

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Is Allah Omnipresent?

A Philosophical
treatise of
Abdul Ghaffar Janbah

Revivalist of the 15th Century AH
The Promised Zaki Ghulam
of the
Muhammadi Maryam
Hadhrat Mirza Ghulam Ahmad (as)

Note by Translator

Although every attempt has been made to keep to the original text during translation, some of the passion of the author or terminology can be lost in translation. This may be due to the limitation of terminology available in different languages or the difficulty of transmitting the passion in the written form from a Divinely Appointed Reformer to a humble audience . However, this is by no means an apology, rather an awe inspired acknowledgement of the depth of this treatise herein presented to you.

I have added a Glossary of Terms to ease the understanding of some terminology used in this work.

Wasalaam

Syed Aqeel Zakria

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Is Allah Omnipresent ?

Hadhrat Abdul Ghaffar Janbah (as)
Revivalist of the 15th Century AH
The Promised Zaki Ghulam of the Muhammadi Maryam
Hadhrat Mirza Ghulam Ahmad (as)

Dear Abdur Rahim Afzal Sahib
Asalamoalaikum wa Rehmatullah wa Barakatohu

I hope you are well by the Grace of Allah the Almighty, Ameen. Your letter was received on the 2nd June 2017. This humble one, apologises for the late reply to your question, I pray that you are not vexed by the lateness of my reply. My dear, in regard to this matter I request that not every one has the ability to ask or answer such knowledgeable scientific questions. The Jamaat Ahmadiyya sycophants have relentlessly attacked this humble one with diatribe and foul language in reply to such academic questions. However, your academic question was like a breath of fresh air and a blessing. Considering your enquiry was so captivating and academic, It would be inequitable to answer it with a smattering of words because of time limitations, rather it begs a complete and thorough reply.

Under the auspices of Allah the Almighty, The Imam Mahdi and Promised Messiah Hadhrat Mirza Ghulam Ahmad (as) wrote in his grand treatise Chasma Ma'rfat (p177-182) :

On the matter of Lekh Ram's Mubahila (Duel of Prayers), Lekh Ram of Peshawar mentions objections about the Teachings of the Holy Qur'an, and in relation to Parameshwara he relates :- "He is neither in the Arsh or the Heavens rather he is Omnipresent."

With regard to the statement about Lekh Ram's Mubahila in relation to the Hindu Parameshwara , you ask the following question.

Question 1:

In his Mubahila, Lekh Ram is saying God is not on the Arsh (Throne) or in the Heavens (sky) but he is Omnipresent. The Omnipresence of God in Hindu belief is that God is present all over the Universe everywhere and in every material. So when they worship a stone or a plant or a snake or any other material, they are not actually worshipping the stone or that particular material but the God present in that material because God is Omnipresent (Ruhani Khazain Vol 23, p181-182).

Answer

Dear, in the Hindu Religion it is said that Bhagwan ie. Allah is Omnipresent, but also in the religion of Islam, the Holy Qur'an informs us that Allah (Bhagwan) is Omnipresent. But the understanding of Omnipresence in Hinduism and Islam is like chalk and cheese (a world of difference).

In the Hindu creed, Bhagwan (ie. Allah) is physically present in everything visible and invisible in the Universe. Yet the enduring fact is that Allah (Bhagwan) is ever-present, yet unlike the Hindu creed he is not 'physically' present in everything seen and unseen, albeit Omnipresent.

In Islamic Sufism, there are two tendencies presented to us:

1. **Pantheism** (Unity of Existence) (Wahdatul Wajood)
2. **Panentheism** (Unity of Appearance) (Wahdatul Shahood)

In the case of Unity of Existence (Pantheism) There is no difference between The Universe and God. The Universe is God and according to the Universe, it is God who is manifested in various forms. In the case of Unity of Appearance (Wahdatul Shahood) everything in the Universe is a shadow or reflection of God. According to the Panentheists, God is not only everywhere in the Universe but, is not bound by its limits and therefore superior to it, as there are many facets to this universe that are Spatio-temporal (ie. belonging to both space and time). According to this viewpoint, all things are from God, nothing exists of its own accord but needs Allah for its status. But all Sufis agree that the absolute reality is beyond comprehension, is invariant, unaltered and indivisible. When the property of this absolute reality manifests on a pure level ie. it manifests in Spatio-temporal placement, it is then that the Universe is formed. You go on to write:

Question 2:

“So is this kind of belief in the Omnipresence of God is not the Islamic belief because it is mentioned in the Holy Qur’an that He is on the Arsh. But it is also mentioned in the Holy Qur’an that His Kingdom (Kursi), ownership, Knowledge and Mercy is spread everywhere?”

The Reality of the Arsh and Kursi.

Dear, In the Holy Qur’an, Allah the Almighty has clarified the relationship between Himself and His creatures. How are most of the words, terms, metaphors and expressions in human language related to Empire and Kingdom? And this style of expression is so prominent that some inexperienced critics of archaic mentality such as Lekh Ram have turned their backs on it. It has been concluded that the God presented in the Holy Qur’an is sitting on a material Throne, the word Kursi is an Arabic word and in the Urdu language in common parlance, this refers to what is called a chair in the English language. The Literal meaning of this word is Throne, Government and Exalted. Miscellaneous or combining elements collected together can be called Al-Kursi, And Kursi can be referred

to as Knowledge or Government. In the Holy Qur'an this term has been used in two different places.

Firstly, Allah states in Sura Al-Baqarah (2:256)

وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ
His knowledge extends over the heavens and the earth; and the care of them burdens Him not; and He is the High, the Great.

Answering the question of the objectors with reference to Kursi, the Imam Mahdi and Promised Messiah Hadhrat Mirza Ghulam Ahmad^(as) states, The verse relating to the Kursi of Allah

وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ

That is, all the Heavens and the Earth is encompassed by the Throne of Allah and Allah does not tire carrying them all. And He is the Exalted, no one can reach His level of intellect, so venerable is his Greatness that everything else seems insignificant in comparison. There is another metaphor of Kursi which is acceptable to say, that the Heavens and Earth are in the possession of God and is the Source of Greatness (Chasma Ma'rfat (Ruhani Khazain Ch 23 p118 footnote).

This is a citation of Kursi and is a mere snapshot of its definition. Secondly - The word 'Kursi' in the Holy Qur'an as the meaning of "Throne" in Sura Sad (38:35)

وَلَقَدْ فَتَنَّا سُلَيْمَانَ وَأَلْقَيْنَا عَلَى كُرْسِيِّهِ جَسَدًا ثُمَّ أَنَابَ

And we did try Solomon and We placed on his Throne a mere body. Then he turned to God seeking His Mercy.

The two aforementioned verses from the Book of Allah clearly demonstrate the three meanings of the Word 'Kursi' as Throne, Government and Knowledge. So far as the meaning of the word 'Arsh', it is apparent that it means Throne (Power), Prestige and Authority.

According to my research, the word 'Arsh' has appeared in the Holy Qur'an twenty two times. Worldly Kingships have thrones that are physical and avaricious by nature.

This is the reason why some Muslims and illiterate people are inept and misconstrue that Allah sits in the Heavens on an enormous corporeal Throne, exercising his Will on the Earth. Adversaries of Islam have the same misconception of a physical Throne of God and thus undermine the Teachings of the Holy Qur'an or have objections to it. Such as Lekh Ram of Peshawar, who in his Mubahila (Duel of Prayers) challenges Islam by stating that Parmeshwar (God) is neither in the Heavens or the Earth, rather he is everywhere in the Universe, in every material. As far as the Holy Qur'an is concerned with reference to Arsh the chronicle, Hadhrat Mirza Ghulam Ahmad (as), the Promised Messiah and Imam Mahdi, says in his book Chashma Ma'rifat:

"it is clear that in the Holy Qur'an it is not mentioned as stated by the objector (Lekh Ram) what is stated about the Throne. As Allah says in the Holy Qur'an, God is the One that created the heavens and the Earth

إِنَّ رَبَّكُمْ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ
Surely, your Lord is Allah that created the Heavens and the Earth in Six days, then He settled Himself on the Throne.
(Sura Al-Araf Ch 7:55).

That is, your God is the One who created the Heavens and the Earth and then the Throne, Firstly he created the various earthly and heavenly creations in a matter of six days, (the definition of six days is a great era) and then he continued to maintain his position on the Arsh (Throne). Bear in mind the word 'Istiwa'(Sitting) in this context means to 'establish oneself' to anchor oneself at a favourable position as stated in the verse of the Holy Qur'an :

وَاسْتَوَتْ عَلَى الْجُودِيِّ
Came to rest on al-Judi (Sura Hud Ch11:45)

The Ark of Hadhrat Nuh (Noah) ^(as) settled in such a place as was suitable and easy to land on after the storm. A place suitable where it was easy to descend to the ground. Apart from this instance, the word Istiwa is adopted for God in that 'Allah established Himself' (Settled) in such a manner that was in accordance to His purity and sanctity. The Status of Allah is such that as a Creator, he creates His Creation at His behest, then at another instance He removes all of them from the obligation of creation and unity. The purpose of the Throne is to maintain position So that the rank of God and his creation are not mistaken. Thus the Throne (Arsh) is a glimpse into the status of the Creator, that is the status of Oneness and transcendence but not limited by it. *(Ruhani Khazain Ch23 p118-119).*

The Omnipresence and All-Seeing status of Allah as stated in the Holy Quran

Dear ones, Allah has frequently revealed his status in an intelligible manner as the Omnipresent and All-Seeing. For example:

1. Sura An-Nisa Ch4 : 109.

يَسْتَخْفُونَ مِنَ النَّاسِ وَ لَا يَسْتَخْفُونَ مِنَ اللَّهِ وَ هُوَ مَعَهُمْ إِذْ يُبَيِّتُونَ مَا لَا يَرْضَى
مِنَ الْقَوْلِ ط وَ كَانَ اللَّهُ بِمَا يَعْمَلُونَ مُحِيطًا

They seek to hide from men, but they cannot hide from Allah; And he is with them when they open the night plotting out matters which He does not approve. And Allah encompasses what they do.

That is, Allah has the capacity to conceal Himself from men, but men cannot conceal themselves from Allah. In this verse Allah has clearly explained to us in simple terminology that he is Omnipresent and All-Seeing.

2. Sura An-Nisa (Ch4 : 127)

وَ لِلَّهِ مَا فِي السَّمَوَاتِ وَ مَا فِي الْأَرْضِ ط وَ كَانَ اللَّهُ بِكُلِّ شَيْءٍ مُحِيطًا

And to Allah belongs all that is in the heavens and all that is in the earth; and Allah encompasses all things.

That Being who is the Master of the Heavens and the Earth and encompasses everything in the Heavens and the Earth, If He is not Omnipresent and All-Seeing, then what is He?

3. Sura A'raf (Ch7 : 8)

فَلَنَقُصَّنَّ عَلَيْهِم بِعِلْمٍ وَوَمَا كُنَّا غَائِبِينَ

*Then will We certainly relate to them their deeds with knowledge,
for We were never absent.*

That Being who is with His people every instance and witnesses every deed that they do, Is there any doubt that such a being is Omnipresent and All-Seeing.

4. Sura Yunus (Ch10:62)

وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَتْلُوا مِنْهُ مِنْ قُرْآنٍ وَلَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا إِذْ تُفِيضُونَ فِيهِ وَمَا يَعْزُبُ عَنْ رَبِّكَ مِنْ مِثْقَالِ ذَرَّةٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَلَا أَصْغَرَ مِنْ ذَلِكَ وَلَا أَكْبَرَ إِلَّا فِي كِتَابٍ مُبِينٍ

And thou art not engaged in anything, and thou recitest not from Him any portion of the Quran, and you do no work, but We are witnesses of you when you are engrossed therein. And there is not hidden from thy Lord even an atom's weight in the earth or in heaven. And there is nothing smaller than that or greater, but it is recorded in a clear Book.

In this verse, Allah is conversing with the Holy Prophet (saw) and states "Oh my person, whatever state you are in, I see you" even an atom's part (ie. Indivisible) part of His Creation is not hidden from Him. Indeed, such a blessed Being is Omnipresent and All-Seeing.

5. Sura Hud (Ch11 : 6)

إِلَّا أَنَّهُمْ يَتُّونَ صُدُورَهُمْ لِيَسْتَخْفُوا مِنْهُ إِلَّا حِينَ يَسْتَغْشُونَ ثِيَابَهُمْ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ

Now surely, they fold up their breasts that they may hide themselves from Him. Aye, even when they cover themselves with

*their garments, He knows what they conceal and what they reveal.
Surely, He is well aware of what is in their breasts.*

That blessed Being that knows every thought that is held in our hearts, He is already ahead of us and when we change our garments (our thoughts and schemes), He witnesses our inner thoughts to reveal our plots. Indeed such a blessed Being is Omnipresent and All-Seeing.

6. Sura Maryam (Ch19 : 95)

لَقَدْ أَحْصَاهُمْ وَعَدَّهُمْ عَدًّا

Verily, He comprehends them by His knowledge and has numbered them all fully.

A blessed Being that has full knowledge and account of each and every one of His Creation, surely such a Being is Omnipresent and All-Seeing.

7. Sura Ta-Ha (Ch20 : 111)

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِهِ عِلْمًا

He knows all that is before them and all that is behind them, but they cannot compass it with their knowledge.

Every deed and action that we humans have done are soon forgotten over time, But a Divine Entity that accounts every human deed and action over time and that Divine Being that has full knowledge of our every deed or action that has been concealed. Through their lack of knowledge could not comprehend His existence. But even so, such a Divine being is Omnipresent and All-Seeing.

8. Sura Nur (Ch24 : 36)

اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ مِثْلُ نُورِهِ كَمِشْكُوتَةٍ فِيهَا مِصْبَاحٌ مِصْبَاحٌ فِي زُجَاجَةٍ الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِنْ شَجَرَةٍ مُبْرَكَةٍ زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ نُورٌ عَلَى نُورٍ يَهْدِي اللَّهُ لِنُورِهِ مَنْ يَشَاءُ وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

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 a glittering star. It is lit from a blessed tree—an olive—neither of the east nor of the west, whose oil would well-nigh glow forth even though fire touched it not. Light upon light! Allah guides to His light whomsoever He will. And Allah sets forth parables to men, and Allah knows all things full well.

Allah is the light of the Heavens and the Earth, The Divine Being from whom nothing is hidden, human or otherwise, and is Ever-present. A Divine Being that is present everywhere at all times, it is compelling that such a Being is Omnipresent and All-Seeing.

9. Sura Qaf (Ch 50 :17)

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهِ نَفْسُهُ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ

And assuredly, We have created man and We know what his mind whispers to him, and We are nearer to him than even his jugular vein.

Such a Divine Being that is nearer to man than his Jugular Vein is Omnipresent and All-Seeing.

10. Sura Al-Hadid (Ch57: 5)

وَبُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

And He is with you wheresoever you may be. And Allah sees all that you do.

Such a Divine Being who is with us at all times and sees everything we do, then He is without a shadow of doubt Omnipresent and All-Seeing.

11. Sura Mujadalah (Ch 58 : 8)

الَمْ تَرَ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ ط مَا يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ إِلَّا
بُرَّابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا بُو سَادِسُهُمْ وَلَا أَدْنَى مِنْ ذَلِكَ وَلَا أَكْثَرَ إِلَّا بُو مَعَهُمْ آيِنَ
مَا كَانُوا ثُمَّ يَنْبِئُهُمْ بِمَا عَمِلُوا يَوْمَ الْقِيَمَةِ ط إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ

Dost thou not see that Allah knows all that is in the heavens and all that is in the earth? There is no secret counsel of three, but He is their fourth, nor of five, but He is their sixth, nor of less than that, nor of more, but He is with them wheresoever they may be. Then on the Day of Resurrection He will inform them of what they did.

Surely, Allah knows all things well.

It is definitive and clear that in a meeting of three, Allah is the fourth and in a meeting of four, He is the fifth. No matter how many are present, Allah is amongst them, watching over them, witnessing them. Is such a Divine Being not Omnipresent and All-Seeing. Indeed, Allah is Omnipresent and All-Seeing.

12. Sura At-Talaq (Ch65 : 13)

وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا

and that Allah encompasses all things in His knowledge.

A Divine Being that has full knowledge of all His Creation will not only have the knowledge but is also Omnipresent and All-Seeing.

In this matter 12 verses of the Holy Qur'an have been presented as indisputable evidence and claim that Allah indeed is the Omnipresent and All-Seeing. But Allah states in Sura Ash-Shura (Ch 42 : 12)

لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ

There is nothing whatever like unto Him; and He is the All-Hearing, the All-Seeing.

The question that arises is what is and what is the nature of that Divine Being that is Omnipresent and All-Seeing and encompasses everything in the Universe and all that it contains ? This Humble One, God Willing, will answer this question in the following dissertation with clarity. You go on to say:

Question 3 :

So I would appreciate if Hazur could clarify the Belief in the Omnipresence of God in a more rational way ?

Dear Abdur Rehman Afzal Sahib, Some people are experts in philosophy and this humble one is in agreement that the Greek philosophers achieved remarkable advances in Philosophy and the subject never advanced beyond their achievements. Rather, after Aristotle (384-322 BC) the subject of Philosophy became retrogressive, ie. took a backward spiral. Even current philosophy in whatever form it is presented today is rooted in Greek Philosophy. Besides, prior to explaining Allah's Omnipresence and All-Seeing attributes, I wish to present some understanding of Greek philosophy.

The relationship between the Creator and His Creation in Greek Philosophy.

