

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

A Critical Exposition of Virtue is God

The Divine Theory of Hadhrat Abdul Ghaffar Janbah_(as)

Mujaddid of the 15th Century AH
Musleh Maud
Promised Zaki Ghulam of the
Muhammadi Maryam
Hadhrat Mirza Ghulam Ahmad_(as)
of Qadian

أَعُوذُ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ

رَبِّ اشْرَحْ لِي صَدْرِي وَيَسِّرْ لِي أَمْرِي وَاحْلُلْ عُقْدَةً
مِنْ لِسَانِي يَفْقَهُوا قَوْلِي

My Lord, expand for me my breast and ease for me my task
and untie the knot from my tongue that they may understand
my speech.”

(Surah TaHa 20:26-29)

The above verses personify the inadequacy that Prophet Moses^(as) felt in deliberating the momentous task entrusted to him by Allah. They also shed some light on the necessary qualifications that a orator must possess in order to succeed in his mission. The following are some of them:

- (a) They must be inspired with zeal and enthusiasm for their mission and must possess strong arguments to support their cause.
- (b) Their teachings must be easy to comprehend.
- (c) They should be competent speakers.
- (d) They should always be on the lookout for favourable opportunities for their discourse to be heeded with attention and respect.
- (e) If possible they may have a good companion to share their responsibility and burden.

Prophet Moses_(as) was not an eloquent speaker as he suffered from a speech impediment. But it is not eloquence alone that makes a man a successful preacher. Rather it is conviction in the truth, zeal for the mission, and a readiness to suffer for it that compensates for the deficiency of fluency. Prophet Moses_(as) possessed these qualities immeasurably. That is why, in spite of the weakness which he was conscious of, he made a very effective and convincing speech before Pharaoh and his court.

This is a quality bestowed upon the Prophets by Allah the Almighty, for their responsibility is merely the plain delivery of the Message :

وَمَا عَلِي الرَّسُولِ إِلَّا أَبْلَغَ الْمُبِينُ

The Messenger is only responsible for the clear conveying of the Message.
(Surah Al ‘Ankabut 29:19)

فَإِنْ تَوَلُّوا فَإِنَّمَا عَلَيْكَ الْبَلْغُ الْمُبِينُ

But if they turn away, then thou art responsible only for the plain delivery of the Message
(Sura Al - Nahl 16:83)

The critical detail to note here is that Allah is placing the responsibility of accepting the message on the individual rather than on the Prophet’s delivery of the message. Islam, like Judaism, has no clergy in the sacerdotal sense. Islamic religious leaders:

- (a) Do not serve as intermediaries between Mankind and God
- (b) Do not have a process of ordination
- (c) Or have any sacramental functions.

It is we the individuals that relinquish some responsibility on those who appear well versed in scripture maybe to symbolically wash our hands of responsibility but this is not sanctioned by God. Rather the onus of responsibility is placed on the individual, this is an important point to note for Muslims of all denominations, sects or groups as they expect such intercession by their religious leaders. The underlying precipitating factor of shirk (idolatry) lies in failure on the part of men to understand the object and purpose of their creation. A polytheist has a false concept of the personality and attributes of God and of his own great inborn capacity and capability. He entertains the foolish belief that he cannot have access to God without the aid of an intermediary, and also that God cannot commune with him directly except through the medium of those who have already attained His nearness. Islam is opposed to both these views. It does not allow us to entertain any such suspicion about God, nor does it permit us to underrate our own natural powers. God has created man that he may attain His nearness and He does not tolerate that anyone should intervene between Him and His creatures. Even the Prophets of God are not intermediaries. They are only Divine Messengers and Warners, and their intercession is only based on Divine sanction.

وَاتَّقُوا يَوْمًا لَا تَجِزِي نَفْسٌ عَنْ نَفْسٍ شَيئًا وَلَا يُقْبَلُ
مِنْهَا شَفَاعةٌ وَلَا يُؤْخَذُ مِنْهَا عَدْلٌ وَلَا هُمْ يُنْصَرُونَ

And fear the day when no soul shall serve as a substitute for another soul at all, nor shall intercession be accepted for it; nor shall ransom be taken from it; nor shall they be helped
 (Sura Al-Baqarah 2:49)

If anyone was appointed as an intercessor either in the heavens or in the earth, a declaration would have been made by God to that effect. But no such announcement has ever been made by God for self appointed individuals. It is the people themselves who declare that such and such a person has been appointed as an intercessor, and so they, as it were, inform God of something which He does not know. This is exactly what Allah described the early polytheists as doing. Muslim brethren of all denominations ask yourself are you party to this gross injustice to your Creator - who has granted us direct communion with Himself, yet you look upon paltry human beings to intercede for you. God has kept his promise of protecting this exhortation, the Holy Qur'an with the proviso of Mujaddids at the head of every Islamic Century.

Yet the Gracious and Merciful Allah has not lost his love of his greatest of creation, Mankind, and grants us opportunity after opportunity to seek and discover Him. He granted Mankind 124,000 opportunities in the past to discover Him by sending His appointed Prophets to every nation to minister in their native language so there may be no doubt in understanding the message conveyed to them. But as the recurring theme in the Holy Qur'an illustrates that whenever a Prophet is sent by Allah to Mankind:

- (i) They immediately scheme against him**
- (ii) Make his life a misery**
- (iii) Reject,**
- (iv) Mock,**
- (v) Deride,**
- (vi) Defame**
- (vii) Imply he has lost his mind**
- (viii) Attempt to kill him**

But Allah is the best of Planners. Now consider this, 124,000 Prophets sent by Allah to every nation on the Earth, the Holy Qur'an mentions a mere handful of these illustrious characters, and yet continues to send his chosen servants to whom he vouchsafes knowledge of the unseen. We may not know the names of these Prophets but we know the Criteria of Prophethood so if another was sent, would we be the first to say he is a false prophet. *Just as in the mind of an atheist who denies the existence of God, the idea of an ultimate being must exist in order to deny its existence. So it is with the Prophets of Allah whose advent must exist in order to deny their appointment. If Allah had not sent Prophets that were denied, their adversaries would have no purpose to their wretched schemes.* Islam is the only religion that acknowledges the Prophethood of Isa Ibn Maryam_(as) other than the Christians, the Jews do not believe in Jesus Christ_(as) as the Messiah or John the Baptist (Hadhrat Yahyah_(as)) as they believed Elijah (Hadhrat Ilyas _(as)) of Baalbek went bodily into the heavens in a chariot and will descend physically from the heavens in a chariot before the advent of the Messiah, The Christians and Jews do not acknowledge the Prophethood of Our Beloved Prophet Muhammad_(saw). Islam being the pinnacle of Spiritual evolution believes in a Creator not bound by the limits of Space and Time and therefore continues to interact with His people and His Creation continues to serve Him. Allah has maintained His promise to bless us and we have continued to keep to our foolish notions of rejecting the Elect of Allah.

