

HAZRAT MIRZA BASHIR-UD-DIN MAHMUD AHMAD

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By Hazrat Mirza Bashir-ud-Din Mahmud Ahmad
Khalifatul-Masih II

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FOREWORD

The Fountain of God's Unity is an address delivered by Hazrat Mirza Bashir-ud-Din Mahmud Ahmad^{ra} on the occasion of Jalsa Salana Qadian in 1906. This essay expounds on *shirk*, or associating partners with Allah the Almighty, which has plagued humanity since ancient times. Allah sent prophets to eliminate *shirk* and affirm His Oneness, yet many have resisted this call. God's decree is that *shirk* will ultimately be eradicated and His truth will prevail, exposing *shirk* as the source of all evil.

Al-Haaj Munir-ud-Din Shams
Additional Wakilut-Tasnif, U.K
January 2025

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ¹

ERADICATING SHIRK

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ²
وَلَقَدْ آتَيْنَا لُقْمَنَ الْحِكْمَةَ أَنْ اشْكُرْ لِلَّهِ ۖ وَمَنْ يَشْكُرْ فَإِنَّمَا يَشْكُرُ
لِنَفْسِهِ ۚ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ حَمِيدٌ ۝ وَإِذْ قَالَ لُقْمَنُ لِبَنِيهِ
وَهُوَ يَعِظُهُ يَبْنَىٰ لَا تُشْرِكْ بِاللَّهِ ۖ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ ۝ وَ
وَصَيَّنَّا الْإِنْسَانَ بِوَالِدَيْهِ ۚ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَىٰ وَهْنٍ وَفِصْلُهُ
فِي عَامَيْنِ أَنْ اشْكُرْ لِي وَلِوَالِدَيْكَ ۖ إِلَى الْبَصِيرِ ۝ وَإِنْ جَاهَدَا
كَ عَلَىٰ أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ ۖ فَلَا تُطِعْهُمَا وَ
صَاحِبْهُمَا فِي الدُّنْيَا مَعْرُوفًا ۚ وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ ۖ إِلَىٰ ۚ ثُمَّ
إِلَىٰ مَرْجِعِكُمْ فَأُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ۝ يُبْنَىٰ إِلَيْهَا إِنْ
تَكُ مِنْقَالًا حَبَّتِ وَنَ حَرْدَلٍ فَتَكُنْ فِي صَخْرَةٍ أَوْ فِي السَّلُوتِ أَوْ

¹ In the name of Allah, the Gracious, the Merciful. We praise Allah, the Exalted, the Greatest, and we invoke His blessings on His Holy Messenger^{sas}. [Publishers]

² I seek refuge with Allah from Satan the accursed. In the name of Allah, the Gracious, the Merciful. [Publishers]

فِي الْأَرْضِ يَأْتِيهَا اللَّهُ ۖ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ ۝ يُبَيِّنُ لَكُمْ الصَّلَاةَ
وَأَمْرًا بِالْمَعْرُوفِ وَإِنَّمَا عَنْ الْمُكْرِمِ وَأَصْبِرْ عَلَى مَا أَصَابَكَ ۖ إِنَّ ذَلِكَ
مِنْ عَزْمِ الْأُمُورِ ۝ وَلَا تَصْغُرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ
مَرَحًا ۖ إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ۝ وَقَصِدْ فِي مَشْيِكَ
وَاعْضُضْ مِنْ صَوْتِكَ ۖ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ ۝¹

¹ And We bestowed wisdom on Luqman, *saying*, ‘Be grateful to Allah.’ and whoso is grateful, is grateful only for *the good* of his own soul. And whoso is ungrateful, then surely Allah is Self-Sufficient, Praiseworthy. And *remember* when Luqman said to his son while exhorting him, ‘O my dear son! Associate not partners with Allah. Surely, associating partners *with God* is a grievous wrong.’ And We have enjoined on man concerning his parents—his mother bears him in weakness upon weakness, and his weaning takes two years—‘Give thanks to Me and to thy parents. Unto Me is the *final* return. ‘And if they contend with thee to make thee set up equals with Me concerning which thou hast no knowledge, obey them not, but be a kind companion to them in *all* worldly affairs; and *in spiritual matters* follow the way of him who turns to Me. Then unto Me will be your return and I shall inform you of what you used to do.’ ‘O my dear son! Even though it be the weight of a grain of mustard seed, and even though it be in a rock,