In the World of Philosophy, Socrates is considered a learned thinker and is taught about in the Subject of Philosophy. He was considered a great Messenger of Peace and Reformer of his time in the Greek City of Athens. He spent his entire life in poverty and simplicity. During his spiritual and reformatory mission he transmitted much advice about moral and intellectual viewpoints to his fellow nationals, some of the most notable ones are mentioned here, he said:

1. Know Thyself.
2. Take care of your Soul.
3. Immortality of the Soul.
4. Induction and Definition.

This way Socrates related two theories, How can we get knowledge? and the theory he presented about the acquisition of knowledge, the Theory of Knowledge or Scientific Theory.

1. All Knowledge is knowledge through Concepts or reasoning. In a sense, we can call the theory as Theory of Knowledge or Theory of Reasoning. This was, however, considered incorrect by people and misunderstood and misrepresented after Socrates. I will, God Willing discuss this matter later.
2. The Truth about Knowledge, His second Theory is that, Virtue is Knowledge. Unfortunately this theory of Socrates has been disregarded with complacency and considered outdated.

As Professor W T Stace stated in his book.

1. “There are two sides of Socratic Teachings in the first place. There is the doctrine of knowledge, that all knowledge is through Concepts. This is the scientific side of the philosophy of Socrates. Secondly, there is his Ethical Teaching.” (a Critical History of Greek Philosophy by W T Stace p149-150).
2. “Now, of the two sides 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. (A Critical History of Greek philosophy by W T Stace p156).

In his treatise, “Scientific Theory” Socrates used the word “Concept” or reason. What was the meaning behind the use of the terms Concept or reason by Socrates. It is important to contemplate on these terms that Socrates used to have an understanding of his theories. To have an understanding of ‘thought’ we need to be aware of a bit of logic to move forward. Logic is a regular subject and what is read in it ? With reference to its subject matter, we can say without comparing all the arguments, we can find out what are the principles and rationale according to which reasoning should be done so that it is in our arguments. This set of principles is called

Logic. With reference to the definition of logic, we can say that ... “Logic is a science that studies the Laws of Valid Thought.” And there is logic and knowledge that studies the laws of thought.

There are two major types of logic :

- (a) Inductive Logic or Material Logic and Logic derivation and
- (b) Deductive Logic or Formal Logic.

(a) Inductive or Material Logic - is a branch of Logic trying to discover general laws from particular facts.

The founder of Inductive logic was Socrates and Inductive logic is the type in which general laws are derived from individual facts for example, Socrates is mortal, Zaid is mortal and Bakr is mortal, because Socrates, Zaid and Bakr are humans, All Humans are mortal.

(b) Deductive or Formal Logic - Is a branch of Logic trying to conclude particular facts from general laws.

Aristotle, the founder of Logic, is the type of derivative logic in which individual facts are derived from general laws, e.g All men are mortal, since Socrates is a man, Socrates is mortal.

Concept

Now I will come back to the subject of Concept, When we use our senses to understand anything significant or important, for example a man a tree, a house etc... Then this awareness of ours is called perception.

When we close our eyes and use our mind to create a mental picture, this is termed an image or representation. This type of mental image or picture would be called perception of specific individual objects but in addition to the concepts of individual objects, we also form general concepts, that is, not only the concept of a particular object but also concepts of groups of objects. For example, if I say that Socrates is mortal, then I will speak of a specific Socrates, but if I say man is mortal, then in this way I will speak of all human beings as a whole, rather than a specific human being. An example of this is called a General Concept, In this way we see that groups, for example, human beings, tree, house, river,

animals etc...do not represent a single object, but represent a whole group of objects called general concepts. Now the question arises, how do we form such general concepts? Remember that when we create a concept, we have all those features in it and add things that are common to the whole set of items and excludes all the features that they disagree with, that is, all the features that some things have while others do not. For example, we have a concept of camels (general concepts), but you cannot include the colour brown as a feature in the concept because some camels are brown and others are not, in our imagination we can add the hump as a common feature because all camels have this. So when imagining we combine all the features which the whole group features and call out those features not common to all the group. Now we come to the part where we discuss definition. We must maintain clear distinction that when it comes to complimenting, we use the same methods that we use to create concepts. For example, when we define a person or what is a person, then the definition only includes those characteristics that are mandatory in most people. Such as being tall or fair-skinned is not included, because being tall or fair-skinned are not compulsory pre-requisites of mankind. In contrast to this, if we include in what is 'human,' is being animal or rational, then it would be correct because both these qualities may be present in most humans and considered unique, ie. in the light of uniqueness and applied to most humans. By defining or conceptualising, we can apply it to an object or an individual to see if it is human or not. Therefore, we clarify the definition through contemplation in the same way that we include the collective characteristics of a group of objects, and we take out the features or attributes that are conflicting. We follow the same technique in every field of knowledge.

The constant underlying theme is that our faculty of intelligence is in fact a product of our ability to imagine and reason. The fact remains that our intellect is, a faculty that forbids ideas and relationships. Through the power of intelligence we acquire knowledge.

Accordingly, Socrates verily stated that "All knowledge is sought from ideas or situations" It should be noted that Socrates defined the term concept by ascertaining that all knowledge is obtained

through concepts or reasoning. The recurring theme is that definition is a verbal or written expression of a concept. Now, according to Socrates' Scientific Theory, *all knowledge is knowledge through concepts*. That is, Knowledge can only be acquired by definitions of concepts. Concepts or definitions are like a railroad track. Concepts have a direction just as we cannot name bricks, cement, and metal, so what can we say? You cannot declare your general knowledge of an object if we are uninformed of the definition of the object itself then our knowledge of it will be zero. This is why Aristotle said we need to have knowledge of the definition, that is we need to be informed of the origin and boundary of its definition. Definition is the origin of knowledge, ie. we need to establish the clear and distinct concept of the object that can only be ascertained from its definition. For example if a tutor informs his pupils about the subject of triangles, he needs to first define what a triangle is, if he does not take this step, the pupils will not grasp what is being taught. Definition is the stepping stone to knowledge in this context, in that the objective of knowledge is to acquire the complete definition of anything.

Plato (428-348BC)

The purpose and meaning of the Scientific Theory or Theory of Knowledge proposed by Socrates, that All knowledge is knowledge through concepts, in that we can move forward in knowledge without fear of definitions. But after Socrates, his famous student Plato (Aflatoon) albeit accepting the definition and was in complete agreement with him, whilst explaining it took it a step further in his commentary by declaring a universal principle. He stated that these concepts are not limited to human faculties but stated that the solid and corporeal universe is created from this.

In Socrates vision, the status of concepts or reasoning was only epistemological, but Plato took it to the status of metaphysical reality in his attempts to apply the theory to physical facts. This was not only a deviation from the Socratic principle but a great mistake in the world of knowledge.

In this matter Professor Stace wrote in his Book - A Critical History of Greek Philosophy:

“The Concept had been for Socrates merely a rule of thought. Definitions, like guide rails, keep thought upon the straight path; we compare any act with the definition of virtue in order to ascertain whether it is virtuous. But what was for Socrates merely regulative thought, Plato now transforms into a metaphysical substance his Theory of Ideas is the Theory of the objectivity of Concepts. That the concept is not merely an idea in the mind, but something which has a reality of its own, outside and independent of the mind....this is the essence of the philosophy of Plato.” (p183 - A Critical History of Greek Philosophy).

The Socratic philosophy of Concepts was a principle of thought. According to him, definitions are like a train that keeps moving in any direction. We can compare an action to a definition of goodness and attribute it to goodness. Socrates was to organise the thought , but Plato turned it into metaphysical reality. The mind is not an idea but has an independent reality of its own, his vision of ideas is the theory of the popularity of ideas. And this is the essence of Plato’s philosophy. Contrary to the teachings of Jesus Son of Mary (as) he was considered as the Son of God and bodily ascended to heaven and is sitting in the heavens this defies the Laws of Nature by stating that ‘God was born in this World.’

but according to the erroneous doctrines of the elemental simplification that arose in religious circles Plato instilled the same kind of error in Socrates Theory of Concept by transforming it incorrectly into a metaphysical reality. This humble one wants to shed some light on the concept of Socrates which he had coined.

The Theory of Ideas

Plato says with reference to his Theory of Ideas that the different objects such as man, a book, trees are present. This is not reality but their concepts are reality. From this Theory of Ideas, related objects are copies and unreal. Suppose you are looking at a particular book lying in front of you, this book has its own status and

existence, You will also have a concept of this book in your mind. The concept of this book depends on the existence of this book itself. If you don't have the book in front of you or even if you haven't seen the book in our mind it is unthinkable. Just like if there is an object in front of the mirror, it will be in a mirror. Similarly , if an object is removed if the terminology actually exists, then the idea of it will also come to mind and the existence of this idea or concept in our minds depends on something that exists just as the presence of an object in a mirror depends on its existence outside the mirror. Suppose we remove the constitution from the front of this object or remove this object from the front of the mirror, then will this object also cease to exist ?

Absolutely not, because this object is stable by itself and has status and existence outside the mirror. The constitution does not require whether it is reflected in the mirror to exist. Whether the book is reflected or not it will remain. Similarly, of the said book its existence will continue even after you cease to perceive it in your mind. Now, according to Plato, the concepts or ideas of objects exist in the human mind just as the concept of this book exists in your mind. He also stated that this concept or idea is present objectively and it has its own permanent personal status and existence independent of our minds.

In that if all humans were to cease to exist, even then the concept of humans will continue to exist exactly in the same manner that if a mirror was to shatter, the object that reflected in the mirror continues to exist. Furthermore, Plato, in his view, considered concepts as substances, the essence of this is that one does not need anything else for one's existence. This refers to the fact that it is self-subsistent.

Substance is defined as the essence of anything or a basic and fundamental element of anything.

An object that is subject to its existence is called an *Accident*. Like the book in front of me, the letters are not self-contained (constant by itself) and their existence needs paper. In the same manner, sweetness itself cannot be established but necessitates sugar or some sweet object to be present. Similarly, colour is not self-sustaining or forms automatically, it needs some cloth or paper. These examples, paper, sugar or cloth are substances and letters,

sweetness and colour are *Accidents*. According to Plato, concepts are self-evident, therefore, these are substances and in our minds the reflections they have are disorderly. Here, a question arises, in concepts, most exceptions are objective facts, ie. if they have an independent existence of their own, then surely should be seen somewhere in the world at sometime or place. The concept of the book in front of me is in my mind and this book exists outside of my mind regardless, but in front of me it is a reality. I can feel it, observe it. In the same way if Platonic concepts are out of mind facts, then somewhere or sometime they must be seen by someone. The question here is that us humans have seen books or trees, but in human history to this day, have we come across anyone who has seen the concept of trees or books? or made any observations of it.

Answering this question,

- 1) Plato gives the explanation of the difference between Reality and Existence. According to him, for existence, there has to be two important conditions, time and place. For any object to be present it is important that it is present somewhere at some moment. It means that for an object to exist or be present it is imperative to be in the clutches of space and time.
- 2) He says, that any available object has in some place and time some location. As long as humans live, somewhere at some place and time at some moment, it exists. When it gets outside the constraints of time and place, we say it doesn't exist. That is, it is not alive.
- 3) Whatever happens within the limits of time and place has its own uniqueness (individuality). Only one individual in some place and some moment can be present or we can say that someone present at a special place or time, there will be something special and determined. In the grip of time and place, an object becomes special and determined. An example in the concept of reasoning or Platonic reform is as follows, Since a group dominates a large number of people, they cannot be individual. To be an individual they too will have to face the constraints of time and place. The result will be impossible to apply. For example, man is an idea or example that takes place

in time and place. This concept is based on the essential attributes of all human beings, ie all specifics of human beings that explains them within the constraints of space and time. According to Plato, even if it is in the grip of space and time the status is the same as undefined. That is, this concept will no longer remain a general idea or universal, but will become particular. Because, in the mind of Plato, since the concepts are real, a true object's presence is illogical, therefore he surmised that there is a world beyond the existence of this material world where these concepts exist. That is, they cannot be seen or touched. Plato went on to state, the knowledge of these concepts can only be perceived by intellect, although non-existent are utterly real. These concepts do not exist the same way as human beings, trees or mountains exist. The nature of their existence is timeless and non-spatial (ie. non spatio-Temporal).

According to Plato, the world of ideas is reality and is known by the intellect rather than the senses. Our material world is a reflection of ideas. Yes it is necessary in this world where space and time rule. Every concept is static, from eternity and will last forever. Each concept is a perfect unity of its own kind, let take the colour red as an example, there are countless objects that are red, that have a concept of redness. In the same manner, white or black objects will also have two concepts, their whiteness or blackness. According to him, the world of concepts is a system in which concepts are not dispersed in a haphazard way. What is the connection between one concept and another? The world of concepts is a whole and thus the ultimate reality is one. As far as differences and diversity is concerned, the concepts of the world are many. According to Plato, the ultimate reality is unique from one point of view and also multifaceted from another. Countless white objects will come under the concept of white, countless black objects will come under the concept of black. In the same manner red, green, yellow objects will come under their own respective concepts. Now white, black, red, yellow etc... are multiple concepts of colour, but will come under one superior concept of colour. Most colours are a concept whereas other qualities such as the concept of sweetness, bitterness,

weight, volume, numbers etc... will come under the concept of the singular. In this way, the lower concepts will gradually become higher concepts. Every concept will have one unit per image but there will be abundance within it. From one point of view it will be singular and from another point of view it will be multiple. As you move upwards, each concept will merge into a superior concept, there will be only one last concept left in which all the concepts will merge.

Plato states that this last concept is called the Good or absolute perfection. The concept of good that is virtue is unique in itself, but in the multiplicity and diversity of the whole universe is connected with one greatness. Of all kinds the concept of Virtue is unique and in this unity, the multiplicity of worldview is integrated and organised in the form of a system. According to Plato, this is the final truth of which, Thales set out and entitled as 'Water' Well, at least we didn't go down without explaining ourselves first. If we come down to the lower level ideas to Virtue, then they will continue to group ideas. Classification will be in the inductive style. Concepts will be formulated on the basis of common and essential attributes. According to Plato, if at one end the the Good ie. Virtue is Absolute Being, then at the other end there is Matter. Matter meaning, Absolute not-being. According to him, all the qualities and all and every kind of characteristics are due to concepts. For example, the yellowness of gold, shininess or weight etc... If the yellow of gold, shininess or weight and other attributes are removed from gold, then what remains is Absolute Not-Being. Absolute Not-Being Simply put, an idea is sealed, something special comes into being which a person can feel with his five senses. In Plato's system, matter has the same status as zero in mathematics. Zero itself is no limit. If the sum is zero and one, adding or subtracting will not have any effect on zero. Statistical science also depends on zero. Zero is the basis of all numbers, and creates a never-ending series of numbers. In the same way, certain things come into being when the idea of Absolute not-Being is recorded. A question arises here, about Plato's ideas and existence, that is, what is the relationship of material things? According to Plato, there is a mysterious world of ideas free from change and motion. The existence of movement within objects also come into being and pass through different

stages of evolution. Plato states, the essence of everything is Ideas. The essence of the sheesham tree (Indian Rosewood) is the concept of the tree which is time and place and it is free from movement and evolution. Now the question arises, what is the meaning of a particular sheesham tree and the concept of a tree? How does a static concept go through the process of motion and evolution and becomes the creation of an object? Plato does not give a satisfactory answer to this question. Using poetic metaphors, He says that things participate in their own ideas or things are their own, imagination is the essence. Imperfect copies or reflection or shadows of ideas in some places. Plato in the tenth chapter of the book *Republic* talks about God. I write that he is the Creator of all ideas, he also uses the words King and Truth for God. According to researchers, Plato in his Mythological language, has taken the Pantheon of gods as a concept and the One God meaning Virtue that is the Idea of Good. As we have observed, Plato's Idea of Virtue or Good is the Creator of all things, but according to him, He is present in his own mysterious world away from these things. It is evident from this that Plato's God of Good or Virtue is not Omnipresent or All-Seeing. This humble one mentioned at the outset that Socrates presented two theories about the meaning of knowledge, regarding the acquisition of knowledge, he said "All knowledge is knowledge through concepts." (That is, "knowledge is only acquired through Concepts and Definitions). Socrates used the term Concepts in the interpretation of the word definition that this humble one has explained, but whilst searching for Socrates' Concepts, Plato deviated from the original meaning of Socrates' term Concept and changed it to metaphysical reality instead of Socrates' Concept of Goodness or Virtue (which Socrates called Knowledge) Plato proposed his own Theory of Ideas which had no connection with the Truth. Just as Luis E Navia A Columbian-American scholar of Greek Philosophy, writes on page 294 of his book *Socrates, the Man and his philosophy*:

But of course just as the seeds of formal logic can be found in the Socratic elenchus, so to is it 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 realm of absolute ethical values."

Aristotle (384-322BC)

With regard to logic, it is clear that although it is true that Aristotle was the founder of logic. He not only created a permanent science but also completed it by presenting various details and the opposite details, but it is not understood as such, it is not true that all knowledge of logic is a product of Aristotle's mind. Prior to Aristotle, there were references to it in Greek intellectual circles. For example, Socrates' conceptual method and Platonic dialectics were hidden between logical arguments, but the fact is indisputable and proven that Aristotle was the first thinker to formulate logical laws in detail and to make then a regular science. According to Aristotle the name of the principle is Logical Thought. In this regard, Induction and Deduction defines the two forms of thinking through which we can acquire knowledge. As this humble one has stated before regarding Induction, we draw the conclusion of one of several partial examples. For example Zaid is mortal, Amar is mortal and Bakr is mortal. These are just a partial examples, we can conclude that all human beings are mortal. Thus moving on from individual examples of these rules is called Generalisation, and it has Inductive leap. Inductive Leap leads from the observable to the unobservable. That is, you would argue about what you have seen and what you have not seen. With reference to induction, this humble one also wants to say that sometimes more detailed examples are not needed to draw a general conclusion. It should be noted that knowledge starts from details and goes beyond confessions and components and finally goes to dynamics or concepts. It is not necessary for you to observe examples of many components, but to observe the intellect of a single individual example. Rather, the whole truth is revealed by observing a single individual example. For example, we could say "Tomorrow is always bigger than its components." Now, from the observation of a single example, not only our rational decision for this example, but it will be true of everything in the universe. In contrast to induction, in Deduction we move from words to details, the partial result that must be deduced from another general case is called inferential method or inferential knowledge. All men are mortals, Socrates is a

man, So Socrates is mortal. This is an individual argument. This kind of reasoning is speculated in logical terms and is called Syllogism and it has Necessity. It is found that it is not possible with the given cases that any alternative outcomes be possible. The founder of Deductive logic was Aristotle, and we now turn to the philosophy of this so-called student of Plato.