Mere repetition of the verses of the Holy Qur'an without exercising the power of reason or wisdom is meaningless as the revealed word of God is not a cryptic puzzle beyond human comprehension, however, on account of this dereliction

of responsibility, Allah the Most Gracious has again shown his Mercy upon Mankind according to the promise in Surah Al-Hijr

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَفِظُونَ

Verily, We Ourselves have sent down this Exhortation, and most surely We will be its Guardian

Allah the Almighty has fulfilled this promise by blessing us with the Mujaddid of the 15th Century of Islam, Hadhrat Abdul Ghaffar Janbah^(as) and Alhamdolillah he is in our midst, yet the ungrateful turn their backs on Allah's promise and mock, deride and reject His Elect. *I wish to add that I find it extremely disappointing that the Ahmadis who should know better as they have the teachings of the Promised Messiah^(as), should have the faculties to identify the elect of Allah. They have become the Bani-Israel and resorted to living under the oppressive rule of their living Pharaoh the Self-Appointed Khalifas who proclaim themselves as the vicegerents of Allah. Do you hasten to follow the blind so that they should guide you? O foolish one! How will he, who is himself blind, guide you?* the Promised Messiah^(as) referred to them and warned about them as the **Bala-e-Damishk** birthed in Qadian. If Allah has appointed a Messenger to rescue you, why do you then remain buried alive in your graves and reject and deride the Promised Zaki Ghulam Masih-uz-Zaman, Allah knows what is best for you so I urge you to open your minds and listen to the Elect of Allah rather than the self-appointed Yehudi Siffat Bala-e-Damishk, that have taken the path of St Paul and created a worldly Papacy under the banner of Khilafat-e-Ahmadiyya. A Soi-disant Khilafat that has no intention for your personal welfare, rather you have become mere cash

cows funding their narcissistic and hedonistic aspirations that occasionally surface and are immediately buried by their employed minions. This reminds me of a quote I read in the Book, *The Demon-Haunted World* by the famous American Cosmologist and Author Carl Sagan, He states:

One of the saddest lessons of history is this: If we've been bamboozled long enough, we tend to reject any evidence of the bamboozle. We're no longer interested in finding out the truth. The bamboozle has captured us. It's simply too painful to acknowledge, even to ourselves, that we've been taken. Once you give a charlatan power over you, you almost never get it back. (Carl Sagan - The Demon-Haunted World: Science as a Candle in the Dark -1997).

However, I digress, please allow me to present to you the subject matter of my discourse:

A Critical Exposition of Virtue is God - or Introduction to Virtue is God

I wish to stress resolutely that this discourse remains an insufficient introduction to the magnus opus of Hadhrat Abdul Ghaffar Janbah_(as) - Virtue is God, regardless of the title, I urge the seeker of truth who has true intentions to seek and know his creator to read this seminal work. The Book is a treasure trove of

1. *References from the Holy Qur'an,*
2. *The Traditions of the Holy Prophet Muhammad_(saw),*

3. *The Ruhani Khaza'in (Spiritual Treasures) of the Promised Messiah, Hadhrat Mirza Ghulam Ahmad_(as)*
4. *The attributes and Nature of Allah as revealed to his Chosen servants.*
5. *Prophethood and the Excellence of character and Status of the Holy Prophet Muhammad_(saw) over other Prophets,*
6. *The theories and concepts of pivotal Scientific figures from the past, scientists such as Sir Isaac Newton, Albert Einstein and Dr Abdus Salaam;*
7. *Historians such as Rousseau.*
8. *Graeco-Roman Philosophy & Philosophers such as Socrates, Plato and Aristotle,*
9. *Poetry of Keats, Dr Allama Iqbal and Hadhrat Masih-e-Maud_(as).*
10. *A comparative study of Religions,*
11. *Political Science -*
12. *Science & Quantum Physics.*
13. *Kingship and the false notion of the Divine right to rule.*
The Reader will discover that all the false notions that have created division or angst amongst humans over the past era have been addressed in this epic work vouchsafed to the author by Virtue - The Supreme, Ultimate, Universal, Truth itself.

Hadhrat Abdul Ghaffar Janbah_(as) has gone to great lengths to prove unequivocally that the eternal nature of the Prophethood and Sharia of the Holy Prophet Muhammad_(saw) and that it will last till the Day of Judgement compared to the Prophethoods and Sharia of the preceding Prophets. The Holy Prophet Muhammad_(saw) was the only Prophet ever to be entitled a mercy for the whole of mankind and appointed for the guidance of the whole of mankind. Also in Surah Al-Ahzab Allah instructs the Angels to send blessings on this Prophet and Instructs the Believers to also invoke blessings and peace on the Prophet_(saw). No other

Religious Scripture has this instruction about any other prophet.

Hadhur^(as) then goes on to state "*I have explained the definition and the meaning of Khatam-un-Nabiyeen in my previous articles and lectures and will only say here that Allah has made the Holy Prophet Muhammad^(saw) the Seal of all the Prophets. After him, no man will be given the reward of Prophethood unless he is a follower of Prophet Muhammad^(saw) and his Sharia.*

He goes on to say "I again challenge the opponents to present one example from the previous Holy Books whereupon Allah had entitled any other previous Prophet Khatam-un-Nabiyeen: The Seal of all the Prophets. I assure you that you will not find any such example because Allah has not entitled any previous Prophet other than the Holy Prophet Muhammad^(saw) Khatam-un-Nabiyeen, as He^(saw) is the only Prophet granted an eternal Prophethood and Sharia.

