracious, the Merciful, and the Master of the Day of Judgment. As He proclaims:-

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١﴾ الرَّحْمَنُ الرَّحِيمُ ﴿٢﴾ مَلِكِ يَوْمِ الدِّينِ ﴿٣﴾ ط

“All praise belongs to Allah, Lord of all the worlds, the Gracious, the Merciful, the Master of the Day of judgment (1:2, 3, 4).”

Finally I close this essay with beautiful words of Hazrat Mirza Ghulam Ahmad promised Messiah and Mahdi (peace and blessings be on him).

*"How unfortunate, indeed, is the man who does not even know that he has a God with power over all things! Our Paradise, indeed, is our God: Our highest enjoyment is in God, for we have seen Him, and all beauty we found in Him. This treasure is worth having, even if at the cost of one's life; and this is a jewel which should be purchased even if obtainable only by sacrificing one's entire being. O ye that are devoid, run to this spring, for it will slaken your thirst. It is the spring of life that shall save ye. What am I to do, and how am I to impress this glad tidings upon your mind, with what drum should I go crying through the streets that This is your God, so that all should hear! And with what unguent am I to treat the people so that their ears open to hear." [6]*

## EPILOGUE

God the Merciful, the Noble, the Exalted, Who has power to do all that He wills (glory be to Him and exalted be His name) has vouchsafed to me the the following revelation:

*I confer upon thee a Sign of My mercy according to thy supplications. I have heard thy entreaties and have honoured thy prayers with My acceptance through My mercy and have blessed this thy journey. A Sign of power, mercy, nearness to Me is bestowed on thee, a Sign of grace and beneficence is awarded to thee and thou art the key of success and victory. Peace on thee, O victorious one. Thus does God speak so that those who desire may be rescued from the grip of death and those who are buried in the graves may emerge therefrom and so that the superiority of Islam and the dignity of God's word may become manifest unto the people and so that truth may arrive with all its blessings and falsehood may depart with all its ills, and so that people may understand that I am the Lord of Power, I do whatever I will, and so that they may believe that I am with thee, and so that those who do not believe in God and deny and reject His religion and His Book and His Holy Messenger Muhammad, the Chosen One (on whom be peace) may be confronted with a clear Sign and the way of the guilty ones may become manifest.*

*Rejoice, therefore, that a handsome and pure boy will be bestowed on thee. Thou wilt receive a virtuous and pure youth (boy). That boy will be of thy seed and will be of thy progeny. A handsome and pure boy will come as your guest. His name is Emmanuel and Bashir. He has been invested with a holy spirit, and he will be free from all impurity. He is the light of Allah. Blessed is he who comes from heaven.*

*He will be accompanied by grace which will arrive with him. He will be characterised with grandeur, greatness and wealth. He will come into the world and will heal many of their disorders through his Messianic qualities and through the blessings of the Holy Spirit. He is the Word of Allah for Allah's mercy and honour have equipped him with the Word of Majesty. **He will be extremely intelligent and understanding and will be meek of heart and will be filled with scientific and philosophic knowledge. He will convert 3 into 4 (of this the meaning is not clear). It is Monday a blessed Monday. Son, Delight of the heart high ranking noble; a manifestation of the First and the Last, a manifestation of the Truth and the Supreme;***

***as if Allah has descended from heaven.** His advent will be greatly blessed and will be a source of manifestation of Divine Majesty. Behold a light cometh, a light anointed by God with the perfume of His pleasure. We shall pour Our spirit into him and he will be sheltered under the shadow of God. He will grow rapidly in stature and will be the means of procuring the release of those held in bondage. His fame will spread to the ends of the earth and peoples will be blessed through him. He will then be raised to his spiritual station in heaven. This is a matter decreed. [7]*

So far as philosophy and religion are concerned, I have never been remained a student of these subjects. In these fields I am a layman and donot know except what Almighty God wished me to know. Matter and mind are not reality but are its manifestations. The reality of God is only and only Virtue. I hope every sensible man will agree with this supreme concept of Virtue. But if somebody does not agree with this Supreme theory then I invite him to come forward and refute it with some strong counter argument. Try again and again. Is there anybody in the world?

*It was a miracle of prayer that a staff becomes a serpent befor magicians. Today look, the prayer of a true man will swallow all sorts of snaky magic. [8]*

Abdul Ghaffar Janbah

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”تسلی خدا ہے“ عبدالغفار جنبہ کی فلسفیانہ تصنیف ہے جس میں انہوں نے تسلی کی ماہیت، تسلی علم ہے اور تسلی خدا ہے، کے تین عنوانات کے تحت بحث کے بعد اس بات کو بخوبی ثابت کیا ہے کہ ”تسلی خدا ہے“ مصنف کا کہنا ہے کہ مسلمانوں نے مسلمان مفکرین نے قرآن حکیم کا مطالعہ یونانی فلسفہ کی روشنی میں کیا ہے حالانکہ قرآن پاک خدا تعالیٰ کی تخلیق اور کامل و مکمل کتاب ہے جس میں ہر قسم کی بھلائی اور ہر قسم کا چلن و فلسفہ موجود ہے۔ ضرورت اس بات کی تھی کہ یونانی اور دیگر ہر قسم کے فلسفوں کا مطالعہ قرآن حکیم کی روشنی میں کیا جاتا اور ان فلسفوں کو قرآن حکیم کی روشنی میں جانچ پرکھ کر علم و حکمت کے گوہر چنے جاتے۔

مصنف نے تصفیہ فکر و تفکرات، متفلسفین کے مکتبہ کا صاحب فکر اور ان کے ”قمر“ پر بھی بحث کی ہے اور ”تسلی“ کیا ہے؟ جیسے دقتیں اور مشکل سوال کا جواب دیا ہے۔ اس حوالے سے انہوں نے بعض قدیم اور غیر مسلم فلاسفہ کے رائے بھی دیئے ہیں اور اس پر اپنے انداز میں بحث کی ہے اور ثابت کیا ہے کہ تسلی ایک ”معیار کل نور“ ہے، لہذا وہ ہے اللہ ہے۔

مصنف نے جو مباحث کئے، جو نتائج اخذ کئے اور ”تسلی خدا ہے“ کے نظریہ کو جس طرح ثابت کیا ہے وہ بہت خوب ہے لیکن ان مباحث میں مصنف نے غالباً اعلیٰ تعلیم یافتہ لوگوں کو ذہن میں رکھ کر بات کی ہے کیونکہ ان دقتیں علمی مباحث کو پاکستان میں بسنے والا عام شہری جو کم علم ہے، مگر تسلی سے محبت رکھتا ہے، اہم مسلمان ہے، شاید ہی سمجھ سکے اور یہاں تک اعلیٰ تعلیم یافتہ طبقے کا تعلق ہے تو اس کا بڑا حصہ تسلی کے بارے میں اپنے خیالات و تصورات کو ہی افضل تصور کرتا ہے۔ بہر حال یہ کتاب چونکہ فی سبیل اللہ تقسیم کی جا رہی ہے اسے پڑھنے والے ضرور اس سے اثر قبول کریں گے اور عبدالغفار صاحب کے حق میں دعائے خیر کریں گے۔

☆...☆...☆

Nazir Haqq  
Daily Newspaper .Pakistan.(urdu)  
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22 August to 28 August 2004

*“Socrates was the first man to bring philosophy down from the heavens and set her firmly in cities on earth, bringing her into the homes of the people, and making them consider their lives and their and their standards of behaviour.” [Cicero, Fragments V4, 10]*