Metaphysics or First Philosophy

For Aristotle, the philosophy of primacy or metaphysics the science of basic truths or Muslim Law that the reality of things is the basis of a science that studies one aspect of the universe and other studies. Despite the diversity of topics, some laws are common to all sciences. To study these rules exceptional mental training and deep insights are needed in philosophical theories.

Theory of Forms

Before proceeding with Aristotle's Theory of Forms, I would like to explain the term 'Form.' I have a desk in front of me, a bookcase and wardrobe, these are both material and are specific cases. Aristotle, in his theory does not use the word 'form,' in these material or non-material cases . But in the context of some things Aristotle uses the term substance or essence. Before proposing his theory Aristotle had to settle some issues he had with the Theory of Ideas elucidated by his master, Plato. Plato thought that the Ultimate Reality was immaterial and eternal concepts or parables which were mentioned briefly by this humble one in the previous pages. We have seen that in Plato's philosophy, thought and mode could not be harmonised. Dualism is the essence of thought and mode, this was the greatest flaw in his philosophy. After Plato, his great disciples removed the flaws of their teacher's philosophy as well as striving to present a better organised and comprehensive philosophy. In fact, it was Aristotle's critique of his teacher's philosophy that paved the way for his own philosophy. The objections he raised to Plato's Theory of Ideas are as follows :

1. Aristotle's first objection to Plato's Theory of Concepts or Ideas is that it does not justify or pay attention to Existents. Why do humans, animals, trees or mountains exist? Exploring the universe and its beings and manifestations is the primary responsibility of any philosophy but Plato's theory does not do this well. He said that they exist because new ideas are found in our minds and in their reflections. Such a statement is not enough to justify material and immaterial things. According to Plato, ideas have created all mortal and immortal things. Now Aristotle's question is how did ideas create things? There is no answer to this in Plato's Theory of Ideas.
2. Aristotle's second objection is that Plato's Theory does not explain the relationship between ideas and things related to them. He says Individual human beings are shadows on the dimness of the human imagination and participate in it. According to him, all objects that are in the confines of time and space are the reflections of eternal ideas. According to Aristotle, these kinds of similes do not explain the relationship between objects and ideas and are merely poetic statements.
3. According to Aristotle, even if it is accepted that objects are created by ideas, Plato's Theory cannot be criticised. As we recognise that 'Zayd' was created by the concept of man, but within 'Zayd' the concept is completely devoid of movement and evolution. According to Plato, concepts are static and eternal realities. But a static layer of reality must also be free from motion and evolution. If Existents are overshadowed by ideas, the shadow on them should also reflect the characteristics of the Concepts. But on the contrary, there is movement and evolution in the world of beings. Plato offered no argument to justify the difference between objects and concepts.
4. Aristotle gives the example of Plato to a man who was told to count a few objects but he did not do so. Plato cites the multiplicity of Ideas to justify the multiplicity of beings. This is the matter of beings, instead of justifying multiplicity, it is like doubling them.
5. Plato considers concepts to be non-sensitive. According to him, concepts are abstract, justifying the sense of things. Aristotle asks what is the source of the ideas of these intellectual

principles? According to Aristotle, there is no such thing which has ideas rooted in another one. Furthermore, can any kind of concept be formulated without another one? Not a chance. So he says that ideas are actually based on feelings and in fact ideas and objects make no difference. If observed, things are a reflection of ideas, but concepts are a reflection of things. According to Aristotle, ideas have no value other than what Plato stated, that ideas are eternal.

6. Aristotle's main objection to Plato is the argument of the third man. According to Plato, wherever there is a common event in things there will be the possibility of creating an idea. Such as the concept of man, is based on the common elements which are found equally in all human beings. According to Aristotle, for this concept of man there is a common element between a particular person. Therefore, the possibility of conceiving a third person arises in this way. Moreover, there will be a common element between this third man and the human conception. Therefore, once again, the possibility of the concept of the third person will arise. In this way, the chain will continue to grow indefinitely.
7. Aristotle's biggest and most important objection to his teacher Plato's Theory of Ideas is that on the one hand Plato defines concepts as the essence of things and on the other hand places them in the mysterious and invisible world outside of things. According to Aristotle, if ideas are the reality of things, then they must be within things, because an object is a reality for its existence and is independent of it. The reality of an object should be inward instead of beyond. The tangible reality of individual human beings, the idea is that this reality must be within human beings. The greatness of Ideas is the greatest contradiction and story of Plato's theory. Aristotle's adherence to Plato's theoretical ideas paves the way for Aristotle's own philosophy (metaphysics). Aristotle explains that if Universal Reality is Absolute Reality then it should be inside Particular instead of outside.

As Professor Stace writes regarding this matter :

“Out of this last objection grows Aristotle’s own philosophy, the fundamental principle of which is that the universal is indeed the absolute reality, but that it is a Universal which exists only in the particular.” (A Critical History of Greek Philosophy p183).

It should be noted that the purpose of philosophy is to discover the substance of those basic and fundamental principles of the universe so that the quintessence of everything can be understood and interpreted. Plato made his Ideas such a principle but his definition of Ideas made his philosophy a victim of Dualism. Ideas of the world and worldview became two such circles to which no connection could be proven. Aristotle wrote his treatise *Metaphysics* to address the weaknesses and flaws in Plato’s theory of Ideas. There are three parts to *Metaphysics*

1. Substance
2. Causation
3. Divinity.

We will address them individually as follows.

1. **Substance** - As I mentioned above, the greatest objection Aristotle had to his teacher Plato’s view or example was that if the concept of “human” is a reality and all human beings are aware of this reality, then this reality is the “Concept of Humans.” Then this fact, that is to say, the concept of “humans” should also be within human beings instead of being separated from human beings. Aristotle’s own philosophy arose from this difference. To draw attention to or explain such a basic fact or substance he wrote his treatise *Metaphysics*. Now the question arises, What in Aristotle’s view is this basic fact or Substance? In appreciation of Substance, Aristotle states: *“Substance is never a predicate; it is that to which all predicates are applied. It is that reality whose being does not flow in to it from any source outside itself.”* Let’s consider a statement, “Mangoes are sweet.” Logically this phrase can be divided into three components - “Mango” “is” and “Sweet.” The word “mango” is

the *Substance*, “Sweet” is *Predicate* and “is” is the copula (linking verb). Sweetness is an attribute that holds the status of *predicate*, it is the essence of a mango for its existence. On the contrary, mango is not a substitute for sweetness for its very existence. Conversely, if a mango is separated from sweetness, then sweetness cannot exist on its own. This proves that a mango is the *Substance* in this subject and sweetness its attribute or *Accidents*. Some attributes are necessary and others are not. As stated earlier, the essential attributes of an object are those which are found equally and essentially in all the objects belonging to the group of that object. For example, in humans, being tall statured, being short statured, being white, being black are all non-essential attributes, whereas being intelligent and being an animal are essential attributes. These two essential attributes of humans form its definition or concept. Plato, by declaring the Socratic term Concept as metaphysical fact, established it as a mysterious new thing apart from objects. Aristotle rightly pointed out this flaw in his teacher’s theory. Now the question is whether an object can be separated from its image or essential attributes? You cannot separate the mango from the sweetness, bitterness or sourness, nor can it exist without sweetness, bitterness and sourness. In the same way, humans cannot be imagined without humanity. This means that we cannot draw any boundaries between concepts and related material objects, or in other words, Universals and Particulars. In fact, nothing is Absolute Particular or Absolute Universal. All things are a mixture of matter, Concept, Universals and Particulars. The Concept and Substance of anything cannot be separated. According to Aristotle, if ideas are the basic reality, then this basic reality cannot be separated from matter. In this context Universals can be seen as Substance whilst they are in the Particulars. Thus according to Aristotle’s understanding Substance, Particular, and Universals are the name we give to the mixture of Concepts and Matter and he names this mixture the Individual. According to Aristotle, Substance or Individuals are many and these are spread throughout the Universe in an order and system and the higher they get the more connected

they become. The upper limit of these levels is Pure Form and the lower limit is Pure Matter.

2. Theory of Causation :- The other side of Aristotle's Metaphysics is his Theory of Causation, and it is very comprehensive and different from the modern theory. The modern view of the Theory of Causation is that Cause leads to Effect, but does not pay attention to it or explain it. For example, accidents and diseases are causes of death but they do not provide explanations as to why there is death in this world. Flames are the cause of heat, but it does not explain why heat is created in the end. Cause, is just the provocation that mechanically produces solutions but is completely devoid of explanation. According to Professor Stace the difference between Cause and Reason is that, Reason interprets an event as well as its effect. It is not a continuation of the existing causes, but rather a complete explanation of the existence of an event or object in the context of the future. If there is a difference between cause and effect, then we can say that in Aristotle's Theory the two elements are included, as opposed to modern Theory of Causation. According to Aristotle, Cause is not only the cause of the past but also its interpretation and so on. The causes of an object are the factors and causes which give a special status to that object by interconnection. According to Aristotle, there must be four causes for the creation and existence of an object. (1) Material Cause, (2) Active Cause (3) Formal Cause (4) Root Cause. It should also be noted that these four causes were not merely the product of Aristotle's mind, but were discovered to some extent by previous thinkers. As Professor Stace writes in this reference: *"It was not Aristotle's habit to propound his theories as if they were something absolutely new, sprung for the first time out of his brain. In attacking any problems, his custom was to begin by enumerating current and past opinions, to criticise them, to reject what was valueless in them, to retain the residue of truth, and to add to it his own suggestions and original ideas. The resultant of this process was his own theory, which he thus represented, not as absolutely new, but as a development of the views of his predecessors. This course he follows*

also in the present instance. The first book of the “Metaphysics” is a history of all previous philosophy from Thales to Plato, undertaken with the object of investigating how far the four causes had been recognised by his predecessors.”(ibid p271).

- I. **The Material Cause** - What Aristotle implied by the Material Cause was raw materials from which everything else is created. Before becoming an ornament, a piece of gold is first considered as the material cause. In the same way a block of stone before it becomes a statue, exists as its material cause. According to Aristotle, Ionian thinkers were the first to discover the material cause. Thales maintained that water is the material cause of all things. Anaximander described it as indefinite and featureless matter and Anaxemines stated air is the source of all things. According to Ionian thinkers, these were the raw materials from which things were created.
- II. **Efficient Cause** - There is no spontaneous movement in the body. For example, wood cannot move automatically. Nor can a piece of gold become an ornament by itself. Therefore, the idea of efficient cause was created. Efficient cause refers to the cause of movement and change. According to Aristotle, this means not only change of place but also all kinds of change and movement. In his eyes the movement of a green leaf turning yellow is the same as the movement of a falling stone. It should be noted that the active causal agent is the agent through which movement and change through which material cause infiltrates. Making a wooden bed or jewellery from gold requires creating changes. It should be noted that efficient cause is that agent that influences changes in the material cause. In the example of wood a carpenter is necessary and in the example of gold a goldsmith are the functional. According to Aristotle, in the previous history of philosophy, some thinkers had realised that “becoming” requires the principle of motion and change. So, the philosophy of Heraclitus, Empedocles and Anaxagoras highlights the importance of the principle of motion.
- III. **The Formal Cause** - The Formal Cause refers to the design, the form that material cause is recorded as. This is the Substance and Essence of any object. And is the reason an

individual and specific status of an object comes into existence. In the mind of a carpenter, the concept of a bed is an image related to a piece of wood and gives formal cause to the shapeless wood. It should also be noted that in fact every object or thing is a definition of it and I have stated at the outset that definition is a literal expression of an idea. Therefore, the formal cause refers to the concept of an object and Plato in his philosophy called it an idea of an object. Therefore, we can say that according to Aristotle, Plato's ideas have the status of formal cause.

IV. The Final Cause - The fourth and final cause is the "Final Cause." This is the object that guides the principle of movement and change. A piece of gold is the material cause, the goldsmith the efficient cause, the idea of the jewellery in his mind the formal cause, and the completed jewellery will be stated as the final cause, because it will be the end goal and purpose which the process of movement and change is shifting towards. Aristotle's final cause was initially discovered by Anaxgorus. According to him, the purpose of Nous (mind) was to explain and justify the purpose of the Universe, but as his philosophy progressed, he became a victim of mechanics. In the same way Plato, acknowledged the principle of Final Cause. Just as the Socratic concept of Virtue (the Good) theory holds the same status in Plato's philosophy as Final Cause.

Concepts of Potentiality and Actuality

The next step in Aristotle's metaphysics is to transform the four causes into two principles of matter and form. This, he says, is to form a single concept from formal cause, efficient cause and final cause. According to him, formal cause is that concept which is pre-existent and draws a source or direct substance to itself. Therefore it is the cause of such movement. Although this in itself is immobile the matter is automatically drawn towards it. In this way the formal cause acts as the actions of the final cause. Moreover the final cause is another guise of the formal cause. As has been explained,

in reality the formal cause is in fact the likeness or essence of an object. Now, final cause is the completion of the idea of an object. And in this way Final Cause is in fact an expression of Formal Cause. That is, when Formal Cause concludes its stages of culmination it becomes the Final Cause. According to Aristotle, unlike the other Causes the Material Cause cannot be combined with the other Causes and in this way these two opposing principles of Form and Matter remain in Aristotle's philosophy. And it is through these two principles that he interprets and explains the Universe.

Let it be clear that there is no such Form in this world that is without Matter and no such Matter without Form. In the real world these do not exist as separate entities. Everything, for example a book, table, a tree, animal or human being etc....come into existence as a result of the synthesis of Form and Matter. Both these aspects are interdependent in the system of our Universe. We cannot separate them and both of them are inextricably linked. But because Form and Matter are two contradictory principles we can separate them in our thoughts. The separation of Form and Matter is possible intellectually but not practically. We can illustrate this with the knowledge of Geometry in which the form of different objects is separated from their matter and made the subject of discussion. In Geometry we argue over straight lines, circles, triangles, rectangles, but in practice they do not exist in the world. In the real world only straight, circular, triangular, rectangular shapes interact with one another or similar things. However, the beauty of thinking is that it is the case Forms can be separated from matter. As has been mentioned earlier, that according to Aristotle everything in the Universe is synthesised by Particular and Universal. He resolves Matter as Particular and Forms as Universal. Forms are Ideas and Ideas are Universal. Saying that Form and Matter cannot exist separately is to say that Universal or Particular cannot exist separately. That means that Universal can only be present in the Particular. According to Plato, ideas are facts but the worldly things related to ideas are their copy and reflection. He goes on to say that these examples have nothing to do with the creative world, rather they reside in a mysterious world of their own. But Aristotle disagreed with his teacher and said that Idea or Universal are

present in the Particular and are a part of this creative world. This is the difference between Aristotle's philosophy and that of his teacher. According to Aristotle, the combination of Particular, Universal, Matter and Form is universal. These two aspects can be separated intellectually but not in practice. As has just been made clear, in the real world, separation of matter and form is not possible. Matter cannot survive without form. We can form a mental concept of Formless Matter but this is different from the modern concept of Formless Matter. We know that matter can change its state but it cannot change its material nature, for example water changing to ice. Steam and vapour can form, but it is only a change in the state of matter, not a change in the nature of matter. According to Aristotle, an object can be matter in one sense, but from another point of view the same object can be form as well. For example seeds are matter and the tree is its form. In this case the matter, ie. the seed, attracts the form through its evolutionary stages and it becomes the tree. In this example we see that the tree has form but when the tree is cut down and given the form of planks then this tree becomes matter and planks are its form. Now if these planks of wood form a table or a cupboard, then the table and the cupboard will become its form and the plank will become the matter. We can take jewellery and pieces of gold as examples of form and substance otherwise even before becoming an ornament, a piece of gold must have some form or another. The only difference is that when a form is imposed on it, then the piece of gold becomes an ornament. The Universe is a hierarchal system of beings, substance and objects. An object is determined by the specific position it holds in the system. Every form has its higher form as we ascend, the form diminishes until we reach the abstract or formless matter. The nature of formless matter is a concept of the mind, it doesn't exist in the real world like trees or mountains. With reference to this very fact relating to matter Professor Stace writes in his book :

“The matter, then, is the absolutely formless. It is the substance which underlies everything. It has, in itself, no character. It is absolutely featureless, indefinite, without any quality. Whatever gives a thing definiteness, character, quality, whatever makes it a

thing or that, is its form. Consequently, there are no differences within matter. One thing can only differ from another by having different qualities. And as matter has no qualities, it has no difference. And this in itself shows that the Aristotelian notion of matter is not the same as our notion of physical substance. For, according to our modern usage one kind of matter differs from another, as brass from iron. But this is a difference of quality, and for Aristotle all quality is part of the form. So in his view the difference of brass from iron is not a difference of matter, but a difference of form. Consequently, matter may become anything, according to the form impressed upon it. It is thus the possibility of everything, though it is actually nothing. It only becomes something by the acquisition of form. And this leads directly to a most important Aristotelian antithesis that between potentiality and actuality, potentiality is the same as matter, actuality its form. For matter is potentially everything. It may become everything. It is not actually anything. It is a mere potentiality, or capacity of becoming something. But whatever gives it definiteness as a this or that, whatever makes it an actual thing, is its form. thus the actuality of a thing is simply its form.”