Hadhrat Abdul Ghaffar Janbah^(as) states that : I am a living example of what Mirza Ghulam Ahmad^(as) has said in this quotation. Similarly, The Promised Messiah, Mirza Ghulam Ahmad^(as) states in his book Chashma-e-Ma'rifat, Ruhani Kha'zain, Vol 23, p340 about the Prophethood of the Holy Prophet Muhammad^(saw) and the Qur'anic Sharia:

"I believe sincerely in Allah's Messenger and know that all Prophethood ended with him and that all law (sharia) is comprised in his law. Yet one type of Prophethood has not ended, that is to say, the Prophethood which is granted in consequence of complete Obedience to the Holy Prophet^(saw) and which is illumined by his lamp. This Prophethood has not

ended inasmuch as it is a reflection of his_(saw) Prophethood and is given through him and is his manifestation and receives grace from him."

Hadhrat Mirza Ghulam Ahmad_(as) further writes in his book Chashma-e-Ma'rifat, Ruhani Kha'zain Vol 23, p380:

"The Holy Prophet_(saw) has been bestowed this special honour that he is Khatam-ul-Anbiya';

Firstly, because he achieved the climax of all the excellences of Prophethood; and,

Secondly, because there will be no Prophet after him who would bring a new law nor any Prophet who is not his follower.

Everyone who is honoured with conversation with the Divine, achieves it through his grace and through his mediation and is known as his follower and not as a direct Prophet."

Hadhrat Abdul Ghaffar Janbah_(as) Then goes on to state:

Furthermore, after the advent of the Holy Prophet_(saw), there cannot be any new prophethood, but a fortunate follower can be granted the status of an Umati Prophet. After the revelation of the Holy Qur'an there cannot be any new Sharia until the Day of Judgement. There cannot be any such Prophet who challenges or revokes the prophethood of the Holy Prophet Muhammad_(saw) or the Holy Qur'an. I am conferring sound reasoning that unlike other Prophets, the Holy Prophet's_(saw) Sharia is immutable, eternal, and irrevocable. Society is obligated to accept it and there is no other way around it.

The Imam Mahdi and Masih-e-Maud, Mirza Ghulam Ahmad^(as) says in his Khutba Ilhamia:

"The Holy Qur'an is so glorious that none other can excel it in its glory. It is Hakam, the one whose judgment is ultimate; it is Muhammin, a compendium of all guidance. Therein is found every argument which one may require. It is this Book which has scattered in defeat the very core of the enemy's might. A Book which covers everything in depth and contains the news of what was and what is to be. Falsehood can attack it not from the front nor from the rear. It is the very light of God Almighty."

Likewise, Mirza Ghulam Ahmad^(as) says about the glory of Holy Qur'an in his famous book 'Izala-e-Auham'. He says:

"Let it be known that the most outstanding miracle of the Holy Qur'an is that boundless sea of deep wisdom those solid facts, those avenues of Qur'anic knowledge so rich in philosophy which we can manifestly present to all nations and peoples of every language: be they Indians, Persians, Europeans or Americans, whichever country they belong to. The Qur'anic miracle is capable of rendering them defenceless, speechless and totally disarmed. The meanings of the Holy Qur'an are unfolded as demand is created according to the changing times and stand guard like well-armed soldiers against the insinuations and aspersions cast in every age. Had the Holy Qur'an been limited in extent regarding that which it comprises of solid facts and subtle realities it could not have been deemed as that perfect miracle."

Listeners, Have you ever considered Who is God? or the nature of God? What is the purpose of creation? and the purpose of our creation as a species? Why can we not observe God with our physical eyes? Can we expect to perceive that which is beyond the capacity of our acutely limited senses, let alone seeing the creator with our physical eyes. A being that is nothing other than the Infinite, albeit obvious, our finite senses cannot perceive Him. We cannot see air, radio waves, TV signals, WIFI, electricity, gravity, time, molecules, atoms, or thoughts. Yet we know they exist and cannot possibly survive without them.

The Eye is a marvel of creation yet it is limited only to the Visible range of the electromagnetic spectrum a mere 0.0035% of the entire range. The sense of hearing is limited to 20Hz-20,000Hz in humans Even our senses of smell and taste are paltry senses which serve our day to day needs yet in many people have been knocked out literally senseless by an infinitesimally small Virus over the past two years and yet here we are claiming to know God and the Meaning of it all. Yet:

It is the role of the Messengers to explain perfectly the nature of the unseen. Messengers are those who are sent by God, whether they are (Nabi) Prophets, (Rasul) Messengers, Muhaddith (Saints) or Mujaddids (Reformers).

After profound observation of the universe, we come to know that every animal species is created to fulfil a specific purpose and undoubtedly, even the lower species have been fulfilling and displaying their properties and purposes. The most developed genus and species, viz. Is it fair to say human beings were created without any material or sacred purpose? It is a misconception to keep such notions for human beings as they

happen to have been granted the lofty status as the "Best of all Creation" and thus attain the superior motives of their lives. Before moving forward, let us initially see what sublime purpose God Almighty has assigned human-beings. So far as the object of our existence is concerned the Promised Messiah, Hadhrat Mirza Ghulam Ahmad^(as) addresses in his book "The Philosophy of the Teachings of Islam". He states:

"Different people, being short-sighted and lacking high resolve, appoint different purposes for their lives. And limit themselves to worldly goals and ambitions. But the purpose that God Almighty has appointed for man in His Holy Words is as follows:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ-

I have created Jinn and men so that they may know Me and worship Me.

(Surah adh-Dhariyat 51:57)

The true purpose of man's life is the worship of God, His understanding and complete devotion to Him. *It is obvious that man is not in a position to appoint the purpose of his own life, for he does not come into the world of his own accord, nor will he depart therefrom of his own will.* He is a creature and the One who created him and invested him with better and higher faculties than those of all other animals, has also appointed a purpose for his life. Whether anyone subscribes to it or not, ***the purpose of man's creation without a doubt is the worship and the understanding of God and complete devotion to Him.*** In his Book Virtue is God - Hadhrat Janbah^(as) states that all Phenomena are expressions of 'Virtue', however, we find that

all these are not alike. For example, ether, mountains, trees, lion and man are all phenomena but not of the same category. Every phenomena belongs to its own particular class. To generalise it could be stated that there are two major classes of phenomenon - physical and metaphysical. Ether, forces of nature and all metaphysical creation belong to metaphysical class while physical phenomena are further subdivided into four sub-classes or categories.

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

After meticulous observation and exhaustive contemplation, we find that our universe has been arranged under a single coordinated system. All phenomena are found in a proper order and there isn't any randomness among them. Growthless phenomena comprise all those things which do not grow. Mountains, sand, water and air are common examples of post-elementary growthless phenomena. All such things are alive and to exclaim them as dead objects is to be unaware of their life. The universe mostly comprises of this sort of phenomena.