GOD SENDS HIS MESSENGERS TO ERADICATE *SHIRK*

[After the recitation of these verses from the Holy Quran, Huzoor said]:

As of now, I wish to speak before you about *shirk*¹. *Shirk* is an evil that has afflicted humanity since the beginning of time and still persists today. Neither has it let go of man, nor has man let go of it. In each era, God sent prophets to eradicate *shirk* and establish the Oneness of God throughout the world.

or in the heavens, or in the earth, Allah will surely bring it out; verily Allah is the Knower of all subtleties, All-Aware. ‘O my dear son! Observe Prayer, and enjoin good, and forbid evil, and endure patiently whatever may befall thee. Surely this is of those matters *which require* firm resolve. ‘And turn not thy cheek away from men in pride nor walk in the earth haughtily; Surely, Allah loves not any arrogant boaster. ‘And walk thou at a moderate pace, and lower thy voice; verily, the most disagreeable of voices is the voice of the ass.’ *Surah Luqman*, 31:13-20 [Publishers]

¹ *Shirk* means to associate partners with God. [Publishers]

However, man, to whom God Almighty has given a certain degree of freedom has always harboured this malady in his heart. Even though many people received guidance and achieved the ranks of the *shuhada* and *siddiqeen*¹, however, there were still a large number of people in the world who did not let go of *shirk*.

SHIRK: THE PRIMARY REASON FOR REJECTING PROPHETS

Furthermore, when God Almighty sends a prophet for the reformation of people, and, after some time, those people attribute the divine blessings which had occasionally been bestowed on them to their own personal efforts and hard work, they then turn away from God Almighty. So at that moment, the first [seed of] evil that is planted in their hearts

¹ *Shuhada* refers to Martyrs and *Siddiqeen* means the Truthful. [Publishers]

is *shirk*. Therefore, any prophet who is sent for the reformation of the world must first compete against *shirk* and this is Satan's greatest weapon against man.

THE SIN OF *SHIRK* WILL NEVER BE FORGIVEN

It is evident in the Holy Quran—the noble book of God—that He will forgive other sins if He wishes to but He will not forgive *shirk*. In truth, how weak and wicked is it for man to turn away from God, who has created various means of comforts for us, such as the earth upon which we walk, work and strive in order to attain great status.

DIVINE FAVOURS OF GOD ALMIGHTY

Moreover, the soil in the earth contains various [inherent] qualities. It is in this soil that one places a grain of wheat and after being

submerged for a few days, it begins to sprout a little. Having weathered various seasons and [tempered by relentless] winds [the seed] over the period of time ultimately becomes capable of yielding hundreds of similar grains which become a means of sustenance for man. And in that same soil one is able to place a maize seed, which owed to the earth's [inherent] qualities, [draws nutrients from it] and in accordance with its own needs, is able to grow and thus become nourishment for man. Furthermore, there are various other benefits found within the soil that ascertain the safety of our lives, well-being and comfort. In addition to this, [God] has created the birds and other creatures as well as the four [classical] elements¹ from which we derive hundreds of benefits. Thus, harbouring even an iota of *shirk* in one's heart is such a horrific and indecent act that

¹ Four elements are earth, air, fire and water. [Publishers]

were God Almighty not Merciful (رَحِيمٌ) and Benevolent (كَرِيمٌ), it was quite possible that man would be crushed to pieces and given a punishment from which there could be no redemption. Yet, it is His mercy that has spared humanity thus far. God Almighty has stated that those who commit *shirk* are the followers of Satan the accursed; the very Satan who said [to God] that he would influence a group from among His people, that is, reserve them for himself, who would become heedless of God and use the ploy of *shirk* against them. [Satan added that] he would attack them from front and behind, even from the right and the left and he would strike them from beneath their feet with this stratagem; he would mislead them, entice them with greed and order them to cut off the ears of the animals, reserving the creatures of God [in order to offer them] to

others.¹ So, whoever befriends Satan—that is, commits *shirk*, since that is his [weapon of] attack—they will be counted among those who are in great loss and ruin. Furthermore, God Almighty says that the promises of Satan are just a heap of deceptions. For those who have reached this stage and commit *shirk*, God Almighty has decreed that they will not be forgiven, as they are obedient to Satan and will never prosper.