(A Critical History of Greek Philosophy p278-279).

As far as the hierarchical system of reality is concerned, the formless matter is the limit under it. Its status is just an abstraction that is the idea. In the lower forms of matter, the forms gradually diminish. According to Aristotle, these inferior forms include stones and other inanimate objects. The objects above them the plants, are better forms. They have the characteristics of inanimate objects as well as the characteristics of reproduction. Above them are the status of animals that have the characteristics of movement. Above the animals comes the position of human beings who are superior with the virtues of intellect as well as botanical and animal characteristics. Matter has all these levels and degrees of ability or passivity, It receives superior cases, that is, it has the potential. Just like zero has no status of its own but it is likely to be the largest number possible. This is the case with matter in the hierarchical system of reality. It exists in the lowest and highest levels in the

form of possibility. The rank of the entity depends on whether the matter is higher or lower, not on the nature of matter. The upper limit of the hierarchical system of reality is the Matterless Form or the pure form. The lower status forms proceed to become superior forms of matter. Even the forms below the highest forms hold the status of matter. This means that the highest forms too are related to the forms. At this point we see a significant effect of Plato's Theory on Aristotle's Theory of Forms. As he brings red things under the concept of redness and integrates different colours as a quality of the colour and then arranges the colours and other attributes under a single concept of quality. The multiplicity of concepts or theories eventually leads to an organised unity under the concept of Virtue or the Good. This is evident in Aristotle's Theory of Forms. He also sets different levels of cases. For example, a seed is a tree in the direction of which it is evolving. If it is a cypress tree, then the cypress tree 'type' would be the best form of this particular tree and the cypress trees. In the same way, there will be other types of trees that will fall under the category as the highest forms of "tree." Of course, when a child evolves from childhood and acquires its own form, we can say that its genes were matter and its complete personality is the form of this matter. And thus in this way form evolves into the highest species. And so an orderly evolution continues towards the highest of highest forms. Even such a case that is pure and free from the mixture of material forms are regarded Form of Forms. That is, its substance is self-existent. In this Matterless form, the hierarchy of the universe is organised and the unity of a system is created. We see that the status of Pure Form in Aristotle's Theory of Forms is the same as that of Concept of Virtue or the Good in Plato's Theory of Ideas. According to Aristotle, matter moves and the form (Which lies within it) remains motionless. He calls this case Actuality. Seeds are matter, the whole process of their growth and evolution is an attempt to achieve the same form or reality. It is the capacity or potentiality that is engaged in the pursuit of its fulfilment. The culmination of all this effort is the form of the whole tree, which does not yet exist. It has to do with the future, but as capacity, there is potentiality in the seed. The capacity of the seed (that is, matter) is ready to act in order to achieve its form (which is present in it). To

acquire it the seed rips open the chest of the earth and emerges in the form of a delicate sprout and over time goes through various evolutionary steps to grow into a robust tree. That is, that Form or Actuality that was within it as potentiality becomes its reality. From this discussion it can be deduced or proved that the form (that is hidden) it is the principle of motion, the attraction of which creates motion within the body, but the form itself is completely devoid of motion and change. It is a static and static motive persists from the beginning to the end. Even if there is movement within the form, it cannot control the substance. Therefore, the seed becomes the tree whose characteristics are already present in it. If the form is as dynamic and variable as the moving matter, then it is quite possible that the seed may become a mountain instead of a tree, and that human embryos may evolve in the form of a donkey or a horse. Form is the principle that causes motion and matter is that which moves. Therefore, species are immobile and unchanging. Transformation and evolution are found in individuals. Aristotle, based on his Theory of Form, claimed that that the ancient form of becoming (which had bothered the Greek philosophers for centuries) had been resolved.

3. Divinity :- Now let's move onto the third and final topic relating to Aristotle's metaphysics. Theos is a word from the Greek language, but in Ancient Greece it did not have the meaning we have today in the world of religion. He does not acknowledge God as the Creator, but his God is impersonal and has no movement and no intention. According to this, there are three principles in the Universe, matter, Form and Motion. Movement arises from a mixture of matter and Form, and since matter and form are eternal laws, so motion too is eternal law. Since he considers God to be the highest form free from matter, according to him, He cannot be the Creator of the matter. According to him, God's Grace is the First Cause. Reality is absolute, is impersonal and is the purpose of the whole universe. Now we examine the attributes of Aristotle's Divine Concept.

- 1. God is the Unmoved Mover** - It should be noted that all the moving objects in the world adapt their movements to other bodies. For example, every kind of movement is the result of its previous movement. If we begin to trace these antecedent movements, the chain of beginnings will become wider and wider until we reach a pure state from which the antecedent form will not exist. There will be no precedent for this which has led to its mobilisation. Every movement in the world must be the result of some form, this form will draw towards a higher form, that is, it will take the form of matter or potential for the lower form, and then the result will become dynamic. Since motion is the result of a mixture of form and matter and form cannot be separated anywhere else in the world. While ascending, the matter becomes the same as when descending, the form decreases in the same way as the form decreases when descending. Thus we have to go through the forms in which the matters nominally adulterated before reaching the final form and then go through the forms which are completely free from the admixture of the matter. Such as angels or creative intellect etc... The movement that is found in these matterless forms is the last and immovable form, that is, the demand of God. And since there is no form superior to God, there is no need to ascend to Him. Therefore, God is the first cause of a long series of movements and changes which are themselves immobile. Therefore, according to Aristotle, God is the cause of the movement of the Universe, but it is beyond the movement and change per se. That's why he calls God, the Unmoved Mover.
- 2. God is Thinking Thought** - Since God is pure form, there is no mixture of matter in it. The result is a clean slate. The fact is that the form is in fact universal or concept, so God is mental or rational, that is, God is Thought. Now the question arises as to what is God's concern ? Logically, thought always has an object. There must be two beings in the process of thinking. Firstly, the existence of the Thinker is necessary and secondly, the existence of the object to think about is also necessary. Furthermore, in the process of thinking, the duality of the thinker and the object of thought is also necessary. This means that the

status of the thinker should be different and distinct from the thing to be thought of. If God cares, then who cares about him? According to Aristotle, Since God is absolute perfection, the object of his thought cannot be outside his essence. If this object is anything other than the pure form, then we cannot call God the first cause, because in this way the Absolute Thought will be determined by another object. Therefore it follows that God is thought. "But thought is not about anything other than thought. God is a thought which is both its own subject and object. That is why Aristotle, in his praise of God, says that He is, "Thinking Thought. He does not think of anything in the Universe, but His thought and concern is about his own eternal destiny."

- 3. God is Absolute Real but does not exist :-** Because Absolute Thought or God is the reality of the Universe, therefore we can rightly give it the status of substance. Although Aristotle calls individuals substance, individuals cannot be self-sufficient and absolute reality. There are different degrees of existence between formless matter or matterless form. Every individual is a mixture of matter and form, so he can be partially real. But there is no being beyond the Pure Form for which it can become material. On the contrary, it is the extreme of all lower levels. So we can call it absolute reality and as self-sufficient only it will have the status of essence in the true sense. According to Aristotle, pure form exists as Existents but is absolute real. Explaining the difference between being and existence, Plato said that beings exist because they are in the grip of time and space, but existence is beyond time and space, therefore it does not exist. And so we can say that the God of Aristotle has a complete existence, but does not exist. In this way we can say that although Aristotle's God is omnipresent he is not the Creator of things because he does not exist.
- 4. God is Impersonal -** Here another question arises, Is the God of Aristotle personal or impersonal? In this regard, it is requested that individuality is necessary for personality, but Aristotle, with reference to the definition of individual, says that both matter and form are necessary conditions for Him. Since

God is pure form, he cannot be an individual. Furthermore, it is important for the personality or individual to be present. Pure form (separate from matter) does not exist. But He is absolutely real, so He cannot be the Personality of God. If we assume that God has a personality, then God will become like a tree, a mountain, or a human being.

5. God is the purpose of the whole Universe - All the objectives in the hierarchical system of beings in the universe have an additional status because they become cause substances for some higher objectives and also that there is no form beyond the pure form. Therefore, it is a goal for all causes. And so “God becomes the object of the universe.” There is no movement or change in God. Therefore, from eternity to eternity he is in the realm of his beautiful perfection. Just as beauty is willing to act on the desires and souls of things, so beauty is the cause of movement and evolution in the universe. Its attraction entices the whole universe. The pursuit of this eternal beauty is the cause of all turbulent existence. The evolutionary process in the universe began when the passivity of pure form was influenced by the inactivity of pure matter. Matter exists from eternity only as inactivity or capacity, and so the function of the pure form is permanent. Therefore, this evolutionary process has been going on since eternity and will continue forever. According to Aristotle, God is a goal that cannot be achieved, because the things that can be achieved are the things that exist. God, though real, does not exist. God has no interest in the business of the Universe. His life is a life of eternal beauty and perfection. On the contrary, the whole universe is in His love. God has neither need nor intention. It is a thought that is thinking to itself. Therefore it is cause and effect, which is the goal of the whole universe, but in itself it has nothing to do with the problems and affairs of the universe. Aristotle’s metaphysics ends with a discussion on Divinity.

Socratic Theory of Knowledge

Plato's Theory of Concepts or Ideas has been explained in the previous pages. Now I wish to submit something regarding Socrates' Theory of Knowledge (Virtue is Knowledge). Like Socrates' scientific or scholarly theory, his theory of knowledge was also considered a moral point of view due to misunderstanding. The Theory is that the term goodness is not misunderstood as a good deed, although Socrates used the term Arete (which is translated into English as Virtue) in the sense of objective Virtue. Socrates stated that goodness and Knowledge are two names of the same caste or thing. That which is good is knowledge and that which is knowledge is good as stated by the English poet, John Keats (1795-1821) in one of his famous poems, says about beauty and truth :

**“Beauty is Truth, Truth, beauty,
that is all ye know on earth,
and all ye need to know.”**

But because of a misunderstanding, Socrates' Theory of Knowledge was misunderstood to be a moral one, and Socrates meant that goodness, that is, righteous deeds, depended on knowledge. “That virtue depends on knowledge.” According to this theory, the same misunderstanding has also occurred regarding the term knowledge and it has been understood in a functional sense even though Socrates also used the term knowledge in the sense of objective knowledge. It should be noted that the word or term of knowledge can be used in two senses. (i) Subjective knowledge and (ii) Objective knowledge. Subjective Knowledge, refers to an individual's personal understanding or knowledge, such as mine or your knowledge. It changes from one state to another. But objective knowledge is the goal of one's personal understanding or knowledge, that is, as he knows it. The knowledge that Socrates called Virtue is objective knowledge and it always remains the same. No change is possible in this knowledge and therefore it is unchangeable. According to Socrates this Virtue, means goodness

(Arete). This is the ultimate reality of the universe that has created the whole universe.

It should be noted that in the time of Socrates the objectivity of knowledge and truth had almost disappeared. The teachings of the Sophists has created an atmosphere of skepticism in every sphere of life. Protagoras' famous saying was that "Man is the measure of everything" and this morality, was enough to destroy every common value of religion and knowledge. The same is true of the Caliphs and Clerics of the current Mahmoudi Jamaat. They too, following the statement of Protagoras, chanting the same tune all the time that "the claim of Mirza Bashirrudin Mahmud Ahmad regarding the inspired prophecy was true." When asked about the evidence, the answer is always no, followed by exclusion or excommunication. Therefore, before Socrates, the Greek nation was mentally and intellectually bankrupt. Religious and ethical considerations had lost their value in the pursuit of knowledge. And this is the current situation of the Jamaat Ahmadiyya Mahmoudi Branch (residents of the Graveyard). They too, have become absolutely mentally, religiously and intellectually bankrupt. and their sophist scholars and caliphs are trampling underfoot all kinds of truths and arguments. Socrates advances with prophetic glory in that severe scientific and moral crisis of Greece and re-establishes the objectivity and universality of knowledge and truth. He would meet different people and ask questions about good. People used to mention many good deeds before him but Socrates used tell them that I do not ask you about good deeds but I want to know the Concept of Virtue. That's how he used to question people about beauty. People used to tell him about beautiful things but he used to tell them that I do not ask about beautiful things but I want to know the definition of the concept of beauty. Just as Einstein spent the rest of his life proposing combining of the Theory of Relativity to the four known forces (i) Gravitational Force, (ii) Electromagnetic Force, (iii) Weak Nuclear Force, (iv) Strong Nuclear Force. Although he believed that these four forces were different forms of the same force, he failed during this period of 25 years. Socrates also believed that there was a general concept of goodness, but he could not uncover in his life the nature of goodness or the secret of its general concept. As Professor Stace wrote :

“So that, in spite of the fact that his whole principle lay in the methods of definitions, Socrates, in fact, left his followers without any definition of the supreme concept of his philosophy, Virtue.” (A Critical History of Greek Philosophy by W T Stace p158)

Socrates passed away without finding an answer to the Concept of Goodness or Virtue. This Theory has been mentioned in the preceding pages. Plato used the term ‘Universal’ in relation to his concept of supremacy. He said that He is the creator of this world so that all things in the world are his reflection or copy while He is the (Supreme, Ultimate) reality entity and Absolute Perfection. Plato further stated that the Supreme Good has nothing to do with our world, but that He is far from this world in a mysterious and invisible world of His own.

Aristotle was a very intelligent and worthy disciple of Plato. Not only was he a student at Plato’s academy but he also taught as a lecturer at the aforementioned establishment. He once said to his teacher at the academy: you are dear to me, but the truth is dearer. Objecting to the Theory of Ideas, he stated “How is it possible that the Creator be separate from his creation and reside in a mysterious world of His own, and have no connection with his creation?” If Virtue or Supreme goodness bestowed this Universe and everything in it, then that Superior goodness or Omnipresence will exist somewhere near its creation. Aristotle formulated his Theory of Forms to remove the clutter from his teacher's vision, but he was unsuccessful in scientifically integrating the material cause into the formal cause, and is briefly mentioned in the previous pages. That is why in his theory, material cause and formal cause or Universal are opposite to each other as two separate realities or two warring forces. Referring to the Universal and the Particular, he must have mentioned that it exists in the Particular, but he could not formulate any definition of the Universal by which the Universal whilst being omnipresent could be the sole creator of the Universe. As I have mentioned earlier that in Plato’s Theory of Ideas the creator of things although omnipresent is the only creator of the Universe. On the contrary the God of Aristotle is Pure Form. He may be omnipresent but is not only the creator of all things, but He

also does not even exist. This humble one wants to inform you that the Holy Qur'an informs us of God, that He is not only the Creator but He is also omnipresent. And let it be clear that He is that Being, that Socrates called in his Theory of Knowledge as Virtue or Arete. This raises the question of how does Socrates' Theory of knowledge prove that Virtue or Good is the Ultimate Reality of the Universe and its Creator is the Omnipresent?

The Ultimate Reality of Virtue or Good; Islamic and rational arguments for being the Creator and the Omnipresent

It should be noted that for thousands of years many philosophical terms such as existence, non-existence, have been used for Absolute Reality and the Reality of Things. Reflection is being given to non-existence, but in the world of philosophy it is still an exceptional and irresolute issue although the beloved servants of Allah the Almighty have unveiled it and solved this philosophy. But those who venerate Abstract Reason and considered it their only and sufficient guide, they did not pay attention to it. Let's start with a few questions in order to understand the relationship between, existence and non-existence, Creator and creatures. I think with the answers to these questions, our goal will be achieved. What is the nature of existence and non-existence or Creator and Creation?" Do they have any relationship or not? If they have a relationship? what kind of relationship is that? This humble one has already stated with reference to Socrates' Concept of Virtue or Good, that it was neither Plato's theory of Ideas nor Aristotle's Theory of Forms, rather it is a mystical being. According to the Holy Qur'an, this mystical being is the Creator of our Universe. The Concept of Virtue or Good that Socrates called Knowledge and which he wanted to explore and considered the only purpose of human life, Allah the Almighty has revealed to this humble one that He is the "Supreme, Ultimate Universal Truth." Together these four words form a concept or definition of Virtue like no other thing in the Universe. And this is the highest concept of Virtue which Socrates called Knowledge in

his theory. I wish to declare here that there is no being in our universe other than Virtue ie. good, which can be called Knowledge. This means that about two and a half thousand years ago, this prophet from Athens spoke the truth and guided his people in the right way with Knowledge. Now in the light of the Holy Qur'an we will focus on these four words to configure the Concept of Virtue. These four words are not found together in the Holy Qur'an, but we find them individually. This means that these four words were not revealed in the same order to our beloved Prophet (Peace and Blessings of Allah be upon him), but at different times, these four words were revealed to the Holy Prophet (Peace and blessings of Allah be upon him). And the same thing happened to this humble one, that these four words were not revealed to me in the same order but were revealed to this humble one intermittently at different times.

(4) The last and fourth word of this humble one's Concept or definition is "Truth". However, it was the first word that was revealed to this humble one and in the inspired prophecy (Ilhami Peshgoi) about the Musleh Maoud (Promised Reformer), Allah entitled the revivalist and Promised Zaki Ghulam, Mazhar-ul-Haq ie. Manifestation of Truth. It should be noted that Truth refers to that state which is opposed to lies or deception. This word refers to a reality that is self-existent and does not need anyone for its existence. As Allah states about Him being Truth :

وَيَعْلَمُونَ أَنَّ اللَّهَ هُوَ الْحَقُّ الْمُبِينُ

And they will know that Allah alone is the Manifest Truth.
(Surah an-Nur 24:26).

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

That is because it is Allah alone Who is the True God, and whatever they call upon beside Him is falsehood, and because it is Allah alone Who is the Most High, the Incomparably Great
(Surah Luqman 31:31).