This statement reminds me of a verse of the Holy Qur'an Surah Bani Isra'il 17:45:

تُسَبِّحُ لَهُ السَّمَاوَاتُ السَّبْعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ وَإِنْ مَنْ شَاءَ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَلَكِنْ لَا تَفْقِهُنَّ تَسْبِيحةَهُمْ إِنَّهُ كَانَ حَلِيمًا غَفُورًا

The seven heavens and the earth and those that are therein extol His glory; and there is not a thing but glorifies Him with His

praise; but you understand not their glorification. Verily, He is Forbearing, Most Forgiving.

Suggesting that even what is deemed growthless phenomena such as the sun, the moon, the stars, mountains have some form of consciousness albeit not at the same level of consciousness as higher forms of life.

But we'll get to that in a moment :

In an authentic Hadith of Sahih Muslim it is related that when the Holy Prophet Muhammad_(saw) was walking on Mount Uhud with Hadhrat Abu Bakr Siddique_(ra), Hadhrat Umar_(ra) and Hadhrat Usman_(ra), the mountain started to tremble upon which our beloved Prophet Muhammad_(saw) tapped it with his foot and said “Calm down Uhud - you only have a Nabi, a Saddiq and two Shaheed” (some narrate that the Mount was trembling in awe).

The second category is that of growthable or botanical phenomena. These can only grow and are bereft of other higher features, e.g., plants. These are also living beings with some form of rudimentary consciousness and both the process of sensitivity (such as tropism and photosensitivity) and nutrition are found in them.

A brief narration of an incident that was recorded in Sahih Bukhari states that :

Maymun_(ra) built a Pulpit (Mimbar) with three steps for the Holy Prophet_(saw). In one narration it is stated that the tree trunk from which the Mimbar was built began shaking when the Holy Prophet_(saw) arrived for the first Friday prayers when the pulpit would be used. The tree trunk let out a cry, and began

whimpering and sobbing like a child being put to sleep, many sahabah narrated different sounds such as bellowing, crying and weeping or a baby camel looking for its mother. The Holy Prophet_(saw) stopped the khutbah, descended from the pulpit and hugged the tree trunk and stated “By that Allah in whose hands rests my soul if I had not hugged it, it would have remained sobbing like this till the Day of Judgement.” Many Sahabah also wept along with the tree trunk. (This tree trunk was subsequently buried in the Mosque in Medina).

What these hadith illustrate is even those objects we relegate to unconscious or inanimate have some rudimentary form of consciousness.

The third category is that of irrational phenomena. The term 'irrational' explains that these are without reason or mind, e.g., animals. These not only grow but also possess other distinct features (powers of hearing, sight, smell, taste and touch). The fourth and the most developed form of physical phenomena is that of rational phenomena, e.g., human-beings. One distinctive feature, which differentiates them from other physical phenomena is that, they have been endowed with the power of 'reason'.

In the subject called the Teleological argument, teleology being the study of purpose, ends or goals in natural processes. The whole of creation has a purpose wings on a bird aid flight, ears are for processing sound, Animals have been instinctively granted the ability to fulfil the purpose of their creation. Let us illustrate with just one small insignificant example such as the terrestrial isopod crustacean known as the woodlouse that we look upon with disgust found in damp areas or maybe under a brick or heavily polluted ground, the woodlouse has the

function of cleansing the soil by ionising Mercury, Arsenic, Cadmium and Lead and thus preventing these harmful heavy metals from reaching the ground water.

Mankind has been granted the status of *Ashraful Makhluqat*, the noblest of creation by various religious scriptures. We have been granted the ability to make choices and the power of reasoning, Furthermore God provides us with a capacity for free will and it is precisely this capability that inclines mankind towards making the wrong choices, false belief, bad decisions and ominous actions however the Holy Qur'an does imply that not all humans fulfil this role of the "Noblest of Creations" there are some who are so morally degraded as to be worse than animals and beasts rather it is insult to animals and beasts as they are driven by instinct rather than choice. There are others who are superior even to the angels. There are others still who are so righteous as to occupy a higher spiritual position than even the most exalted angels. In short, all men are not superior to all other creatures, but some men who have become elevated above the whole of creation and man as such is superior to most of God's creation, for the sun, the moon, the stars, and animals have been created for him and are engaged in his service. Hence, mankind as a class is superior to most of God's creatures, while man in his perfect spiritual state is certainly superior to the whole of creation.

In his transformative supposition the illustrious author, Hadhrat Abdul Ghaffar Janbah_(as) explains his appointment from Allah the Almighty as the Musleh Maoud, Mujaddid of the 15th Century AH and Masih-uz-Zaman Promised Isa-ibn-Maryam of the Muhammadi Maryam - Hadhrat Mirza Ghulam Ahmad_(as) to whom after 40 days of Prayers in Hoshiarpur was vouchsafed the Sign of Mercy about the Promised Zaki

Ghulam, a title incorrectly taken by His infamous son Mirza Bashiruddin Mahmood Ahmad.

The Muhammadi Maryam Hadhrat Mirza Ghulam Ahmad^(as) clearly states in his Grand Treatise Ruhani Khaza'in Volume 14 page 419 footnote)

It is the role of the Messengers to explain perfectly the nature of the unseen. Messengers are those who are sent by God, whether they are (Nabi) Prophets, (Rasul) Messengers, Muhaddith (Saints) or Mujaddids (Reformers).

In the book Kashti Nuh (Noah's Ark) He^(as) states : Do you hasten to follow the blind so that they should guide you? O foolish one! How will he, who is himself blind, guide you? True philosophy is, in reality, acquired through the Holy Spirit as has been promised. Through it you will be carried to the acquisition of pure knowledge, to which others have no access. Ultimately, you will obtain such knowledge by sincerely seeking it. True philosophy is, in reality, acquired through the Holy Spirit as has been promised. Through it you will be carried to the acquisition of pure knowledge, to which others have no access. Ultimately, you will obtain such knowledge by sincerely seeking it.

After transcribing the Divine Theory, Hadhrat Janbah^(as) states :

It was revealed to me that this theory is deeply and specifically linked with the Divine Prophecy of 20th Feb 1886, whereupon different signs and attributes of the 'Divine Mercy' or 'Zaki Ghulam' are mentioned. Therefore, I have given another name to this Divine Theory:

"The Reality of the Divine Prophecy of 20th Feb 1886."