THE ONE WHO COMMITS *SHIRK* WILL NEVER SUCCEED

The aforementioned two matters are such that a polytheists can challenge us and say

¹ In pre-Islamic days, it was customary to mark or mutilate certain animals and dedicate them to specific gods. For instance, animals were sometimes branded or had parts of their ears cut off as a sign that they were reserved for gods. These marked animals, known as *Bahirah* or *Sa'ibah*, were considered sacred and could not be used for ordinary purposes. [Publishers]

that they will also be forgiven as they are not the followers of Satan. However, the third point—i.e., those who commit *shirk* will never succeed—supports the first two points. Thus, reflect whether, from the time of Adam^{as} till today, any polytheist has ever prevailed against a prophet? Noah^{as}, Hud^{as}, Salih^{as}, Shu'aib^{as}, Abraham^{as}, Moses^{as}, Jesus^{as} and eventually in the end, the greatest of all prophets—the Holy Prophet^{sas}—all had to contend with *shirk*. What was the outcome? Is there anyone [today] who remembers the names of those polytheists [who fought against these prophets]? Not a single person claims to be a descendant of the Pharaoh or Abu Jahl. The progeny of these people hide their ancestry and they name someone else when asked about them. Why is this the case? Because *shirk* never succeeds. Since these individuals were the recipients of the wrath of God and were failures, their offspring also curse them and

despise being associated with their forefathers who committed *shirk*. Thus, this clear evidence is presented by God Almighty to indicate that such people are the followers of Satan and will not be granted forgiveness. Thus, *shirk* is such a subtle disease that it affects a person in the same way that tuberculosis, slowly but inevitably, consumes its patient. Or a worm that gnaws away at a tree, such that after some time, it brings down even a magnificent, lofty tree, reducing it to the ground.

Thus, in order to save oneself from this, one ought to adopt perfect righteousness and piety. It is vital for man to always keep in mind the attributes of God Almighty, so that one's heart always stay inclined towards Him and so that God too may cast a [protective] shadow upon them just as He mentioned [in the Holy Quran] that He will grant man protection from the attacks of Satan from above. Hence, man ought to rush to come under the [protective]

shadow of God, since all those who come under His shade are completely safeguarded from all satanic attacks. Irrespective of how much Satan strives to cause a righteous person to slip, the furious gaze of God Almighty burns [Satan] and he dares not cast his evil gaze on that person ever again. However, if we give in to laziness and act carelessly, then we will not even have a moment to prepare for the sudden battle we face against Satan. In such a case, Satan will seize our faith, leaving us empty-handed. In fact, we are like goats, perhaps even weaker, whereas Satan is like a powerful wolf. Therefore, as long as we stay before the [presence of] God Almighty—our Custodian—we will remain safe from the bloodthirsty onslaught of Satan. However, if we become obscured from God's sight due to a moment of negligence, then Satan will subdue us with a single attack. Being obscured from the sight of God does not mean that there is ever a time where God cannot see us; in fact, He is

All-Seeing (بصير). What I mean by this is that because of our own evil actions, we remove ourselves from God's merciful gaze. Therefore, we must always strive our utmost to draw closer to God Almighty. With regards to this, He has promised that if a person walks one step towards Him, God will come two steps towards the person, and if one walks towards God swiftly, He will rush towards the person.¹ Accordingly, until we hasten towards God Almighty—or rather run towards Him—our condition will be like that of a chained goat standing before a wolf who may attack and instantly snatch us away.

SHIRK IS THE SOURCE OF OTHER SINS

Hence, before carrying out any action or uttering any word, be mindful of *shirk*, lest you become distant from God Almighty and consequently

¹ *Sahih Bukhari*, p. 1273-1274, 1999 Riyadh, hadith no. 7405 [Publishers]

fall prey to Satan. At this point, perhaps some of you might think that the manner in which I have described *shirk* seems as if there is no other sin in the world aside from it. However, this is not what I mean; rather what I mean is that it is through *shirk* that all other sins emerge.