This Humble One, for the sake of brevity quotes only two verses here, although there are dozens of verses in the Holy Qur'an concerning the Truth of Allah the Almighty. The above verses prove conclusively that Allah the Almighty alone exists in being "Truth" while all other kinds of phenomena and creatures being falsehood do not exist in themselves. All of them need "Truth" for their existence while He is Bountiful and selfless.

(3) The third word of concept or definition is "Universal." After "Truth," the word "Universal" was revealed to this Humble one and this refers to the "Truth" which pertains to the Universe and encompasses it. It is neither the Universe nor any other material or immaterial thing found in it, yet it is Omnipresent. Nothing can go beyond its omnipotence and its omnipresence. This means that it is an entity that pertains to the entire universe and encompasses all of it. That is the ultimate reality. This is Allah the Almighty the Creator of the Universe and He is "Universal" and other than Him there is no such thing that can be considered "Universal." As He states:

اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ

Allah is the Light of the heavens and the earth.
(Surah an-Nur 24:36)

وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا

and that Allah encompasses all things in His knowledge.
(Surah at-Talaq 65:13)

إِنَّمَا إِلَهُكُمُ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ وَسِعَ كُلَّ شَيْءٍ عِلْمًا

Your God is only Allah, beside Whom there is no God. He embraces all things in His knowledge.
(Surah TaHa 20:99)

لَقَدْ أَحْصَاهُمْ وَعَدَّهُمْ عَدًّا

Verily, He comprehends them by His knowledge and has numbered them all fully.
(Surah Maryam 19:95)

A prayer was revealed to The Muhammadi Maryam, Hadhrat Mirza Ghulam Ahmad (as) regarding Knowledge

O my Lord, show me all your light which is perfect.
(Tadhkirah Page 534 - Urdu Edition)

I would also like to express the fact here, that on mid-December 1983 at the Ahmadiyya Hostel in Lahore, Dar ul-Hamd , this Humble one prayed in a blessed prostration to know the nature of Virtue and knowledge. The above mentioned divine prayer of Hadhrat Mirza Ghulam Ahmad (as) was also included. The treasures of knowledge and wisdom that this Humble one has been blessed with are the result of his acceptance of divine prayers.

(2) The second word of the Concept or definition is “Ultimate.” After the word “Universal” the word “Ultimate” was revealed to this Humble one. The “Ultimate” refers to the truth in regard to the chain of cause and effect of which nothing is ahead or behind it. That which is the last or the most significant. This is the one that is very close to the human eyes but very far away. As He states:

لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ وَهُوَ اللَّطِيفُ الْخَبِيرُ

Eyes cannot reach Him but He reaches the eyes. And He is the Incomprehensible, the All-Aware.

(Surah Al-An'am 6:104)

To find the Ultimate Reality, we explore every particle of the Universe, but the admiration of the intellect persists.

Allah the Almighty is the Ultimate, because the Universe and everything within it are manifestations of the “Ultimate.” Everything comes into being by the Grace of “Ultimate,” but it has no cause, so He is self-sufficient and selfless. Undoubtedly, the chain of cause and effect ends with the existence of Allah Almighty. As He says :

وَأَنَّ إِلَىٰ رَبِّكَ الْمُنْتَهَىٰ

And that to thy Lord do all things ultimately go. (Surah Najm 53:43)

(1) The first word in the concept or definition of Virtue is “Supreme,” This word was the last one revealed to this Humble one and in the inspired prophecy (Ilhami Peshgoi) of the Promised Reformer, Allah the Almighty has declared the Revivalist and Zaki Ghulam, Mazhar-ul-Ala (Manifestation of High). And this word refers to a being who has the highest rank and the possessor of power. This is that entity that creates, nurtures and takes life whilst above creation, nurture, death and annihilation. This refers to the being who is the highest and most glorious. Allah the Almighty is Supreme because He is the cause of all while He Himself is above the cause. Furthermore, he is immortal while the creation is mortal and thus Supreme according to the true meaning of the word. As He says :

سَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى

Glorify the name of thy Lord, the Most High (Surah Al-A’la 87:2)

أَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ

And because it is Allah alone Who is the Most High, the Incomparably Great.(Surah Luqman 31:31)

وَهُوَ الْعَلِيُّ الْكَبِيرُ

And He is the High, the Great. (Surah Saba 34:24)

إِلَّا ابْتِغَاءَ وَجْهِ رَبِّهِ الْأَعْلَى

Except that he gives his wealth to seek the pleasure of his Lord, the Most High. (Surah Lail 92:21)

وَهُوَ الْعَلِيُّ الْعَظِيمُ

and He is the High, the Great (Surah Al-Baqarah 2:256)

إِنَّ اللَّهَ كَانَ عَلِيًّا كَبِيرًا

Surely, Allah is High and Great. (Surah An-Nisa 4:35).

In the above verses Allah has very beautifully informed us that He is the Supreme, Ultimate, Universal, Truth. And this is the Sole purpose and object of human life. We have to understand his wisdom and worship Him. We have to submit belief in Him and adopt His attributes and nature. As He states :

صِبْغَةَ اللَّهِ وَمَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً وَنَحْنُ لَهُ عَابِدُونَ

Say, 'We will adopt the religion of Allah; and who is better than Allah in teaching religion, and Him alone do we worship.'

(Surah Al-Baqarah 2:139).

Therefore we need to acquire the nature of Allah. And who can be better in nature than Allah and we worship Him. The Supreme, Ultimate, Universal, Truth was Socrates' highest notion of Virtue or goodness, which like Einstein, he departed from this world in search of. The Muhammadi Maryam Hadhrat Mirza Ghulam Ahmad (as) beautifully states in his mystical allusions about Virtue. He States :

How clear is the light of that source of land.

The whole world has been a mirror of perception.

Seeing the moon yesterday, I became very helpless

Because there was some sign of the beauty of the beloved in it.

Wonderful manifestations of your power, beloved everywhere

Whichever way you look, it is the same as your vision

The waves of the fountain of the radiant sun are visible to you

Every star is a spectacle of your radiance.

*Multitude of veils hinder those who have eyes but are blind
otherwise the Qiblah was your face of infidels and believers.*

And finally, This humble one wants to mention Albert Einstein's understanding of the concept of Virtue or 'Arete.' In his book entitled "Evolution of Science" (p448), Mohammad Said quotes Albert Einstein as stating:

My religion is based on my humble devotion and love for a single, broad, lofty spirit. A knowledgeable and insightful spirit that manifests itself in the veil of the subtle details that we, through our

imperfect consciousness have limited ability to comprehend. Such a lofty and supreme wisdom and force that exposes itself beyond the limits of intellect and vision, and this profound conscientious belief in its existence shapes my imagination about the essence of God.”

From the above concept or definition of the Creator or God, it is very clear that He is Omnipresent. He is the Almighty, the All-Knowing, All-Aware, He is the permanent and unchanging but our knowledge of him is changing. He is the most Universal and the Highest because he is without Cause. Being the cause of all causes, He is Himself without cause. In short, it means that every kind of created and uncreated existence is dependent on Him for its existence yet He is self-sufficient and independent. He is selfless because He does not need anything for His existence nor any human being. His superiority and existence is present everywhere and He alone rules over the entire Universe. He can destroy everything yet He is immortal and thus He is rightly eternal and permanent. He is extremely close to us as is also very far away. Although He is the brightest truth, our senses cannot detect Him. As our senses are finite and have finite limits, they cannot observe the infinite.

Nature of Phenomenon or Creation

Now we look at the subject of Phenomenon or Creation. Phenomenon is the specific manifestation or reflection of the *Supreme, Ultimate, Universal, Truth* which has its own specific form and qualities. I wish to point out that in Aristotle’s Theory of Forms, I refer to the form of the object that has been opened to every substance, while I am using the word form for the form of any modified or non-modified object. There is a shape and form, as nothing is possible without both shape and form. For example, both the table and the pen lying in front of me are small phenomena, and we give them specific names for tables and pens, because of their specific forms and attributes. Tables and pens are not direct manifestations of Virtue, rather, it is infinitely different. They are a mixture of three types of phenomena and the same is true of all

visible phenomena. Examples of invisible phenomena are force and ether. This is why our beloved Prophet Muhammad (Peace and Blessings of Allah be upon Him) stated that, “Between Man and Allah there are seventy thousand veils.” The meaning of this is that there are seventy thousand veil or intermediaries between man and the “Supreme, Ultimate, Universal, Truth.” That is, the “*Supreme, Ultimate, Universal, Truth*” is immortal. He has always been and always will be, as Allah states in Surah Rahman and Surah Al-Qasas

كُلُّ مَنْ عَلَيْهَا فَانٍ
يَبْقَىٰ وَجْهَ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ

All that is on it (earth) will pass away.

*And there will remain only the Person of thy Lord, Master of Glory
and Honour*

(Surah Rahman Ch 55 v27-28)

وَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا إِلَهَ إِلَّا هُوَ كُلُّ شَيْءٍ بِأَلِكِ إِلَّا وَجْهَهُ لَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ

And call not on any other god beside Allah. There is no god but He.

Everything will perish save that to which He directs His attention.

His is the judgement, and to Him will you be brought back

(Surah Al-Qasas Ch 20 v89)

Furthermore, it should be clear that the form of any phenomenon or creation and its attributes are interdependent. Wood, for example, is a phenomenon. It has a special form and special attributes. We say that wood is heavy, brown and hard etc... Now heaviness, brownness and hardness are all attributes. The attributes of wood cannot exist apart from form. And it is so true that the form of wood can exist apart from attributes. In our minds, if we eliminate all the attributes of this (wood), then with it our minds become emptied. We see that with the disappearance of the attributes the wood itself disappears. From this it becomes clear that one can only think about the form through its attributes. The form is so much in need of attributes for its existence. It is not without need. Now the question is what is, what is the source of these phenomena or creation?

Where do special forms come into existence and where do the images go after annihilation? What I now present to you is the *Supreme, Ultimate, Universal, Truth*. He who reveals all these phenomena, creates them and gives them forms. And after their annihilation, the forms return to Him. As Allah the Almighty states in the following verses:

ذَلِكُمُ اللَّهُ رَبُّكُمْ خَالِقُ كُلِّ شَيْءٍ لَّا إِلَهَ إِلَّا هُوَ فَانظُرْ أَنَّى تَوَفَّكُونَ

Such is Allah, your Lord, the Creator of all things. There is no God but He. How then are you turned away?
(Surah Al Mu'min Ch 40 v63)

اللَّهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ

Allah is the Creator of all things, and He is Guardian over all things.
(Surah Az-Zumar Ch39 v63)

أَفِي اللَّهِ شَكٌّ فَاطِرِ السَّمَوَاتِ وَالْأَرْضِ

Are you in doubt concerning Allah, Maker of the heavens and the earth?
(Surah Ibrahim Ch14 v11)

خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ وَصَوَّرَكُمْ فَأَحْسَنَ صُورَكُمْ وَإِلَيْهِ الْمَصِيرُ

He created the heavens and the earth with truth, and He shaped you and made your shapes beautiful, and to Him is the ultimate return.

(Surah At-Taghabun Ch64 v4)

In the above verses, Allah the Almighty has stated that He is the Creator of all things and the has given them beautiful forms to them. And after their end and annihilation, all these forms return to their Creator. These phenomenon or forms (Creation) need Virtue as a support for their existence and survival, whilst He is bountiful and selfless. When Virtue decides it ends all phenomenon, but is itself indestructible and unscathed. The Reformer of the Age Hadhrat Mirza Ghulam Ahmad (as) has described the “*Supreme, Ultimate, Universal, Truth*” with impressive beauty. He states in connection

with the attributes of Allah the Almighty الْحَيُّ الْقَيُّومُ The Self - Subsisting and All-Sustaining:

All creatures, from the celestial to the terrestrial , have the colour of transition in their constitution. From every leaf and from every branch and every sound it is clear that the divine is doing its work. His deep and profound possessions, which we cannot describe with thought and power, nor can we fully comprehend, are doing their work. Allah the Almighty has stated in the Holy Qur'an :

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ

Allah—there is no God but Him, the Living, the Self-Subsisting and All-Sustaining

That is, Allah the Almighty alone is perfect in all His attributes and is free from defect because He is self-existent and comprehensive. And the attribute of being comprehensive and self-existent is not found in anything other than Him. He established the perfection of the world, which is made up of perfect wisdom and order and it is the cause of life of everything and its establishment. Upon close examination of this verse it is clear that the body of the religion has deviated from the truth and has strayed upon the understanding of the divine attributes. (Tafsir Vol 1 p732).

In order to explain and understand the Creator and creation, let us consider an example. This example is actually finite versus finite, or creation versus creation while the relationship between Virtue, the “Supreme, Ultimate, Universal, Truth” and phenomenon is infinite. versus finite or Creator versus creation. However, this example will help us and enable us to expand our understanding so that we can better understand the relationship between the Creator and the creatures in terms of creation. So, What is snow? We know that snow is a solid object that is white. Similarly, water is a colourless liquid that changes its form and we drink it every day. Steam is another substance that is in the form of a gas. It is formed when water boils and the gas evaporates as steam. When this water

vapour gradually condenses, they take on another form which we call clouds. Haze and foam are formed in the same way. Snow, water, steam, clouds, haze and foam are all different phenomenon. Each of them has its own specific form and attributes related to the form. We give each form a specific name. For example, the word ice, for the manifestation of ice and the word water, for the manifestation of water etc... After analysing these different phenomena, we find that all these phenomena (snow, water, steam, clouds, haze and fog) are different forms of hydrogen and oxygen. Different phenomena (only the elements of hydrogen and oxygen are found in the forms). We see that what we call water is actually the expression of hydrogen and oxygen. The elements combine in a certain proportion (H_2O) to form a specific phenomenon to which we give the name Water. If they are frozen, they take the form and attributes of another specific phenomenon which we call ice. Furthermore, when we boil water, these molecules rise in the form of H_2O vapour. When these H_2O molecules condense they reach a certain degree and take on the form and attributes of another specific phenomenon which we call clouds. This also happens in the case of haze and foam. Obviously the words water, ice, steam, clouds, haze and fog are used to describe different specific forms of hydrogen and oxygen. In certain cases, hydrogen and oxygen are the result or effects. It should be noted here that :

1. We do not name these specific forms (water, ice, steam, haze and fog) as hydrogen and oxygen. Although hydrogen and oxygen are present in them and specific forms are their cause.
2. These are special forms because they exist in hydrogen and oxygen. if hydrogen and oxygen do not exist then there would be no special forms.
3. All these phenomena require hydrogen and oxygen for their existence, while hydrogen and oxygen do not require these specific forms for their existence.
4. These specific cases (water, ice, steam, clouds, haze and fog) are completely degraded compared to hydrogen and oxygen whereas hydrogen and oxygen are more stable than these specific cases.

As this humble one has stated at the beginning of this paradigm, this illustration cannot reflect the perfect and correct relationship

between Virtue and phenomenon or *Supreme, Ultimate, Universal, Truth* and creation. I have given this illustration only to facilitate the understanding. As far as Virtue ie. *Supreme, Ultimate, Universal, Truth* is concerned it cannot be compared to any other phenomenon rather the opposite. It cannot be compared with any other phenomenon, nor can we say of it with Aristotle's Form or Universal that the same phenomenon, that is, that which is present in the particular. Nor can we say like the Hindus that He is present in every object. Nor can we say about it like Plato's form or concept (idea) that there is a single being that exists in a mysterious world of its own, far from the realm of phenomena. Virtue is omnipresent and everywhere, yet regardless of this we cannot say of it that it exists in this thing or that. It is not present in any thing because phenomena or creation are only illusions and mirages. Absolute reality, how can it be a deception or mirage? This is peerless, and according to the Holy Qur'an the same cannot be said of any object in the Universe. As Allah the Almighty says in Surah Ash-Shura (Chapter 42:12)

لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ

There is nothing whatever like unto Him; and He is the All-Hearing, the All-Seeing.

Now we come to the question that was raised in the beginning, what is and what kind of being is it that is Omnipresent. The Omnipotent and Omnipresent being is neither like any object in the universe nor is it present in any object?

In this regard, it is requested that in the above example, hydrogen and oxygen and the appearance of water (water, ice, steam, clouds, haze and fog) are all different types of phenomenon, they are mirrors and reflections. Although hydrogen and oxygen are not Universal their appearances (in water, ice, steam, clouds, haze and fog) are found in every specific case. With regard to the case of Virtue, that is, *Supreme Ultimate, Universal, Truth* the situation is quite the opposite. Although "Virtue" is Universal, that is, it is Omnipresent and is present everywhere but we cannot say it is in this thing or that thing (creation). Why is that the case? This Humble One, during his stay at the Ahmadiyya Hostel Dar-ul-Hamd had a

blessed prostration in which I supplicated to understand the nature of Virtue and Knowledge. In this prayer I included the revealed supplication of Hadhrat Mirza Ghulam Ahmad (as)

رَبِّ ارِنِي حَقَائِقَ الْأَشْيَاءِ

Oh my Lord, Show me the reality of things. (Tadhkirah p 613).

The outcome of the said prayer was that Allah the Almighty revealed to this Humble One, in relation to the reality of things that phenomenon is unreal, an illusion, falsehood and is not-Being. So how can reality and being be present in unreal, falsehood or not-Being? According to the truth of matter Virtue or goodness (*Supreme, Ultimate, Universal, Truth*), material objects do not exist, If these are real and not-Being, then how can it be real and not-Being? If the *Supreme, Ultimate Universal, Truth* is omnipresent and present everywhere and is Immortal, then how can He be present in mortal objects?

