

The Quran's real status restored by the Founder of the Ahmadiyya Movement (2)

Friday Khutba by Dr Zahid Aziz, for Lahore Ahmadiyya UK, 9 October 2020

وَإِنْ مِنْ شَيْءٍ إِلَّا عِنْدَنَا خَزَائِنُهُ وَمَا نُنزِّلُهُ إِلَّا بِقَدَرٍ مَعْلُومٍ ﴿٢١﴾

“And there is not a thing but with Us are the treasures of it, and We do not send it down but in a known measure.” — ch. 15, v. 21

Continuing with the subject of last week's *khutba*, I have quoted this verse because Hazrat Mirza Ghulam Ahmad, Founder of the Ahmadiyya Movement, and *Mujaddid* of the 14th century of Islam, writes about this verse as follows:

“God says: The treasures of everything are with Us, but We send them down in a known measure and according to need. This is the age in which those deep points of knowledge and those subtle truths concealed within the Quran should be manifested which defeat and overcome all kinds of other creeds, whether such ideologies are rational or spiritual. Without any motivating need, they cannot be manifested. So now that attacks are being made on Islam by new ideologies, the time came for those matters of knowledge to become open. Without the opening out of that knowledge, it was not possible that Islam achieve victory over all false creeds. Victory by means of the sword is nothing. The triumph achieved by such victory lasts only for a short time, and after that it disappears and the victory vanishes. The true and real victory is that which is achieved with the armies of knowledge and truths. This is the victory which Islam is achieving now.” (*Izala Auham*, p. 676)

Then he goes on to make the following point:

“The excuse is made that if we accept such fine points and subtle knowledge from the Quran, which the people of the past did not know, then this is being disrespectful to the body of knowledge which the earlier Muslims agreed upon. How can we say that we have found out things which the former Imams did not

know? This is a wrong conception of the *Mullas*. They ought to ponder that since it is possible that in the present day a property may be discovered in some plant, or such like, which was not known to people of the past, why is it not possible that some wonderful truths may now be found from the Quran which were not known to the people of the past because at that time there was no need to know them? Of course, the essentials of faith relating to matters of doctrine and belief, which constitute the Shariah, and which are obligatory in order to be a Muslim, are set down openly and clearly in the Holy Quran for the information of everyone. But those points and truths which increase our understanding and deepen our knowledge are always being disclosed according to need, and at the time of ever newer evils and challenges, new meanings full of wisdom make their appearance.” (*Ibid.*, p. 678)

In other words, the fine and subtle points of knowledge coming from the Quran at the time of need are those which increase our understanding of the Quran and deepen our faith in it. As regards what a Muslim must believe in, and what duties he must perform, and what is the structure of Islam, all that was taught to Muslims clearly in the beginning of Islam. The new knowledge derived by pondering over the Quran increases our understanding and makes our faith stronger.

In another book he refers to the following verse of the Quran:

قُلْ لَوْ كَانَ الْبَحْرُ مَدَادًا لَكَلِمَتِ رَبِّي لَنَفِدَ الْبَحْرُ قَبْلَ أَنْ تَنْفَدَ كَلِمَتُ رَبِّي وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا ﴿١٠٩﴾

“Say: If the sea were ink for the words of my Lord, the sea would surely be exhausted before the words of my Lord were exhausted, even if We brought as much again to add (to it).” (18:109)

He then says: “because everything has been created by the word of God through God saying to it: ‘Be, and it is’ (*kun fa-yakūn*), this means that the qualities and properties found in any created thing are also the words of God. This tells us that every created

thing has qualities and properties that are unlimited and unbounded.” On this basis he adds:

“since every created thing has properties that are unlimited and unbounded, and has within it wonders beyond measure, how can the Holy Quran which is the holy Word of God be limited in its meanings and fit into a commentary which is, let us say, even a thousand sections in size, or how can it be limited to the explanations given by our Prophet, may peace and the blessings of Allah be upon him, in a limited period of time? ... It is true that all the meanings of the Holy Quran explained by the Holy Prophet are the right and correct ones, but it is certainly not true that there is no more in the Holy Quran beyond the knowledge taught by him. ... Our Prophet was not sent merely for the *Ummis* (Arabs of his time); rather, human beings of all classes and categories are among his followers. Allah says: ‘Say: O people I am the Messenger of Allah to you all’ (7:158). This verse shows that the Holy Quran has been revealed for the development of every kind of human capability. ... Thus the notion that whatever the Holy Prophet has taught from the Holy Quran, it is not possible to get more than it, is clearly wrong.” (*Karamat-us-Sadiqeen*, p. 18–19).