THE REALITY OF *SHIRK*

When a person is completely free from *shirk*, how can it be possible for him to commit any sin? Because when he believes in all the attributes of God Almighty, he can do no wrong. If a thief intends to steal, but has faith that there is an All-Seeing God—Who punishes them for their sins—then they will never be capable of stealing anything. Similarly, if those immersed in other sins feared, not the creation of God but rather the Creator Himself, then they would forego all forms of deceptions and indecencies, which would otherwise become firmly embedded in

their hearts. Thus, it is impossible that those who turn away from *shirk* will ever commit any sin knowingly. And as for those sins committed unwittingly, God will not punish them. For this reason, it is mentioned in a hadith:

مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ فَدَخَلَ الْجَنَّةَ¹

(Which means, ‘Whoever stays away from *shirk* entirely will enter paradise.’)

That’s why when a person forsakes *shirk* and truly considers God to be the One and genuinely believes in all of His attributes, he will never commit another sin, and this will necessarily result in him receiving divine rewards. For such an individual, his walk and his consumption of food and drink, will all be

¹ Whosoever says, ‘There is no God but Allah,’ will enter paradise. *Jami’ Tirmadhi*, p. 599, 1999 Riyadh, hadith no. 2638 [Publisher]

for the sake of God. In other words, when he speaks, he does so for the sake of God; when he listens, he does so for the sake of God; when he eats he does so for the sake of God and when he drinks he does so for the sake of God. At this point, even Satan is unable to get close to him and so his Satan becomes a Muslim as well. As the Holy Prophet^{sas} himself said, ‘my Satan has also become a Muslim.’¹ Thus, when a person cleanses their heart to this degree, he becomes God’s and God becomes his. It is about such a person that God Almighty says in the Holy Quran:

يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ ۖ ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً ۖ

فَادْخُلِي فِي عِبَادِي ۖ وَادْخُلِي جَنَّاتٍ ۖ²

¹ *Sahih Muslim*, p. 1225, 2000 Riyadh, hadith no. 7108 [Publishers]

² *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* [Publishers]

Here, it is worth remembering that God Almighty says to the soul at rest¹ to enter among His chosen servants, and to enter His paradise; but [this begs a question that] are not other people [that is, those not admitted to heaven] also the creation of God Almighty? Indeed, they are. However, here, God Almighty has used a metaphor to explain that a [true] servant is one who becomes worthy of being called a servant. How can people who are immersed in various forms of *shirk* and other [religious] innovations, and whose souls incite them to commit evil, be declared His servants?

¹ The Promised Messiah^{as}—in his book *The Philosophy of the Teachings of Islam*—has mentioned three states of man. The first is *Nafs-e-Ammarah*, the self that incites evil. The second state is called *Nafs-e-Lawwamah*, that is the reproving self. The third state is known as *Nafs-e-Mutma'innah*, soul at rest. In short, the Promised Messiah^{as} has defined them as natural, moral and spiritual states of man. [Publishers]

A TRUE SERVANT OF GOD

It is man's responsibility to become a sincere servant of his [true] Master. But if one worships others in addition to God, and expects the same kind of gains and fears harm from them as he expects from God, how can he call himself a servant of God Almighty? A true servant is one whose soul is at rest, whose heart is at peace with the divinity of God Almighty and who is completely free from associating any partners with Him. Such a person considers God—Who possesses all noble attributes—to be sufficient for himself. Through his devotion and sincere servitude, such a person becomes worthy of being deemed a servant of God Almighty. Therefore, here, [that is in the verse aforementioned] عَبْدٌ,¹ refers to a person who is truly worthy of being called a servant of God.