When it is said that, “Virtue, that is the Creator” does not exist in this or that Manifestation (Creation) or that God Almighty is not present in this material thing or that material thing, then it does not affect His Universality or Omnipresence. Undoubtedly, Virtue has manifested all kinds of phenomena and still does. But during the process of reappearance or creation, its own being or its own entity remains unadulterated and independent. At first glance, this may seem unusual and possible that that being (*Supreme, Ultimate, Universal, Truth*) that creates - how can He be isolated and selfless from His creation and His manifestations? But when consciousness reaches the highest level and place of thought, (or in other words, we can say perfect knowledge and cognition) it does not sound outlandish nor impossible. Phenomenon (Creation) can be said to be like a mirage. After seeing the mirage in the desert, we can experience its deception, but in this world, it is not possible to experience or analyse the deception of phenomenon. The reason for this is mankind is entangled in creative forms and chained, they cannot be freed from these chains. Therefore it is not possible for unaided reason to know the true nature of phenomena (the reality of creation). This is why Allah has stated in Surah Al Baqarah (Chapter 2 Verse 256) in the Holy Qur’an :

وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ

And they encompass nothing of His knowledge except what He pleases.

One might think from the notion of this humble one's "Virtue" that is God the Creator, that I am presenting here Aristotle's argument for the First Cause of the Supreme Being. If anyone thinks so, he is correct in his understanding. Undoubtedly God is the Creator or "*Supreme, Universal, Ultimate Truth*," is not only the first cause, but He Himself is also the causeless. Aristotle only said that God is the first cause, but this humble one will go on to say more in this regard. However, the philosopher has raised three objections to the argument of the first cause. Now let us see whether these objections are reasonable or irrational.

1. A twentieth century British scientist Sir James Jeans (1877-1946) stated in his famous book of 1931, *The Mysterious Universe*, regarding the chain of cause and effect: "*Many people think that the chief work of twentieth century physics lies not in the Theory of Relativity with its joining together of Space and Time, not in the Quantum Theory with its present idea that there is no Law of Causation, not in the breaking of the atom with the resulting discovery that things are not what they seem, but in the general recognition that we have not reached True Reality.*" In this context, it is suggested that the ideas of Sir James Jeans date back to the beginning of the twentieth century when the Austrian Scientist Erwin Schrodinger introduced in 1926 Quantum Mechanics, Wave Mechanics and Wave Equation. Newton's Theory of the Particle was struck by the fact that the particle placed in one corner of the Universe is attracting every other particle, even if it is on the other side of the Universe. According to Quantum Mechanics, force does not act through a force field, rather it is the name given to the exchange of particles. According to Quantum Theory forces are created by the exchange and transmission of particles. These were scientific advances in the twentieth century, but now science has come a

long way. The equation $E=mc^2$ was proposed, according to this equation, matter can be annihilated and transformed into energy and light. At the beginning of the twentieth century, physicists had discovered four kinds of forces, Gravity, Electromagnetic, Strong nuclear force and Weak nuclear force. These four forces have been proven to be the architects of our beautiful universe. In 1979, Electromagnetic and weak nuclear force have been proven to be one and the same force and Professor Abdus Salaam was involved in carrying out this discovery. After 1979, in the scientific community only three known forces were regarded as involved in the formation of our Universe. Of course, the three forces will be reduced to two in one day and then the two will be reduced to one and the same, which will be an expression or creation of Virtue or Goodness (*Supreme, Ultimate, Universal Truth*).

2. The Second objection to the Law of Cause and effect is why there should be a first cause. Why do we show up somewhere in terms of cause and effect? In this regard, the answer is that this objection is wrong because it is beyond doubt that our instincts are connected with the system of cause and effect. One cause will be either primary or the cause of another cause and that cause will be the cause of another cause etc... Therefore, we do not need to stop at this point in the chain of cause and effect, because this chain automatically ends at a certain point. As the Muhammadi Maryam Hadhrat Mirza Ghulam Ahmad (as) mentions in his treatise, *“The Philosophy of the Teachings of Islam”* regarding the commentary of Surah An-Najm Chapter 53 verse 43:

وَ أَنْ إِلَىٰ رَبِّكَ الْمُنْتَهَىٰ

And that to thy Lord do all things ultimately go;

The explanation of this argument is that upon closer inspection all existing things are related to the chain of cause and effect. Because there is no part of creation (of cause and effect) outside the system, various sciences were created in the world as no part of creation is outside the (cause and effect) system . For

some it is as a principle and for others it is a branch. Then this second cause is due to another reason and may be analogous. And it is not permissible that in this limited world, the chain of cause and effect be infinite as only God is the one who is the ultimate. Open your eyes and see how the verse رَبِّكَ الْمُنْتَهَى in its short words is articulating the above mentioned argument which means that the whole chain is up to your Lord. (Ruhani Khazain Vol 10, p369).

3. The third objection made is that if something is causeless, then this world is causeless. The first (that which appears) is one and the same thing. Just as Hindus and Muslim have the same belief in the oneness of existence. The answer is that the same thinking is wrong and irrational because human reason and everyday human experience refutes such an idea. For example, in the world of phenomena we see that hydrogen and oxygen is cause, while water, ice, steam, clouds, haze and fog are their effects. Are the same (one and the same) thing? Although in a sense they are the same thing whenever we use different names to describe the next one, we use different names to describe the next one because they are different manifestations of creation .

Doing so shows that although all these phenomena are caused by hydrogen and oxygen, but are not in themselves hydrogen and oxygen but merely manifestations of the phenomenon. These are all different kinds of causes and effects which are dependent, illusion, transitory and mortal. Whilst we cannot give a single definition to these different mortal phenomena (creation) as we use different names for them, then how can we say that the first cause that is independent, permanent and immortal, and dependent (mutable transitory) and mortal things are one and the same thing? It should also be noted that due to the profound effect of sensory and non-sensory phenomena, the first cause is considered to be a mechanical cause. Such an idea of the first cause is absolutely wrong because Virtue, that is, the face of God or the Creator denies it. No mechanical cause can at the same time be the first, the last, outward and inward whereas Virtue, that is the Creator (*The Supreme, Ultimate, Universal Truth*) whilst at the same time being

the first cause is also the first, the last, outward and inward. Before ending this subject, I wish to inform you that the Hindu belief, that Bhagwan (God) is everywhere, they say that when we worship a tree or a stone or an inanimate object, we are not really worshipping the tree or the stone but are worshipping the God present in that inanimate object. Contrary to the beliefs of Hindus our existential brothers among the Muslims also believe that God exists everywhere and that this Universe and everything in it is a part of God's existence etc... The belief in existence is similar to that of the Hindus. The only difference between the the beliefs of these two is that they do not worship the next thing by prostrating in front of the material objects like the existential Hindus, otherwise their beliefs are very similar.

God or Creator of the Holy Qur'an

Now we see what Allah the Almighty has informed us about his essence in his revealed word and from what is presented could it be proven that this essence is the “*Supreme, Ultimate, Universal, Truth?*” One must reflect that Allah the Almighty has revealed his nature in many verses of the Holy Qur'an. Now we turn our attention to the verses of the Holy Qur'an that illustrate the qualities of “*Supreme, Ultimate, Universal, Truth,*” and which essence or being they speak of. Is it that the “*Supreme, Ultimate, Universal, Truth?*” speak of the essence of Allah or some other existence? The answer is that whatever Allah the Almighty has mentioned in His Holy Book the Holy Qur'an, it proves that He alone is the Blessed One, the “*Supreme, Ultimate, Universal, Truth.*”

For example:

1) Allah the Almighty states in Surah An-Nisa (Chapter 4, Verse 109)

يَسْتَخْفُونَ مِنَ النَّاسِ وَلَا يَسْتَخْفُونَ مِنَ اللَّهِ وَهُوَ مَعَهُمْ إِذْ يُبَيِّتُونَ مَا لَا يَرْضَى
مِنَ الْقَوْلِ ط وَكَانَ اللَّهُ بِمَا يَعْمَلُونَ مُحِيطًا

They seek to hide from men, but they cannot hide from Allah; and He is with them when they spend the night plotting about matters of which He does not approve. And Allah encompasses what they do.

The question that arises from the above verse is that, what entity or being is it that no-one can hide from anywhere in this Universe ? The answer can only be the “*Supreme, Ultimate, Universal, Truth*” that one cannot evade anyplace or anywhere. The deeds of man wherever he performs them, day or night are not only viewed by the “*Supreme, Ultimate, Universal, Truth*” but He also encompasses the deeds of Human Beings.

2) In the following verse (Surah An-Nisa Chapter 4, Verse 127) Allah the Almighty states:

وَلِلَّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ وَكَانَ اللّٰهُ بِكُلِّ شَيْءٍ مُّحِيطًا

And to Allah belongs all that is in the heavens and all that is in the earth; and Allah encompasses all things.

When we contemplate or pay attention to the universe and everything in it, our intellect reveals to us that, indeed it is Allah the Almighty, the One that encompasses everything in the Universe, it can only be without doubt the “*Supreme, Ultimate, Universal, Truth,*” and there can be no other such existence besides Him of whom we know to whom belong the heavens and the earth and he encompasses all things.

3) Then Allah goes on to state (Surah Al-A’raf Chapter 7 verse 8) with reference to His servants:

فَلَنَقُصَّنَّ عَلَيْهِم بِعِلْمٍ وَّ مَا كُنَّا غَائِبِينَ

Then will We certainly relate to them their deeds with knowledge, for We were never absent.

Is it possible that that existence that is ever present and not for one moment absent from its people is the “*Supreme, Ultimate,*

Universal, Truth.” Undoubtedly, it is that existence that is ever present amongst us.

4) Allah the Almighty, whilst addressing His beloved messenger, The Holy Prophet (Peace and blessings of Allah be upon him) states in Surah Yunus Chapter 10 verse 62:

وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَتْلُوا مِنْهُ مِنْ قُرْآنٍ وَلَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا إِذْ تُفِيضُونَ فِيهِ ۗ وَمَا يَعْزُبُ عَنْ رَبِّكَ مِنْ مِثْقَالِ ذَرَّةٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَلَا أَصْغَرَ مِنْ ذَلِكَ وَلَا أَكْبَرَ إِلَّا فِي كِتَابٍ مُبِينٍ

And thou art not engaged in anything, and thou recitest not from Him any portion of the Quran, and you do no work, but We are witnesses of you when you are engrossed therein. And there is not hidden from thy Lord even an atom’s weight in the earth or in heaven. And there is nothing smaller than that or greater, but it is recorded in a clear Book.

Whatever state we are in or whatever we do, there is only the “*Supreme, Ultimate, Universal, Truth*” that observes us. Nothing, whether it is small or large, is hidden or concealed from Him.

5) Allah states in regards to his servants in Surah Hud Chapter 11 verse 6) :

إِنَّمَا أَنَّهُم يَتَّخِفُونَ صُدُورَهُمْ لِيَسْتَخْفُوا مِنْهُ ۗ أَلَا حِينَ يَسْتَغْشُونَ ثِيَابَهُمْ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ ۗ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ

Now surely, they fold up their breasts that they may hide themselves from Him. Aye, even when they cover themselves with their garments, He knows what they conceal and what they reveal. Surely, He is well aware of what is in their breasts

The “*Supreme, Ultimate, Universal, Truth*” observes everything even when humans change their garments. We cannot remain hidden from this essence anywhere. Undoubtedly, there is only one being aware of the secrets of the heart.

6) Allah states again in regard to his servants in Surah Maryam (Chapter 19 Verse 95):

لَقَدْ أَحْصَاهُمْ وَعَدَّهُمْ عَدًّا

Verily, He comprehends them by His knowledge and has numbered them all fully.

The “*Supreme, Ultimate, Universal, Truth*” is the only One such being who encompasses His servants and keeps a count of them. Besides, there can be no other being in the Universe that encompasses all human beings and kept a count of them all.

7) Furthermore in Surah TaHa (Chapter 20 Verse 111):

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِهِ عِلْمًا

He knows all that is before them and all that is behind them, but they cannot compass it with their knowledge.

Humans have sometimes forgotten their deeds they have enacted in the past and in the same way what they will enact in the future. Only the “*Supreme, Ultimate, Universal, Truth*” has the knowledge of everything and moreover is that existence which humankind cannot comprehend through their intellect without the help of Allah the Almighty.

8) Allah the Almighty states in Surah Qaf (Chapter 50 Verse 17):

وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ

We are nearer to him than even his jugular vein.

No doubt, no existence can be nearer to us than even our jugular vein other than the “*Supreme, Ultimate, Universal, Truth.*”

9) In Surah Al-Hadid (Chapter 57 verse 5) Allah states:

وَبُوْءَ مَعَكُمْ آيْنَ مَا كُنْتُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

And He is with you wheresoever you may be. And Allah sees all that you do.

Wherever we are and whatever we do, the Supreme, Ultimate, Universal Truth is not only with us but observes all our actions .

10) Allah the Almighty states in Surah Al-Mujadalah (Chapter 58 verse 8) :

الَمْ تَرَ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ ط مَا يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ إِلَّا
وَرَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ وَلَا ادْنَى مِنْ ذَلِكَ وَلَا أَكْثَرَ إِلَّا هُوَ مَعَهُمْ إِنْ
مَا كَانُوا ج ثُمَّ يَنْبِئُهُمْ بِمَا عَمِلُوا يَوْمَ الْقِيَامَةِ ط إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ

Dost thou not see that Allah knows all that is in the heavens and all that is in the earth? There is no secret counsel of three, but He is their fourth, nor of five, but He is their sixth, nor of less than that, nor of more, but He is with them wheresoever they may be. Then on the Day of Resurrection He will inform them of what they did. Surely, Allah knows all things well.

The being mentioned in the above verse that is present amongst us at all times, can be none other than the “Supreme, Universal, Ultimate, Truth.” in a secret counsel of three, it is He that is present as the fourth. In the same way, in a counsel of five, it is He that is present as the sixth. Regardless of whether the number of human beings is less or more, the “Supreme, Ultimate, Universal, Truth” is ever-present amongst them.

11) Allah the Almighty then states in Surah At-Talaq (Chapter 65 verse 13) :

وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا

and that Allah encompasses all things in His knowledge

Socrates concluded in his Theory of Knowledge that “Virtue is Knowledge.” When Virtue is the same as knowledge, that is the “Supreme, Ultimate, Universal, Truth” then it is clear that He has encompassed everything with His Knowledge.

12) In Surah Al-Baqarah (Chapter 2 Verse 256) Allah states :

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ

Allah—there is no God but Him, the Living, the Self-Subsisting and All-Sustaining

The “*Supreme, Ultimate, Universal, Truth*” is that One God besides whom there is no other. It is He who is the Self-Subsisting and the All-Sustaining and besides that He gives life to others. He is not only Self-Sustaining but also the cause of the existence of others. From the above verses it is clear that the entity and essence mentioned in them is only and exclusively the “*Supreme, Ultimate, Universal, Truth.*” And this very being was termed Knowledge by Socrates. As I have stated It is this entity that is the Creator, the nurturer and the cause of death and whilst self-creating is above death and annihilation. All physical and metaphysical things are manifested by the Supreme, Ultimate, Universal, Truth, and after death and annihilation they eventually return to it. As Allah the Almighty states :

وَالِىَ اللَّهُ الْمَصِيرُ

and to Allah shall be the return.
(Surah Fatir 35:19)

لَا إِلَهَ إِلَّا هُوَ إِلَيْهِ الْمَصِيرُ

There is no God but He. Towards Him is the final return.
(Surah Al-Mu'min 40:4)

وَأِنَّا إِلَىٰ رَبِّنَا لَمُنْقَلِبُونَ

And to our Lord surely shall we return.
(Surah Az-Zukhruf 43:15)

Divine Faces

The word face refers to that face or aspect that we use to describe any object, being or an entity to recognise it. In the context of the “*Supreme, Ultimate, Universal, Truth*” what kind of face can we imagine with the observations of our hearts or minds? If we focus on Virtue as the “*Supreme, Ultimate, Universal, Truth,*” four faces become obvious to the observer. And of course these four faces are First, Last, Manifest and the Latent. Every face of Virtue describes and defines it in its own way. These faces are like springs that lead us towards a single objective entity. They reveal to us what is hidden from our physical eyes. These four faces are as follows:

1. **The First** - The word “First” refers to that being that is the first and foremost and the best. You have to challenge your heart and mind to see is it not the “*Supreme, Ultimate, Universal, Truth,*” that is the first and foremost and the best? That is correct. There is no such place where the first does not exist. Although our limited vision cannot reach Him, He does reach our eyes. As Allah states in Surah Al-An’am 6:104:

لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ وَهُوَ اللَّطِيفُ الْخَبِيرُ

Eyes cannot reach Him but He reaches the eyes. And He is the Incomprehensible, the All-Aware.

2. **The Last** - The word last refers to that which is at the end. In simple terms, this refers to the ultimate or basic truth. Is this not the “*Supreme, Ultimate, Universal, Truth,*” which is the ultimate or basic truth. Firstly, in the world of creation the first cannot be the last. The first and last objects or events are always different. Secondly, this word can only be applied to applied to reality and not to illusion. And it should be clear that both the first and the last faces are the same entity and points towards the “*Supreme, Ultimate, Universal, Truth.*”
3. **The Manifest** - The word Manifest refers to an entity that is pure. Be clear and concise, This is an entity which is more

pure, clear and concise. Is this not the “*Supreme, Ultimate, Universal, Truth*” that is pure, clear and concise? Apparently the things that are in front of our eyes, are the same pure, clear and concise, but when we are aware of the reality of things, our delusion would be dispelled because whatever is in front of our eyes is all a mirage, according to a poet :

*Beauty is also You, love is also You
Whichever way you look at it, it is You.*

Is this not the superiority of the Supreme, Ultimate, Universal, Truth, Virtue and Greatness that although apparent, is hidden from our eyes?