He goes on to state:

What I have written since mid-December 1983 and in future, is and shall continue to be the fruits of that blessed prostration in 'Darul Hamd' situated in New Muslim Town Lahore. The same happened to Prophet Moses_(as) whilst observing the Burning Bush on Mount Tur, Prophet Muhammad_(saw) in the Cave Hira, Prophet Mirza Ghulam Ahmad_(as) during one night in Gurdaspur. As these chosen personalities were appointed for some specific missions, in the same way, I have been appointed to reform the Jama'at Ahmadiyya as well as for the Victory and Dominance of Islam. Allah the Almighty promised three times in the Holy Qur'an with His Prophet Mohammad_(saw) about this victory and Dominance of Islam.

Hadhrat Abdul Ghaffar Janbah_(as) also explains through ample reference from the Holy Qur'an about the status of Hadhrat Socrates_(as) as a Prophet for the Greeks by comparing Hadhrat Socrates_(as) Life, character, morals, ethics, his dialogues, his reverence for "the God," the attitude of his contemporaries who mocked him for exposing their hypocrisy and superficiality, his trial and accusation of being a Sophist and free-thinker and ultimate capital punishment and martyrdom through drinking the alkaloid poison Hemlock which blocks the nerve muscle junctions and ultimately causes the failure of the respiratory muscles.

Socrates_(as) is probably best known for the famous dictum which is usually translated 'Virtue is knowledge', and to find out what this means makes as good an approach as any to the centre of his teaching.... We know now that the word 'virtue' attaches false associations to the Greek *arete*, which primarily means, efficiency at a particular task.... By equating *arete* with knowledge, therefore, Socrates_(as)'s statement takes on the

aspect of a deliberate challenge, which we can only recapture by thinking ourselves back to the times in which he lived." If virtue is the sole end of life, what precisely is virtue? Socrates_(as) had given no clear answer to this question. The only definition he had given was that virtue is knowledge, but upon examination it turns out that this is not a definition at all. Virtue is knowledge, but knowledge of what? It is not knowledge of astronomy, of mathematics, or of physics. It is ethical knowledge, that is to say, knowledge of virtue. To define virtue as the knowledge of virtue is to think in a circle, and gets us no further in the enquiry of what virtue is? But Socrates_(as) did not think in a circle. He did not mean that virtue is knowledge, although his doctrine is often, somewhat misleadingly stated in that form. What he meant was—quite a different thing—that **Virtue depends upon knowledge. It is the first condition of Virtue.** The principle, accurately stated, is, *not that virtue is the knowledge of virtue, which is thinking in a circle, but that virtue depends upon the knowledge of virtue, which is quite straight thinking. Only if you know what virtue is can you be virtuous.* Hence, we have not here any definition of virtue, or any attempt to define it. **We are still left with the question,"what is virtue?" unanswered."**

When Meno questioned about whether Virtue is something that could be taught in the Dialogue by Plato, Socrates replied:

"You must think I am singularly fortunate, to know whether virtue can be taught or how it is acquired. That fact is that far from knowing whether it can be taught, I have no idea what virtue itself is. That is my own case. I share the poverty of my fellow countrymen in this respect, and confess to my shame that I have no knowledge about virtue at all. And how

can I know a property of something when I don't even know what it is?"

"Even the British Philosopher and epistemologist Walter T Stace writes in his book "A Critical History of Greek Philosophy."

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

Some in Ancient Greece would even go as far as saying that Hadhrat Socrates^(as) was a Sophist which is utterly untrue as he never took a fee for his ministering or taught about customs, culture, worldly or political gain of Society rather taught individuals about matters of the spirit, morality, science and ethics.

Socrates when opposing the Sophists states before the jury:

"It does not seem like human nature for me to have neglected all my own affairs and to have tolerated this subject now for so many years while I was always concerned with you, approaching each one of you like a father or an elder brother to persuade you to care for virtue. Now if I profited from this by charging a fee for my advice, there would be some sense to it, but you can see for yourselves that, for all their shameless accusations, my accusers have not been able in their impudence to bring forward a witness to say that I have received a fee or ever asked for one.

I, on the other hand, have a convincing witness that I speak the truth, my poverty.”

In 400/399 BC. when Socrates was 70 years old, he was brought to trial on three charges:

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

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

According to the Holy Qur'an, revealed to the Holy Prophet Muhammad_(saw), before the incumbent death of virtuous and holy people they are granted glad tidings of safety, peace and Paradise. So as God the Exalted says in Sura Ya Sin:

إِنَّ أَصْحَابَ الْجَنَّةِ الْيَوْمَ فِي شُغْلٍ فَكِهُونَ - هُمْ وَأَزْوَجُهُمْ فِي ظِلَّٰٓ عَلَىٰٓ
الْأَرَائِكِ مُتَكَبِّرُونَ -
لَهُمْ فِيهَا فَكِهَةٌ وَلَهُمْ مَا يَدَّعُونَ - سَلَمٌ قَوْلًا مِنْ رَبِّ رَحِيمٍ -

"Verily the inmates of Heaven will, on that day, be happy in their occupation. They and their wives will be in pleasant shades, reclining on raised couches. They will have fruits therein, and they will have whatever they call for. 'Peace on you'—a word of greeting from the Merciful Lord."

(Surah Ya Sin 36: 56-59)

Likewise in Sura Al-Fajr, God the Exalted says to His virtuous men at the time of their death:

يَأَيُّهَا النَّفْسُ الْمُطْمَئِنَةُ。 أَرْجِعِي إِلَى رَبِّكِ رَاضِيَةً مَرْضِيَةً فَأَذْخِلْنِي فِي عِبَدِي وَأَذْخِلْنِي جَنَّتِي-

"And thou, O soul at peace! Return to thy Lord well pleased with Him and He well pleased with thee. So, enter thou among My chosen Servants, and enter thou, My Garden."

(Surah Al-Fajr 89:28-31)

The same happened with Socrates before his death. He sees a dream, in which a beautiful and comely woman gives him glad tidings. Such as Socrates says to his friend Crito before his death. Plato documents this story in his famous dialogue "Crito" I'm not adding this dialogue here but those interested can read it in the book upon publishing.