¹ The one who submits entirely to the Will of God.
[Publishers]

THE HOLY PROPHET^{sas} AND ABU JAHL

By way of an example, the Holy Prophet^{sas} was created by the same God Who created Abu Jahl. However, because of his mischief, the immoral nature to create disorder and [the indulgence in] *shirk*, Abu Jahl did not show himself to be a servant of God and instead proved himself a follower of idols, eventually sacrificing his life in their support. The Holy Prophet^{sas}, on the other hand, devoted himself entirely to God, eschewed all forms of *shirk*, ensured that his worship and sacrifices were for the sake of God alone and thus proved himself to be a servant of God. Therefore, compare the end of Abu Jahl with that of the Holy Prophet^{sas}. Abu Jahl was killed in the battlefield of Badr and his body was thrown into a well. Even his last wish—to have his neck cut [closer to his torso so that it would appear] longer, which was a sign of

nobility among the Arabs [of the time]—was not fulfilled. However, the person who cut his neck, severed it near the head, thereby showing that the friends of Satan never succeed. On the contrary, the Holy Prophet^{sas} was granted victory in such a manner that not only did he become the recipient of God Almighty's paradise in the hereafter, but also in this life. Just as God says [in the Holy Quran]:

وَادْخُلِيْ جَنَّتِيْ¹

Therefore, whosoever wishes to establish a perfect relationship with God Almighty ought to forsake [all forms of] *shirk*, as God abhors *shirk*.

TWO FORMS OF *SHIRK*

Here I deem it necessary to explain the two types of *shirk*:

¹ And enter thou My Garden. *Al-Fajr* 89:31 [Publishers]

One [form of *shirk*] is *shirk-e-jali*¹ and the other one is *shirk-e-khafi*². *Shirk-e-jali* is a form of *shirk* that manifests itself visibly, for example, worshipping idols or people, worshipping graves, the moon and the sun, etc. People who practise this form of *shirk* admit it openly that they follow these practices and consider it to be a good deed, and this form of *shirk* can easily be removed.

THE REALITY OF *SHIRK-E-KHAFI*

However, the more formidable foe of mankind is *shirk-e-khafi*, or *shirk* that is concealed. A person who adopts this [form of *shirk*] considers God to be One yet is an idolater all the same. Such a person considers the worship of idols and other things to be evil, but is at the same time, engrossed in idolatry.

¹ Manifest form of associating partners with God. [Publishers]

² A concealed or hidden form of associating partners with God. [Publishers]

They are like a patient who is gripped by a severe disease but avoids all forms of treatment for it. The physician gives him medicine, but the patient simply laughs at the physician, considering himself to be in perfect health. Unfortunately, had he been granted the deep insight, he would have realised that instead of laughing at the physician, he ought to be crying about his situation. Thus, the only way to safeguard oneself from this form of *shirk* is to have complete trust in God and to pray with the utmost humility and fervency saying: ‘O Lord! Save me from this fatal disease.’

This type of *shirk* takes many forms; for example, a person neglects their prayers out of fear of their employer; or if a person thinks that if their employer removes them from their job, they will be left without any hope [or provisions] and will suffer severe distress; or when a person thinks that if such-and-such person does not help them then their problem will remain unresolved;

they are committing *shirk*, because they fear their employer more than they fear God, or they rely on the help of others rather than seeking help from God. Even friendship can serve as a disguise [for *shirk*]. For instance, sometimes in order to please their friend, a person does something which is against the shariah and completely overlooks the fact that in reality he ought to please God, as opposed to his friend, and thereby committing *shirk* in the process. And sometimes he relies on his wealth or loves his children to such an extent that this act of his reaches the standards [or definition] of *shirk*. Thus, one ought to abstain from these forms of *shirk*. Pray to God and strive [to avoid this] yourself, for the one who calls upon God never returns unsuccessful. He responds to those who supplicate to Him. Observe just how terrifying this era is; just by thinking about it makes one fearful. On the other hand, it is equally blessed or even more so, and reflecting on this will make one [truly] happy.