4. **The Latent** - The word “Latent” means that entity which is not clear, obscure and hidden. Let it be clear that the “*Supreme, Ultimate, Universal, Truth*” is the entity that is Latent in the veil of creation. The third face indicates that it is manifest, while the fourth face declares it to be Latent . And this is not a contradiction. The third and fourth faces point to the same entity, “*Supreme, Ultimate, Universal, Truth.*” The First, the the Last, the Manifest and the Latent are only different faces of the same being. It informs us of a Truth that is “Supreme, Ultimate and Universal and I also present to you the evidence of the existence of rational faces. Allah the Almighty has also said the same thing in Surah Al-Hadid 57:4. As He says :

بُؤَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ ۚ وَبِوَجْهِ كُلِّ شَيْءٍ عَلِيمٌ

He is the First and the Last, and the Manifest and the Hidden, and He knows all things full well.

In fact, these faces are four attributes of Allah the Almighty, after reflecting on them although our material eyes cannot see the “*Supreme, Ultimate, Universal, Truth*” yet our understanding confirms the need for its existence. Knowing Him and worshipping Him is the sole purpose of our life. Every individual feels this true thirst in his heart and is searching for it consciously, semi-consciously or unconsciously. In the Musnad of Ahmad, It is

narrated from Hadhrat Aisha (ra) that the Holy Prophet (saw) refers to these four attributes of Allah :

*Thou art the **First**, there is nothing before Thee, Thou art the **Last** and there is nothing after Thee. Thou alone are **Manifest** and **Mighty** and there is no object better or Superior to Thee. Thou art the **Latent** and nothing is hidden from Thee.*

Creation and Creator of Material and Immaterial Time and Space

Time and Space have always attracted the human mind and most of the reason is that without the understanding of (Time and Space) and the oneness of God, the interpretation and understanding of our universe would be 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 kind of scientific chronology does not diminish the true nature of time, nor does it answer many other questions regarding the creative functions created in the universe. In order to answer the questions related to the reality of time and other creative functions, we have to think about it in a philosophical way. Let us once again look at subject of the four faces of Virtue or the Creator ie. The First, The Last, The Manifest or the Latent but from different angles. As this humble one has mentioned earlier, the literal meaning of the word First is the very first, that is the foremost. But this is not the meaning of the word or term, but its hidden or wise meaning is something else that is hidden in it. When it is considered or reflected on, the term reveals its true meaning “Action” or “Movement” and every kind of change as well. Therefore, we will not say that the First only means the foremost but other than that , action or movement as well. In the same way, the other face of the Creator as the “Last” means the truth that is at the end or after all. When we ponder over this term, it also reveals its esoteric meanings which are hidden in it and is its object. Let it be clear that

just as the “First” and the “Last” cannot be separated because they are the two faces of the same truth. In the same way “Action” and “Object” cannot be separated and above all is the one “*Supreme, Ultimate, Universal, Truth,*” and points towards it. These are the two faces (The First and the Last) of the Creator. Integrating with each other creates the concept of a temporal aspect of the Creator, Which is called Virtuous Time. In the Universe, when the temporal aspects of creation are observed and analysed, we see that they are all created due to their own Objective Actions. Any “movement” or “change” in physical and metaphysical phenomenon is actually the appearance of Virtuous Time. The reality is that Phenomenal Times is nothing but a reflection of the temporal aspect of the Creator. Let us consider an example to illustrate this point. Our Planet Earth rotates and revolves. Both rotation and revolution are its functions, as every action has some purpose which leads to the reaction. The purpose of the Earth’s revolution and rotation is to revolve and rotate, respectively. Therefore the rotation and revolution of the Earth are two different temporal aspects of the Earth. Just as the first and the last are one and the same being, that is, two faces of the same Creator, in the same way Phenomenal Action and Phenomenal Object are two faces of the same phenomena, the Earth.

The Third Face of the Creator, is the “Manifest,” and as has been mentioned earlier it points towards that kind of being that is clear and distinct. Although our material eyes cannot perceive Him, He is shining everywhere, or we can say that His radiance is everywhere and nothing is beyond His grasp or confines. The fourth face of the Creator or the “*Supreme, Ultimate, Universal, Truth*” is the Latent and it points to the one who is concealed and hidden behind veil after veil. What a beautiful thing the Muhammadi Maryam Hadhrat Mirza Ghulam Ahmad ^(as) said with reference to this Veil.

*As the numbers increased, the commotion became louder
I became veiled , in the veil my guide became apparent to me
Glory be to the one who shamed the enemy.*

When our senses cannot observe the Manifest, then it becomes Latent for us. It should be noted that like the First and the Last,

these two faces (the Manifest and Latent) also merge and present the concept of another aspect of the Creator which is called Virtue Space or just Space. From a scientific point of view it is stated about Space:

Generally, Space is defined as the unlimited three dimensional expanse in which material objects are located.

Expanse is a physical and metaphysical expression of virtue space. And so it is actually Phenomenal Space. Just as Manifest and Latent are the two faces of the Creator, so the body and the Soul are just two faces of the same manifestation. For example, the Earth is phenomenal space and a mixture of the body and soul. All types of physical and metaphysical phenomena or creation are spatial manifestations or reflections of the Creator. We must remember these points in reference to Time, Space and the Creator.

1. As Space and Time are only two aspects of the “Supreme, Ultimate, Universal, Truth. Therefore, they are aspects of the same being and the same Creator.
2. That no human being should consider the creative body and its soul and its vocal functions as space and time. Although being Phenomenal Space and Phenomenal Times, they are Virtue Space and Virtue Time, that is expressions of the Creator.
3. As “Space” and “Time” are only two aspects of the Creator, therefore, Phenomenal Space and Phenomenal Time also actually point to only two aspects of the same manifestation. Our Universe is a mixture of physical and metaphysical phenomena and in the same way Phenomenal Space and Time is distributed into different categories (I) Metaphysical Space and Time (ii) Physical Space and Time. As far as metaphysical Space and Time is concerned, many metaphysical creations and their vocal functions are common examples, for example Angels and other related creations and metaphysical creations are further divided into four categories:
 - a) Growthless Space and Time.
 - b) Growthable Space and Time.
 - c) Irrational Space and Time.

d) Rational Space and Time.

For further details and analysis, let us consider the example of water from the creative world. Water is a growth less creation and has both spatial and temporal aspects. We understand that Hydrogen and Oxygen are two different elementary growthless spaces. Since every Hydrogen Atomic Space and chemically and stagnant Oxygen Atomic Space are united, the result is the creation of a Molecular Space. When innumerable molecular spaces collect together, the result is water which is in reality compound space (a combination of many primary and molecular spaces). We see that actions are always either good or bad. In the case of good deeds the goal is "Virtue." While in the case of bad deeds, the goal is bad. Because every creation is a manifestation of Virtue, they have been created to perform good deeds. When we say that water is a temporal compound, it means that water is performing well, or we can say that water is fulfilling the purpose of its creation. Like water, all other temporal aspects of Growthless, Growthable and Irrational phenomena or creatures are mixed. Because their physical creation is a mixture, so too are their creative functions a mixture. They have not been assigned the power to deviate from the purpose of creation. When the temporal aspects of all creatures are mixed because they are always performing good deeds, then the highest and most advanced creature, ie. Mankind, has also been created to perform good deeds, or in short, to make their living deeds good or mixed, but we see that all human beings do not perform good deeds and often make their time miserable or bad.

According to the Holy Qur'an, Allah the Almighty has created all creature and their actions, therefore, He (the Creator) is also Space and Time. He is "Space" but not in the sense of physical or metaphysical Space rather He is Virtue Space who has created all Physical and Metaphysical Space and creations. In the same way He is Time, but not in the sense of physics or metaphysical Time, rather He is Virtue Time who has created Physical and Metaphysical Time and objective actions. As Allah has stated in the Holy Qur'an:

الآلَهُ الْخَلْقُ وَالْأَمْرُ تَبْرَكَ اللَّهُ رَبُّ الْعَالَمِينَ

Verily, His is the creation and the command. Blessed is Allah, the Lord of the worlds. (Surah Al-A'raf 7:51).

وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ

*Whereas Allah has created you and also your handiwork?
(Surah As-Saffat 37:97).*

وَقَالُوا مَا هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا يُهْلِكُنَا إِلَّا الدَّهْرُ وَمَا لَهُم بِذَلِكَ مِنْ عِلْمٍ إِنْ هُمْ إِلَّا يَظُنُّونَ

*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.
(Surah Al-Jathiyah 45:25).*

It is also proven from the understanding of The Holy Prophet Muhammad (Peace and Blessings of Allah be upon Him), that He (Peace and Blessings of Allah be upon Him) described Allah as Time.

1. Yahya Ibn Bakr narrated from us that Laith ibn Sa'd narrated from us that he narrated from Yunus that he narrated from Ibn Shahab that Abu Salman informed me that Abu Hurayrah (Allah be pleased with him) said that The Holy Prophet Muhammad (Peace and blessings of Allah be upon Him) stated that Allah the Almighty stated :

Man calls Time bad and I am Time, night and day are all under my control.

Sahih Bukhari Volume 3, p499.

2. Ayyash bin Waleed narrated to us : Abdul Ali said to us: Mu'amar narrated to us, that he narrated to Zuhri, who narrated to Abu Salma, that he narrated to Abu Hurayrah (May Allah be pleased with him) that the Holy Prophet Muhammad (May peace and blessings of Allah be upon Him) said : Do not say grapes are soft, and do not say, "Woe, to the failure of Time, for Time is Allah."

Some Extraordinary and Beautiful Coincidences

(1). According to Aristotle, for the creation of an object and the establishment of its existence, there must be four causes which are as follows:

- (1) The Material Cause,
- (2) The Efficient Cause,
- (3) The Formal Cause,
- (4) The Final Cause.

As I have said before in connection with these causes, Aristotle wrote in the first chapter of his metaphysics with reference to the previous thinkers that before him all the philosophers searched for these four causes and then they searched for them one by one. But no philosopher before Aristotle felt that the four causes must be present simultaneously in order to interpret reality. Similarly, when we define an object or being, we describe its attributes which are necessary for that object. Such attributes are called connotations of that object. Therefore, definition refers to the implication of something. Furthermore, the definition includes only those attributes which are necessary for an object and in the absence of which the object cannot be what it is. For example saying that 'Man is a rational animal.' being an animal and being rational are two essential attributes of human beings. If any object or being is not an animal or is not rational then we cannot define it as human. The implication of being human consists of these two attributes. So the definition of an object purports the attributes of that object which is necessary and sufficient for it.

O ye unacquainted ones! The previous philosophers before this humble one, (that is the revivalist and Promised Zaki Ghulam of the Muhammadi Maryam Hadhrat Mirza Ghulam Ahmad (On whom be peace) used various philosophical terms regarding Absolute Reality. For example, some may perceive reality as "Truth," some may perceive it as the "Ultimate," and others as "Supreme," but Plato and Aristotle coined the term "Universal," in this regard.

It is to be noted that the above four terms define the Absolute Reality in every light. But in the light of individual terms a complete and comprehensive definition of reality cannot occur. Or we can say that these four words cannot express the connotation of Absolute Reality individually.

This humble one has been informed in inspired communication that for a complete and comprehensive definition of Absolute Reality, it is necessary to write the above four words simultaneously in the sequence “**Supreme, Ultimate, Universal, Truth.**” No thinker before this humble one has been able to write such a complete and comprehensive definition for the Absolute Reality. As Allah states in the Holy Qur’an:

وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ

and they encompass nothing of His knowledge except what He pleases. (Surah Al-Baqarah 2:256).

The question that may arise in one’s mind is what’s new in this definition in one way or another, the four words “Supreme, Ultimate, Universal, Truth.” In this regard, it is blatant that this humble one’s definition is similar to Aristotle’s Theory of Causation. Just as the Greek Thinkers before Aristotle had discovered the four causes, they did not have the capacity to explain that these four causes must be present simultaneously for creation and existence. The same is true of the definition offered by this humble one. Before this, different thinkers would have mentioned the four words related to the definition individually, If it can be proven that they have been used by past philosophers then my contribution is of no significance. But no past philosopher has revealed that for the perfect and comprehensive definition of Absolute Reality, the above four words need to be mentioned in the same sequence at the same time. As I am using these four words according to the divine revelation then there is no choice but to accept that it is a great contribution to the world of philosophy and needs to be acknowledged. And I understand that as with Aristotle, this humble one has been blessed with the Grace of Allah the Almighty. As Allah states:

ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

That is Allah's grace; He bestows it on whom He pleases; and Allah is the Lord of immense grace. (Surah Al-Jumu'ah 62:5)

This is how a poet has beautifully highlighted this point in his poem. As he stated :

*The Sword changes the manner of the statement.
Otherwise nothing is new in the world.*

It should be noted that there is no such thing in this Universe, including the Universe, on which the above definition can be affixed, except for an entity on which this definition can be affixed. This is Allah, God, Creator, Lord of the Worlds, Bhagwan, Beauty or as Socrates put it, Virtue, Goodness, knowledge or wisdom etc... We should understand that there is light everywhere and we know its source is the Sun. We can make different estimations and speculations about the cause of the light. For example, we have a hypothesis that atoms from the Sun are constantly in disarray due to which light is constantly emanating from the Sun. This is only our guess, no one has even seen the process of disintegration of atoms in the Sun. The same kind of instinct and everything in it is certainly an expression of “*Supreme, Ultimate, Universal, Truth.*” Now the question is whether this Supreme Truth created this Universe and everything in it? How are all these material and non-material manifestations of Virtue? In this regard, I would like to request that the Creator has not revealed this secret till today and will not do so till the day of Resurrection. The revelation of a complete and comprehensive definition of the Creator to any human being in this world is the culmination of his knowledge. I am not talking about matters of science here. Scientific Theories will be born, but I am saying with reference to knowledge and wisdom that this definition is the last frontier of knowledge and cognition. It is not possible for any human being to go beyond it in the field of knowledge and cognition or beyond the field of ideology. And in the world of knowledge and wisdom, that was the perfect knowledge and perfect cognition which the Muhammadi Maryam Hadhrat Mirza Ghulam

Ahmad (On whom be peace) in his treatise Tajliat-e-Ilahi (Divine Manifestations) says:

And the people of my sect will attain perfection in such knowledge and cognition that, by the light of their truth and by their arguments and signs they will shut everyone's mouths."
(Tadhkirah p517, Ruhani Khazain Vol 20, p409).

(2). Furthermore, Aristotle mentions the four causes which have their own metaphysics. Allah the Almighty has revealed to this humble one that these are in fact Divine Faces and they are mentioned in the Holy Qur'an in this way:

بُؤِ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ ۗ وَبِؤِ بِكُلِّ شَيْءٍ عَلِيمٌ

He is the First and the Last, and the Manifest and the Hidden, and He knows all things full well. (Surah Al-Hadid 57:4)

(3). During the forty days of solitude and prayers in Hoshiarpur (Chilla Hoshiarpur), Allah the Almighty bestowed a sign of Mercy and Glad Tidings of the Dominance and greatness of the religion of Islam and the Holy Prophet Muhammad (Peace and Blessings of Allah be upon him) to the Muhammadi Maryam Hadhrat Mirza Ghulam Ahmad (On whom be peace) a Sign of Mercy and blessed with the Good News of a Zaki Ghulam. As Allah the Almighty informed the Muhammadi Maryam (May Allah be pleased with him) :

"I confer upon you a Sign of Mercy according to what you have asked of me. So I listened to your prayers and accepted your prayers with my mercy. And your journey (The Journey to Ludhiana and Hoshiarpur) I have made blessed for you. 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 granted the key of success and victory. Peace on Thee, O Victorious one. Thus does God speak so that those who desire life 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 (Peace and Blessings of Allah be upon him) the Chosen One, may be confronted with a clear sign and the way of the guilty ones may become manifest.

Rejoice, therefore, a Handsome and Pure Boy will be bestowed on thee, Thou wilt receive a Zaki Ghulam (boy). That will be of thy seed and will be of thy progeny.

A handsome and pure boy is coming as your guest. His name is Emmanuel and Bashir. He has been invested with a spirit of holiness, and he is free from all impurity. He is the light of Allah. Blessed is he who comes from heaven. He will be accompanied by grace which shall 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 spirit of holiness. 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 perceptive and will be meek of heart and will be filled with secular and spiritual knowledge. He will convert three into four (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 True and the High; 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 comes, 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." (Advertisement 20th February 1886)

(O ye unacquainted ones) As far as the revelation **“A manifestation of the First and the Last, a manifestation of the True and the High; as if Allah has descended from heaven,”** is concerned this is the pivotal prophecy about the Bearer of Glad Tidings and the Zaki Ghulam. This means that Allah will grant the Zaki Ghulam, the Messiah of the Age special knowledge of His attributes (The First, The Last, Truth and the Supreme). And **“as if Allah has descended from heaven,”** means that Allah the Almighty will bestow the Zaki Ghulam Messiah of the Age, such perfection in knowledge and cognition that every human being will find Allah the Almighty everywhere with his own eyes and thus his revelation **“as if Allah has descended from heaven”** will be justified and radiate. In the known history of philosophy, the only thing that was said about Socrates was:

“He brought philosophy from the Heavens to the Earth.”

As an ancient Italian politician and philosopher (Marcus Tullius Cicero - 106 BC-43 BC) wrote :

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

Or O Ye unacquainted Ones !! Regarding the Promised Zaki Ghulam of the Muhammadi Maryam Hadhrat Mirza Ghulam Ahmad (On whom be peace), Allah the Almighty stated **“As if Allah has descended from heaven.”** that is, the descent of the Zaki Ghulam will be as if God has descended from heaven.