Then the question arises whether there are any rules within which we must remain when we are searching for such knowledge in the Quran, or can we interpret a verse according to our own ideas and whims, and in a way which suits us or our circumstances. Critics say that you can prove anything you like from any book by some clever argument. So, regarding how to interpret the Quran, Hazrat Mirza sahib writes:

“The first criterion for its right interpretation is the evidence provided by the Holy Quran itself. Remember with full attention that the Holy Quran, unlike ordinary books, is not dependent on other sources for substantiating and exposing the truths it contains. It is like the perfectly proportioned edifice, moving a single brick from which would change the shape of the whole structure. It contains no truth within it that is not supported by at least ten or twenty pieces of evidence from within itself. If we interpret a verse of the Holy

Quran in a certain way, we should see to it that affirmative evidence for it is provided by other verses of the Holy Quran. ... The distinguishing feature of a true interpretation is exactly this, that the Holy Quran contains abundance of evidence in support of it.” (*Barakat-ud-Dua*, p. 17–18)

The modern age of scientific developments and technological advancement had already begun in the time of Hazrat Mirza Ghulam Ahmad, or in fact some years before his time. It looked as if different parts of the world were coming nearer one another through the faster means of transport and modes of communication that had been invented. In one of his last books, entitled *Chasma-i Ma‘rifat*, he writes that a time had been destined to come when the means of transport and communications were to allow people living in different parts of the world to become acquainted with each other and to meet each other. It was, he writes, in anticipation of such a time that:

“God sent for all the countries one book, and commanded therein that as this book reaches various countries in different ages it shall be obligatory on those people to accept it and believe in it. It is the Holy Quran which is the book that has come to join together all the countries. Each of the books before the Quran was limited to one nation,... that nation’s books and prophets had nothing to do with any other nation. But the Holy Quran, which came after them all, is an international book, and is not for a particular people but for all the nations. The Quran came for a group of beings who were going to become a single nation gradually. So in the present age those resources have come into existence which are making the various nations into one. Meeting one another, which is the real basis of becoming one nation, has become so easy that journeys which were many years in length now take only days. Such means of communication have come into existence that news from a distant country, which could not take less than a year to arrive, now reaches in an instant. A great revolution is taking place at this time, and the stream of civilization is flowing in such a direction that it clearly shows that God Almighty now intends to make into one nation all the nations spread over the earth, and join together those who had

been separated for thousands of years. This news is given in the Holy Quran, and it is the Quran which has openly made the claim that it has come for all the nations of the world.”

Here he quotes three verses of the Quran which show this claim:

“Say: O mankind, surely I am the Messenger of Allah to you all” (7:158)

“And We have not sent you (O Muhammad) but as a mercy to the nations.” (21:107)

“Blessed is He Who sent down the Criterion (*furqān*) upon His servant that he might be a warner to the nations.” (25:1)

He then writes:

“I say most forcefully that before the Holy Quran no revealed scripture in the world had made such a claim but each had limited prophethood to its own people. ... History itself shows that it was the claim of the Quran to have come to deliver a message to all nations, because the door to this delivery opened at the time of the Holy Prophet Muhammad. With his own hand, he wrote letters of invitation to Islam to great monarchs of the world. No other prophet had written letters to kings of other nations. The delivery of the message to all nations began by the hand of the Holy Prophet and it was to reach its completion in the time of the Promised Messiah and by his hand.” (*Chashma-i Ma‘rifat*, p. 67–69)

It may be added that in his book *Karamat-us-Sadiqeen*, quoted earlier, at the end of the section from which we quoted this book, Hazrat Mirza Ghulam Ahmad writes:

“In the end, I again declare before the general public that I swear by Almighty Allah that I am not a *kafir*. My belief is: ‘There is no god but Allah, and Muhammad is the Messenger of Allah’ (*La ilaha ill-Allah, Muhammad-ur Rasulullah*). And regarding the Holy Prophet, I believe [the verse of the

Quran]: ‘He is the Messenger of Allah and the *Khatam an-nabiyyin*.’ I swear to the truth of this statement of mine as many times as there are holy names of God, and as many times as there are letters in the Holy Quran, and as many times as there are virtues of the Holy Prophet in the sight of God. None of my beliefs is contrary to the commandments of Allah and the Holy Prophet. Whoever thinks otherwise is himself under a misunderstanding. Whoever considers me a *kafir* even now and does not desist from *takfir* [calling a Muslim a *kafir*], let him remember for certain that he shall be questioned after death. I swear by the Exalted Allah that I have such faith in Allah and the Holy Prophet that if all the beliefs of this age were placed in the balance against my belief, then by the grace of the Exalted One, my belief will be the heavier.”

(*Karamat-us-Sadiqeen*, p. 25; *Ruhani Khaza'in*, v. 7, p. 67)

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