The dream of Socrates was a clear indication of the fact that he was a holy person and a friend of God. Before his death, he was certainly given glad tidings of safety, peace and Paradise. Remember that Socrates was a man of elevated character, yet the Athenian jury caused a great injury to mankind by poisoning him. They had not poisoned Socrates^(as) but mankind itself. Is our age not an age of hypocrites & Sophists? ***It is stated that currently hypocrisy & sophistry is in full bloom. Hypocrites & Sophists are***

votaries of material desires. What a strange resemblance there lies between the modern and the ancient hypocrites & Sophists!

Hadhrat Abdul Ghaffar Janbah_(as) has been vouchsafed the answer to the ultimate dilemma that has remained unanswered by Hadhrat Socrates_(as).” Hadhrat Janbah_(as) goes on to explain in his Grand Treatise that ***Virtue is God*** and clearly sets the bar to a level that cannot be attained by a mere living breathing Human Being without direct communion with the Almighty. But those seekers of the Truth who investigate this immense work with Taqwa and open mind will truly learn about the nature of Allah your creator and come vis-a-vis (metaphorically) with the Divine Faces of Allah.

Philosophy, religion and science reinforce one another. In the world of philosophy and science, that which is termed Reality, Beauty and Knowledge; according to Islamic Philosophy, is God the Almighty. All these names point to one and the same Supreme Truth. **Science and traditional philosophy are grounded on reason and observation, while religion is based on faith and revelation.** The object of the lives of human beings is to know and recognise God the Exalted. If we do not come to know and recognise our Creator in this world, then in the hereafter we would not recognise and see Him. Therefore, we should search for our Creator and discover Him in this world and establish a relationship with Him.

Hadhrat Abdul Ghaffar Janbah_(as) then addresses the question what is 'Virtue' (arete) Viz Knowledge that is the sole purpose of our life? He states :

Allow me to reveal that Socrates had used this term in the sense of 'The Best' and justly it is the "SUPREME, ULTIMATE,

*UNIVERSAL, TRUTH". Now the question arises whether the Supreme, Ultimate, Universal, Truth is the Knowledge? Undoubtedly, Knowledge is the Supreme, Ultimate, Universal, Truth. Certainly, this definition makes us aware of the Supreme Truth which occupies the whole universe and is the sole purpose of human life. So far as the nature of Virtue is concerned: then it is neither a material or immaterial object. This being a Philosophical Truth, is above physical and metaphysical truths. ***It is everywhere yet our eyes cannot see it. It has created everything, yet by Itself is above creation.*** We can equate it with nothing because nothing can be like it. It is the beauty, the love and illuminates everywhere.*

Let us take the example of a human body, it has several distinguishable components, but is primarily identified by the face and not by other parts of his body. The face of a person is the direct vehicle of his identification. Four words 'Supreme, Ultimate, Universal Truth' have provided us with a supreme concept of 'Virtue'. This definition informs us about such a Being, which has encompassed the whole universe. Each and every particle is not only dependent on It for its existence but also is under Its rule and decree. For further realisation, let us consider Its faces.

The word 'face' is defined as that aspect or way by which we can recognise something. In the context of Virtue i.e., Supreme, Ultimate Universal, Truth what can be the faces of It? Upon contemplation, we ascertain that certainly there are four faces of It, namely the First, the Last, the Manifest and the Latent. Every face explains and defines It in its own way. These are like sources which take us to one and the same single objective Entity. They reveal to us what is hidden from our physical eyes. These faces strengthen and sharpen our

minds and eventually we have no doubt in Its existence. Let us consider them separate but in brief.

بُوَالْأَوَّلِ وَالْآخِرِ وَالظَّابِرِ وَالْبَاطِنِ وَبُوْكُلٌ شَيْءٌ عَلَيْهِ

*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)*

THE FIRST: - *The foremost face of 'Virtue' is the First. The term 'First' means, that which precedes or foreshadows everything, the earliest, the best and the foremost. Is this not 'Virtue' which comes before all others, the first, the best and the foremost? Justifiably it is. Although our finite observations cannot discern It, yet even then, there is no place where the 'First' i.e., the Supreme, Ultimate, Universal, Truth is not present.*

THE LAST: - *The Second face of 'Virtue' is the Last. The term 'Last' gives the sense of what comes at the end or after all else. Simply it means, that is final or ultimate. Is the 'Last' not 'Virtue' which is final or ultimate? Secondly that the term Last can be applied only to what is Real and not to what is unreal. In the world of creation, what is first cannot be the last. First and last things or events are always different. In case of 'Virtue'; the First and the Last allude to one and the same 'Supreme Truth'.*

THE MANIFEST: - *The Third face of 'Virtue' is the 'Manifest'. The term manifest refers to what is clear, obvious and evident. Undoubtedly it is Virtue that is clear, obvious and evident. Obviously, it seems that the things before our eyes are the Manifest but this notion is turned away when we become*

aware of the realities of things. On account of my narrative, one who is unaware of the realities of things out of lack of understanding, will brand me (heaven forbid) a confused or unhinged man. However, it is the excellence and supremacy of 'Supreme Truth' which being the Manifest is beyond our perception.

THE LATENT: - *The Fourth face of 'Virtue' is the Latent. It refers to what is not clear, obvious, or evident. Virtue is the Latent because It has concealed Itself under the veil of phenomena or creation. The third face (ie. The Manifest) explains that Virtue is evident while the fourth face describes that it is inconspicuous and this is not inconsistency. The third and fourth faces point to one and the same Being or Truth and at any moment, it is both the Manifest and the Latent, which was fittingly illustrated by the Promised Mahdi and Messiah Hadhrat Mirza Ghulam Ahmad^(as) in the following verses:*

*"In what words can I praise the charm of my Beloved?
His single gesture made me cross the flood of sordid self.*

*My insight extended to a level to make me disbeliever;
In his eyes who is remote from the courtyard of the Beloved.*

*My eye too became enlightened by that glowing Face;
the mysteries of that Beloved were unveiled to me."*

Moreover, the First, the Last, the Manifest and the Latent are only different faces of the same Reality whom Socrates^(as) called 'Virtue' and identifies It with 'Knowledge'. These take us to one and the same 'Supreme Truth' and logically prove Its existence.

So dear listeners Hadhrat Abdul Ghaffar Janbah_(as) goes on to pose the question, What is the essence of Virtue and Phenomenon? Are these interconnected or not? If they are complementary then what sort of relationship is this? It has heretofore been described about the nature of 'Virtue'.

In a nut-shell, it is a philosophical objective entity i.e., 'Supreme, Ultimate, Universal, Truth.' From this definition, it is quite clear that 'Virtue' is Omnipresent, Omnipotent and Omniscient.