And Finally, there is a famous Persian Proverb “Mercy is the excuse that seeks God’s mercy.” According to this proverb, sometimes Allah the Almighty makes a book a source of His mercy for someone. As Ibn Sina stated that a book by Hakim Al-Farabi (Aristotle II and The Second Teacher) “Metaphysical Issues,” became a source of mercy for him. As Ibn Abi Usaybi’a writes in his

book "Ayoum al-Anbar' fi Tabaqat Al-aitiba" with reference to Ibn Sina (Cairo 1883),

"I read Aristotle's book Metaphysics forty times, but could not understand anything and was disappointed . Coincidentally, one day a book was being auctioned, a broker asked me to buy it. It was Hakim Farabi's book on Metaphysics, which I was unable to solve. I did not want to buy this book because I did not want to use it. But since the broker kept saying that the owner needed money, the book would be cheaper. I bought it, and as soon as I got home I was engrossed in reading it. So all the metaphysical problems which I could not comprehend, are now understood. I was delighted, and fell down in prostration, thanking Allah the Almighty and gave alms to the poor." (Reference, History of Philosophy Part II, Author - Dr Naseer Ahmed Nasir p372).

A similar incident happened to this humble one, the details are as follows:

In December 1983, I was staying at the Jamaat Ahmadiyya Lahore Hostel 'Dar ul Hamd.'" In those days, although I had graduated from University, I had started thinking about a research paper the famous Theory of Socrates "*Virtue is Knowledge.*" My heart was not satisfied with the interpretation of this statement of Socrates composed in various books. Looking at this theory, it was clear that in the mind of Socrates, Virtue is Knowledge, and in order to know Knowledge, it is necessary to know Virtue. The question that arises is, "**What is Virtue?**" For almost two to three weeks of pondering, the result was inconsequential. In Mid-December 1983, during a blessed Friday during the Friday prayers, I went to my room and pondered this question, but my mind was exhausted and I felt that it is not enough for me to know this question. The thought came to me that why not pray and ask a knowledgeable person the answer to this question. I became very anxious and longing for prayers and therefore faced Kaaba and prostrated before Allah whilst still in bed. I had memorised the supplications that were taught to Hadhrat Imam Mahdi and the Promised Messiah (On whom be peace) for the acquisition of knowledge and regularly recited them during my

daily prayers. At this time I initiated regular recitation of the following prayers during prostration:

رَبِّ زِدْنِي عِلْمًا

‘O my Lord! increase me in knowledge.’

(Surah TaHa 20:115)

(Tadhkirah p310).

‘O My Lord! Teach me that which is best for Thee.’

(Tadhkirah p558).

‘O My Lord! show me all the light that surrounds you.’

(Tadhkirah p534).

‘O My Lord! Show me the truth of things.’

(Tadhkirah p613).

‘O Eternal God, Give me the elixir of life.’

(Tadhkirah p600).

During prostration, I used to recite these prayers for about eight to ten minutes. In this state I not only felt but also became convinced that Allah has heard my prayers and thus a lot of things about Virtue and knowledge entered my heart and mind. I was overjoyed after arising from my prostration and all my weariness was gone. On the same day or the next day at sunset the revelation “Virtue is God” was revealed to this humble one in English. Later it would happen that suddenly some things would come to my mind and heart from the unseen. And I felt that someone from the unseen was teaching me deep mysteries about Knowledge and Religion. This humble one has been a student of politics in his life and I did not even know the ABC of philosophy but the revelations that were coming to me were related to the deep hidden things of knowledge and wisdom. I thought that in order to be aware of philosophy, it was necessary to read books of philosophy. In those days to acquire books of philosophy, one had to go to Mall Road, or the Old Book store for Second Hand books at the suburbs of Old Anarkali, in Lahore. I

asked a vendor about philosophy books and he handed me an old book of Professor Stace, this book was entitled **“A Critical history of Greek Philosophy,”** and I still possess this book. Although this humble one was overwhelmed by the Holy Spirit in the blessed prostration and the divine light was with me but after reading this book the same thing happened to me that happened to Ibn Sina after reading Hakim Al-Farabi’s book - Problems with Metaphysics. In this book, Professor Stace revealed the problems and confusions of philosophy and Allah the Almighty revealed the solutions to these problems to this humble one. And in the light of this divine knowledge, this humble one wrote the Divine Theory “Virtue is God.” Later, Allah the Almighty revealed to this humble one that the Divine Theory “Virtue is God” is the Supreme, Ultimate, Universal, Truth, the Divine Theory is the “Mother of All Theories.” In the same year a beloved, described this Divine Theory with such terminology as “Khatamul Nazariyat” (the Seal of Theories) and this had been said to be absolutely true. Allah the Almighty has also informed me with reference to this Divine Theory that it is not possible to go beyond this theory. Theories (Truths) will be established till the Day of Judgement but all past and future theories will be born from this Divine Theory. Professor Stace writes in his book:

“All sciences tend to generalise, to reduce multitudes of particular facts to single laws. Philosophy carries this process to its highest limit. It generalises to the utmost. It seeks to view the entire universe in the light of the fewest possible general principles, in the light, if possible, of a single ultimate principle.” (A Critical History of Greek Philosophy by W T Stace p3).

I wish to inform you that the Divine Theory “Virtue is God,” that I have presented is the very principle the esteemed Professor has mentioned in his above quote. O people of the Mahmoodi Graveyard, budding Newtons and Einsteins, get up and be courageous, and show this Zaki Ghulam of the Muhammadi Maryam by competing in the world of knowledge. Or show it by controlling it in the field of religion.

*It was the miracle of prayer that transformed
the staff into the python
Even today, the Prayer of the Man of God
Shall engulf the magician's serpents.*

This humble one, considers it appropriate to mention one more thing here and that is, "When I went into prostration I was Abdul Ghaffar Janbah, but when I arose from the prostration at that time this helpless one was made the Promised Revivalist of the Muhammadi Maryam Hadhrat Mirza Ghulam Ahmad (as) It was the result of the perfection of the blessings and Grace of the popular and inspired prayers of the Muhammadi Maryam Hadhrat Mirza Ghulam Ahmad (as) during the Blessed Prostration. And this statement is so true and believable that if I was asked to stand at the Kaaba and verify my statement by swearing on Almighty Allah that this is the truth, I am willing to do that.

*There was nothing that you did to cause it
He himself would destroy me wherever I was.
pure and superior, He is not the helper of the liars.
else, those places will be ashamed to be true again.
Where is the help of the liar?
Don't you have anything to fear?
Is there a liar where I bring people some precedent
Like me, who has been endorsed again and again.*

Dear Abdul Rahman Afzal Sahib, your question was that "I would be grateful if you could explain the Omnipresence of God in a more logical way."

Allah the Almighty has disclosed to this humble one that Almighty God is "Supreme, Ultimate, Universal, Truth," the light of the Universe and its radiance is present everywhere and in everything in the universe. If Allah, is Omnipresent but even so He, ie. Bhagwan while being "Supreme, Ultimate Universal, Truth, is not present in everything that is material or immaterial. According to the fact, not all created things exist by themselves. They fall into the category of non-existent, but in contrast to them, Allah the Almighty,

Bhagwan or the “*Supreme, Ultimate, Universal, Truth*” is self-existent. He is the opposite of creation and reality. How can that which is self-existent be in creation or non-creation or non-existence? I hope that what this humble one has written about the Omnipresence of Allah the Almighty in the light of God’s knowledge will surely benefit you and others will also benefit from it. This humble one has delayed in replying to your question. Hope you will turn a blind eye to this delay. Peace be with you.

*There is no remedy for the sick
There is no choice but to pray
O Ghulam Masih-uz-Zaman raise your hands in prayer
If death has come, it will be averted.*

*This Humble One
Prayer of the Man of Truth
Promised Yusuf II
Abdul Ghaffar Janbah, Kiel, Germany
The Promised Zaki Ghulam, Revivalist of the Age
The Promised Mujjadid of the 15th Century AH*

*The fragrance of my Yusuf is coming to me now
someone awaits with passion for him.*

Dated - 20th December 2017

Original Text of Questions

Beloved Hazur [14.06.2017, 10:53Uhr]

Assalamu Alaikum wr.wb.

My Humble prayers for the well being of Hazur and all our Jama'at members. Ameen.

The Subject matter of this letter is 'Is Allah Omnipresent If he is Omnipresent then in what sense?' To get a clear conclusion I would like to bring the attention of Huzur to the Mubahala of LekhRama written by Hadhrat Ahmad (as) (.in Chashma-e-Ma'rifat. Relevant pages are attached with this letter, in his Mubahala, LekhRam is saying God is not on the Arsh or in the heavens (sky) but he is Omnipresent. The Omnipresence of God in the Hindu belief is that God is present in all over the universe everywhere and in every material, so when they worship a stone, or a plant or a snake, or any other material, they are not actually worshipping the stone or that particular material but the God present in that material because God is Omnipresent (See page 5 and 6 of attached PDF File) so this kind of belief in the omnipresence of God is not the Islamic belief because it is mentioned in the Holy Qur'an that his kingdom (Kursi), ownership, knowledge and mercy is spread everywhere. So I will appreciate if Hazur could clarify the belief in the Omnipresence of God in a more rational way.

Wasalaam, your obediently

AbdulRahman Afzal

(2) Beloved Hazur [20.06.2017 10;46 Uhr]

Assalamu Alaikum wr.wb.

My humble prayers for the wellbeing of Hazur and all our Jama'at members. Ameen.

The Subject matter of this letter is 'Is Allah Omnipresent If He is Omnipresent then in what sense' Further to my previous letter, please find attached the relevant part from the book of Masih Mauood (as)(How he has explained Arsh and Omnipresence of God in detail, So I would appreciate if Hazur could clarify the belief in the Omnipresence of God in a more rational way,

Wassalam Yours Obediently

Abdul Rahman Afzal

Glossary of Terms

Accident - In Aristotelian metaphysics an accident is a property of a thing which is no part of the essence of the thing: something it could lose or have added without ceasing to be the same thing or the same substance. The accidents divide into categories: quantity, action, quality, space, time and relation.

Actuality - The contrast between what is actually, or really, the case, and what could have been or could have been or could come to be the case.

Arete - (Greek - the goodness or excellence of a thing) The goodness or virtue of a person. In the thought of Plato and Aristotle virtue is connected with performing a function (ergon) just as an eye is good if it performs its proper function of vision.

Actualisation - For something to be actualised is for it to be made real, or made part of the actual world.

(as) - an Arabic abbreviation for *Alais salaam* or Peace be upon him. This is commonly added as a mark of respect to Divinely appointed Prophets of the Tor'ah, Bible or Holy Qur'an.

Causation - The relationship between two events that holds when, given that one occurs, it produces, or brings forth, or determines, or necessitates the second. (ie. after the first has happened., the second must follow).

Concepts - An idea or mental image which corresponds to some distinct entity or class of entities, or to its essential features, or determines the application of a term (especially a predicate) and thus plays a part in the use of reason or language.

Deduction - A process of reasoning in which a conclusion is drawn from a set of premises. Usually confined to cases in which the conclusion is supposed to follow from the premises ie. the inference is logically valid.

Dualism - In metaphysics, is the belief that there are two kinds of reality: material (physical) and immaterial (spiritual).

Elenchus - (Greek - Cross-examination). The Dialectical or Socratic method of eliciting truth by cross-examination.

Existence - For the question of why there is something and not nothing.

Forms -The forms are expounded upon in Plato's dialogues and general speech, in that every object or quality in reality - dogs, human beings, mountains, colours, love, goodness, has a form. Simply put, form answers the question, 'What is that?'

Hadhrat - A title given to a revered or holy person or a Prophet.

Imam Mahdi - The Imam Promised to the Muslim Ummah at the end of Days. The Claimant to this title is Hadhrat Mirza Ghulam Ahmad ^(as)

Induction - The term is most widely used for any process of reasoning that takes us from empirical premises to empirical conclusions supported by the premises, but not deductively entailed by them.

Isa Ibn Maryam ^(as) - Is the Qur'anic name of Jesus Christ ^(as).

Kaaba - The first place that was designated for the worship of Allah, restored by the Prophet Abraham ^(as) and Ishmael ^(as) . Muslims around the world face the Kaaba when offering their daily prayers.

Masih-uz-Zaman - Messiah of the Age - A title given to the Zaki Ghulam of the Promised Messiah and Imam Mahdi Hadhrat Mirza Ghulam Ahmad ^(as). The claimant to this title is the Divinely appointed Promised Reformer Hadhrat Abdul Ghaffar Janbah ^(as)

Metaphysics - Derived from the Greek *meta ta physika* (the nature of things), referring to an idea, doctrine, or posited reality outside of human sense perception. Aristotle calls it “first philosophy” (or sometimes just Wisdom).

Mubahila - A Qur’anic term that means invocation of God’s curse, this means to withdraw mercy from one who lies or engages in falsehood.

Muhammadi Maryam - A title given to Hadhrat Mirza Ghulam Ahmad (as) during a Divine Revelation from Allah the Almighty. Maryam here signifies the “Mother” of the Prophet Jesus (as). (The term Muhammadi implies Islamic Dispensation so is specific to the Second Advent of the Messiah).

Mujaddid - A Reformer that is appointed in the religion of Islam by Allah, his purpose is to remove innovations and return Islam to its pristine purity. A Mujaddid comes at the Head of every century as stated in an authentic Hadith of the Holy Prophet Muhammad (saw). Examples of Mujjadid include, Umar Bin Abdul Aziz, Al-Ghazali, Sayyed Ahmad Brelvi, Shah Waliullah, Mirza Ghulam Ahmad Qadiani,

Musleh Maoud - The title given to the Zaki Ghulam of Hadhrat Mirza Ghulam Ahmad (as), its literal meaning is Promised Reformer. The Muhammadi Maryam Hadhrat Mirza Ghulam Ahmad (as) was the Reformer (Mujaddid) of the 14th Century AH, As Islamic hadith purports, a reformer comes at the Head of every Century in Islam, therefore the Musleh Maoud is also a Mujaddid.

Nous - (Greek - Mind) Reason, and especially the faculty of intellectual apprehension, as distinct from mere empirical knowledge. In Plato Nous is the quality enabling one to apprehend the forms. Aristotle distinguished between nous pathetikos (passive reason) and the higher nous, the immortal aspect of the soul, related to nous pathetikos as form is to matter.

Omnipresence - The presence of God everywhere at the same time. Omnipresence is an attribute of Allah amongst the Names of Allah.

Panentheism - the belief or doctrine that God is greater than the universe and includes and interpenetrates it. Therefore the divine intersects every part of the universe and also extends beyond space and time.

Pantheism - a doctrine which identifies God with the universe, or regards the universe as a manifestation of God. Therefore, the universe conceived of as a whole is God and, conversely, that there is no God but the combined substance, forces, and laws that are manifested in the existing universe.

Parameshwara - The term used to define the Supreme being and Supreme Reality, Parameshwara is the ultimate and highest Reality that eternally pervades everything (usually referred to the Hindu God Shiva).

Particulars - A particular is a single thing, thought of in contrast to qualities or Universals, or in contrast to an aggregate of things. Universals themselves can be regarded as particulars with higher order properties and relations.

(Peace and Blessings of Allah be upon him) - Salutations given specifically to the Holy Prophet Muhammad of Arabia. (Sometimes abbreviated as (saw)).

(Peace be upon him) - Salutation given to any Prophet of Allah other than the Holy Prophet Muhammad of Arabia. Sometimes abbreviated as (as).

Phenomenon - Something that is shown, or revealed, or manifest in experience. Generally the phenomenal aspects of things are the aspects that show themselves, rather than the theoretical aspects that are inferred or posited in order to account for them.

Potentiality - In Aristotelian terms, potential is a power to change into different states.

Predicate - A predicate is any expression that is capable of connecting with one or more singular terms to make a sentence. A predicate expresses a condition that the entities referred to may satisfy, in which case the resulting sentence will be true.

Reality - That which there is. The state of things as they actually exist. The question of how much of it there is forms the subject of ontology. The sum or aggregate of all that is real or existent within a system, as opposed to the which is only imaginary.

Ruhani Khazain - (literally Spiritual Treasures) The name given to the compilation of the complete works of Hadhrat Mirza Ghulam Ahmad ^(as) comprising of 85 books written during his lifetime.

(saw) - An Arabic abbreviation for the salutation *Salalaho Alaihi Wasalam, Peace and blessings of Allah be upon him*, this salutation is specifically reserved for the Holy Prophet Muhammad (saw).

Substance - The substance of a thing may be its essence, or that which makes it what it is. This will ensure that the substance of a thing is that which remains through change in its properties. According to Aristotle this essence becomes more than just the matter, but a unity of matter and form.

Syllogism -A kind of logical argument that applies deductive reasoning to arrive at a conclusion based on two propositions that are asserted to be true.

Tadhkirah - In this essay, this term refers to the the Book that is a collection of Dreams, Visions and verbal revelations vouchsafed to Hadhrat Mirza Ghulam Ahmad ^(as) The Muhammadi Maryam, Promised Messiah and Imam Mahdi.

Universals - A universal is a property or relation that can be instanced, or instantiated, by a number of particular things. e.g. each yellow thing provides an instance of the property of yellowness. and a square object the property of being a square.

Unmoved Mover - That which initiates motion, but which is itself unmoved. The single unmoved mover is the one thing that has a self-contained activity of its own. and therefore is not caused to move by the need to actualise any potential.

Wahdatul Shahood - The Arabic term referring to Panentheism (See above).

Wahdatul Wajood - the Arabic term referring to Pantheism (see above).

Water - According to the cosmological belief of Thales, the world originated from water. Aristotle wrote in Metaphysics, "Thales, the founder of this school of philosophy (Ionian School), says the permanent entity is water (which is why he propounded that the earth floats on water).

Zaki Ghulam - This is the revelatory term used about a future prophet, such as Hadhrat Mariam (Mary) was promised a Zaki Ghulam in Surah Mariam(19:20):

He replied, 'I am only a Messenger of thy Lord, that I may bestow on thee a righteous son (Zaki Ghulam). Although Zaki Ghulam is Righteous Son its true meaning is meant as Prophet of Allah as all Zaki Ghulam mentioned in the Holy Qur'an have been Prophets of Allah. Therefore Zaki Ghulam has to be a divinely appointed Prophet.