It always remains constant through a series of changes or varying connections.

It is the Ultimate, Universal Cause and is Supreme because It is without cause and therefore is above all. If some cause in turn has a cause, then this does not deserve to be designated Supreme.

It is only 'Virtue' which is the Cause of causes, yet itself being causeless.

This simply means that everything depends upon It for their existence while it is the Independent, as for Its Being, it does not depend upon anything or anyone else. Its supremacy and existence are everywhere and only It governs the whole universe.

It causes everything to perish, yet by Itself is Immortal and justly described as Permanent and Everlasting.

It is Self-Existent, Self-Sufficient, constant and stable by itself and therefore is Self-Evident.

Although Virtue is the most radiant truth, our senses cannot determine It. The reason is that as human senses are finite, they cannot observe the Infinite.

The four faces of Virtue have hitherto been described. Do these not help us considerably in Its understanding? Every face guides and informs us about Its existence in a novel approach.

Next, we take 'phenomenon'. It is a specific expression or manifestation, having some particular form with particular qualities. For example, the table and the pen, both are physical phenomena. The words 'table' and 'pen' refer to some particular forms of matter having some particular qualities, whom we assign the appellations, table and pen. The table and the pen are not direct first manifestations. These are in turn a compound of innumerable different sorts of phenomena and so is the case with all other visible phenomena. The instances of metaphysical phenomena are those of force and ether. These phenomena emerge; undergo different sorts of changes and finally decay and finish. Moreover, particular form and particular qualities of any phenomenon are interdependent.

For example, wood is a phenomenon. It consists of a particular form and its particular qualities. We say wood is heavy, brown, hard, etc. Now the heaviness, the brownness, the hardness, etc. are qualities. These qualities cannot exist independent of the form. But it is equally true that the form cannot exist independent of its qualities. If one was to consider peeling away all its qualities, and then consider what the form is aside from its qualities. You will find that your mind is oblivious to it. In taking away the qualities you have taken

away the form itself. The form can only be thought through its qualities. It only exists through its qualities. The form, therefore, just as much depends on the qualities for its existence as the qualities depend upon the form. Hence neither of them, can be regarded as independent. What is the source of these phenomena? Where do these particular forms come in to being? Is It not 'Virtue' which manifests and shapes all these phenomena? These phenomena depend upon Virtue for their existence and conservation while Virtue is the Independent. Whenever Virtue aspires, phenomenon may cease to exist while Itself is not bound by the limits of mortality. For the sake of illustration, let us consider an example. Although this example consists of finite vis-a-vis finite while the relation of 'Virtue' and 'phenomenon' is that of Infinite vis-a-vis finite. However, this will assist and improve one's insight to appreciate and comprehend what I propose to explain.

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

After analysing them, we find that all these different sorts of phenomena (ice, water, steam, clouds, mist and fog) are

different forms of Hydrogen and Oxygen. Hydrogen and Oxygen are common elements found in all these different phenomena. We see that what we define as water is really an expression of hydrogen and oxygen. These elements chemically combine in a certain ratio as H_2O and adopt a particular form of a phenomenon, to which we give the particular name of water. When the molecules of H_2O freeze to a certain degree, then these adopt a particular form of another phenomenon that we call ice. Again, when water is boiled, then these molecules begin to rise above in the form of water vapour. In this state H_2O adopts another particular form called steam. When these molecules are frozen, then to a certain degree, these adopt the form and qualities of another phenomenon, called clouds. The same happens in the case of mist and fog. From this, it is obvious that the words, water, ice, steam, clouds, mist and fog are applied only to express particular forms of H and O. These particular forms are the effect of the elements Hydrogen and Oxygen. From this example or analysis, we can draw a few certain conclusions.

- (1) *These particular forms (water, ice, steam, clouds, mist and fog) cannot be names of hydrogen and oxygen.*
- (2) *These particular forms (water, ice, steam, clouds, mist and fog) exist because Hydrogen (H) and Oxygen (O) exist. Had H and O not existed, then these particular forms too could not have existed?*
- (3) *The existence of all these phenomena (i.e., water, ice, steam, clouds, mist and fog) depend upon H and O while the existence of H and O do not depend upon these particular forms.*

(4) Moreover, these particular forms are absolutely proved as illusion as compared to *H* and *O*, while *H* and *O* are permanent as compared to these particular forms.

Nonetheless, as has been mentioned at the outset of this example it does not provide us fully and precisely the relationship between 'Virtue' and 'phenomenon'. **With regard to Virtue, then neither It resembles any phenomenon nor is It a Being which exists in Its own mysterious world far away from the world of phenomena.** In the aforesaid example, Hydrogen and Oxygen and their expressions (water, ice, steam, clouds, mist and fog), are different sorts of phenomena.

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

chains of forms and living, they cannot be released from these chains. So, it is impossible for unaided reason to become aware of the realities of phenomenon .

Someone will have found a clue of the argument of First Cause in this concept of 'Virtue'. If that is so, then it is correct. No doubt, Virtue is not only the First Cause but also self-caused and self-sufficient. Nevertheless, two objections have been made upon this argument. Let us see whether these objections are valid or invalid. Firstly, it is said, "Why should any cause be the first?" Why should we stop anywhere in the chain of causes?

Hadhrat Janbah_(as) states that : *Virtue is God, is a Divine Theory because the essence and the existence of God have been described in this concept. God the Exalted One told me that the Divine Theory is also a Supreme, Ultimate, Universal, Theory and the Mother of Theories. Now the question arises that how this concept (Virtue is God) can be a Supreme, Ultimate, Universal Theory and a Mother of Theories? Just to clarify here that all those theories which deal with material things are known as physical theories. That is to say that physical theories deal with physical or material truths. Likewise, metaphysical theories deal with metaphysical or immaterial truths of the universe. Keep in mind that a Supreme, Ultimate, Universal Theory can only be that which deals with the Truth that is simultaneously Universal, Ultimate and Supreme. And it is only God, the Creator and the Originator of the universe Who is the Supreme, Ultimate, Universal Truth.* Therefore, non-physical and metaphysical theory can be described as the Mother of Theories. It is only

the Supreme, Ultimate, Universal Theory which can be a Mother of theories. Its reason is that it does not deal with any specific portion of the universe but with the universe as a whole. Such a theory which pertains to the universe as a whole and all things come under its rule or grasp will be termed as not only a Supreme Ultimate, Universal Theory but also a Mother of Theories. *'Virtue is God' is not only a 'Supreme Ultimate Universal Theory' but also a 'Mother of Theories' and the 'Seal of Theories'. The reason is that each and every physical and metaphysical theory come out of it and theoretically it is impossible to transcend it.* In this world nobody will emerge who can challenge this Divine Theory 'VIRTUE IS GOD'. If there is any one, then, he should come forward. *Let it be known that there is no other God of this universe except 'Virtue'. He is the Knowledge and He is the Supreme, Ultimate, Universal Truth.*

بُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُنَظِّرَ إِلَىٰ
الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ

"He it is Who has sent His Messenger with the guidance and the Religion of truth, that He may cause it to prevail over all religions, even if those who associate partners with God, hate it." (Sura As-Saff 61:10).

This is the first and lasting promise of Allah and Allah the Almighty shall fulfil it. The question is how it will be fulfilled? By cannons, swords and atomic bombs? Absolutely not. The military force and weapons of opponents are so advanced which the Muslim world cannot even perceive. In a world where Muslims are branded as terrorists and no one is willing to listen to them. Now is the time, to fight with the pen and the

knowledge. This is not the age of bloody wars but a war of ideologies. Our time or age is an age of theoretical wars or more precisely wars of knowledge. I have firm faith that this war will not be fought on land, sea or air, rather in educational institutes. By the blessings of Allah, Islam shall dominate over all other schools of thoughts and religions. As for the explanation of the movements of the celestial bodies of the Universe, God blessed Sir Isaac Newton with the Keys to Gravitation. *So is the case of the Promised Son of Muhammadi Maryam Hadhrat Mirza Ghulam Ahmad_(as). To whom, God vouchsafed the Supreme, Ultimate, Universal Theory, i.e., Virtue is God, for the complete Dominance and Victory of Islam. The whole world [God willing] will submit to this Theory. This Supreme, Ultimate, Universal Theory will also gather the whole Muslim World together, by the blessing of Allah (If God the Most High wills).* Hadhrat Mirza Ghulam Ahmad of Qadian_(as) pointed out this matter as follow:

"There will be a new earth and a new heaven. The days are approaching when the sun of truth will rise from the West and Europe will recognise the True GOD. Thereafter the door of repentance will be closed, for those who wish to enter will have entered eagerly, and only those will remain outside whose hearts are by nature, sealed, and who are in love, not with light but darkness. The time is near when all religions will perish except Islam. All weapons will be broken except the heavenly weapon of Islam for it will neither be broken nor will it be blunted till it has broken all Antichrist tendencies to bits. The time is near that the true Unity of God, which is perceived within their nature even by those who dwell in the desert or are completely unaware of any teaching, will spread through all regions. On that day there will remain no artificial atonement nor an artificial god. A single stroke of God will frustrate all

the plans of disbelief, not by any sword, nor by any gun, but by bestowing light on eager souls and by illumining the pure hearts. Then will there be an understanding of all that which I say."

It is glaringly evident that true philosophy, which is the knowledge of God the Almighty, is not possible with reason. So those who rely on reason alone, can never quite attain bona fide knowledge of God the Almighty. True philosophy is only and exclusively established in the revealed words of God the Almighty. Seeking Divine help, we must try to acquire the knowledge expected by God the Almighty. The Ummat-e-Muhammadi (the community of believers) is extremely fortunate in that it has been blessed with the Holy Qur'an, the comprehensive guide for success and the victory of Islam. If we do not contemplate the Holy Qur'an in our lives, then it will be our personal misfortune. The Promised Mahdi & Masih, Hadhrat Mirza Ghulam Ahmad of Qadian^(as) says in his booklet Kashti-e-Nuh (Noah's Ark):

"Similarly, do not follow the philosophers of this world and do not be overawed by them, for they only pursue follies. True philosophy is that which God has taught you in His words. Those who are in love with secular philosophy are in ruin and truly successful are those who have sought true knowledge and philosophy in the Book of God. Why do you follow the paths of foolishness? Will you teach God that which He does not know? Do you hasten to follow the blind so that they should guide you? O foolish one! How will he, who is himself blind, guide you? True philosophy is, in reality, acquired through the Holy Spirit as has been promised. Through it you will be carried to the acquisition of pure knowledge, to which others have no access. Ultimately, you will obtain such knowledge by

sincerely seeking it. Then will you come to know that this is the very knowledge which revitalises and revives the heart and guides you to the pinnacle of certainty. How is it possible to receive pure nourishment from he who feeds upon carrion? How can he who is blind help you see? All pure wisdom descends from heaven. What then do you seek from the people of this world? Those whose souls ascend to heaven are the true heirs of wisdom. He who is not satisfied himself cannot bestow satisfaction upon you, but first purity of heart is required; sincerity and purity are needed, after which, everything will be bestowed upon you. Do not think that God's revelation is a thing of the past and that the Holy Spirit can no longer descend as it did in previous times. I tell you truthfully that all doors may close—but the one from which the Holy Spirit descends, never shuts. Open the doors of your hearts so that the Holy Spirit may enter it. By closing the window from which the ray of light enters, you distance yourself from this sun of your own accord. Unenlightened ones! Come forth and open this window so that the sun might itself enter you. God has not closed the paths of His worldly blessings in this age. Rather, He has increased them. Do you then think that the paths of the blessings of heaven, which you sorely need at this time, have been closed by Him? Most certainly not! Rather, this door is wide open."

To conclude;

I ask you is it not so that :

"Every particle of Heaven and Earth glorifies and proclaims the Holiness of Allah; everything in them is engaged in His glorification and praise. The mountains remember Him, the rivers remember Him, the trees remember Him and many

righteous ones are occupied with His remembrance Whoever fails to remember Him in his heart and by his tongue and does not humble himself before God is compelled to humble himself by being put through diverse types of torment by the Divine decree. Whatever is recorded of the angels in the Book of God that they are completely obedient to Him, the same is said of every leaf and every particle in the earth. Everything is obedient to Him, not a leaf can fall without His command, no medicine can heal without His command, nor can any food prove agreeable without it. Everything prostrates itself at the threshold of God in extreme humility and worshipfulness and is occupied with His obedience. Every particle of the earth and mountains, every drop of the rivers and oceans, every leaf of trees and plants and all particles of men and beasts recognise God, obey Him and are occupied with His glorification and praise.