THE LATTER DAYS

This is an era in which divine countenance has turned red [with anger and there is a chance that] God may soon destroy the world. Yet, at the same time He has opened His treasures, so that anyone who asks is granted above and beyond what he has asked for. Prophecies about the current era exist in all nations and faiths, that is, the God's appointed one and Satan will meet in their final battle. These prophecies describing the signs [of the latter days] exist even among the Zoroastrians. It is stated that there will be a final battle between *Ahriman Dev*¹, that is Satan, and *Yazdan*² (referring to the *Yazdani* people) in which Satan will be com-

¹ In Zoroastrianism, *Ahriman* is referred to as an evil entity that leads humans into sin. [Publishers]

² *Yazdan* is a word for God used in New Persian which has a principle meaning of 'Pure Divinity'. Here, it refers to as the final battle between Satan and the people who are referred to as the followers of *Yazdan* thus signifying the war between the truth and falsehood. [Publishers]

pletely annihilated. Thus—these are [the latter days]—an era, in which people consider their money and wealth as their deities and associate it with God.

THE SIGNS OF THE REFORMER OF THE LATTER DAYS

This was the time when God ought to have come to the aid of His people, because He is Merciful and Benevolent, and this is what He has done. As was foretold by [earlier] prophets, the person has now been appointed who is destined to counter the attacks of Satan, that is, to eradicate *shirk*. Indeed, the world will see just how *shirk* will be destroyed.

NOW IS THE TIME TO ERADICATE *SHIRK*

Now, it is our responsibility to cleanse our hearts of *shirk* and try to save others as well.

We should be ever ready to assist the mission of Hazrat Mirza Ghulam Ahmad^{as}, the Promised Messiah and Mahdi, to whom God has assigned this task. Now the time has come that those guilty of committing *shirk* will fall face first. The world will have to give up *shirk*, whether they do so voluntarily or with persuasion. God Almighty has declared:

A Warner came unto the world, but the world accepted him not; yet God shall manifest His favour and demonstrate His truth with powerful assaults.¹

The decline of the Christian faith, which has crossed all limits of *shirk* and has coerced thousands of people into accepting Christianity by promising them money and riches, has arrived. Do not be amazed by their money and wealth, because far before it existed, God Almighty

¹ *Tadhkirah*, p. 128, 2019 Ed. [Publishers]

had declared in *Surah Az-Zukhruf* that had He not worried that the world would be destroyed by means of it, He would have given to those who disbelieve in the Gracious God, that is, the Christians, with so much wealth that they could have made roofs and stairways out of gold and silver.¹ Therefore, worry not, as this is a fulfilment of the prophecy of the Holy Quran. However, this is the time when the towering and mighty pillar of Christianity will fall. The iron walls of this Christian fort—have begun to crumble ravaged by rust. It is now so weak that it will collapse with a single strike. As in accordance with the law of nature, when iron is constantly subjugated to rain water, it begins to corrode and weaken. Thus, when the spiritual rain of mercy began to descend [from

¹ And were it not that mankind would have *all* become one *type of* people, We would have given to those who disbelieve in the Gracious *God*, roofs of silver for their houses, and *silver* stairways by which they could go up. *Surah Az-Zukhruf*, 43:34 [Publishers]

heaven], these iron walls of [Christian] faith began to corrode.

THE PROPAGATION OF ISLAM IN EUROPE

The Christian kingdoms will themselves turn to Islam, and Europe—which is currently home to Christianity—will become a centre for Islam. Christians themselves have begun to oppose the idea of *shirk*, to the extent that many of them are rejecting the notion that Jesus^{as} was [the son] of God. There are some who even go as far as to say that God forbid, Jesus^{as} was an illegitimate child. Hence, this era will itself shun all forms of *shirk* and the time is nigh when God will manifest the full force of His Grandeur.

Today, the Ahmadiyya Community is the recipient of divine favours and yet in its current state it is extremely feeble. [However], the days are near in which it will spread throughout

the world. God has promised our founder [Hazrat Mirza Ghulam Ahmad^{as}] that kings will come to seek blessings from his garments.¹ Our feeble condition at present is only due to our own weaknesses. We are like orphans who have been abandoned by the whole world. One kind of orphan loses only his father, but [when it comes to us] the entire world has abandoned us. If we wish to progress then we should pray [in unison]—with our hearts aligned—because God loves unity since He Himself is One. Thus, when the cries of a single orphan can shake the throne of the Almighty, will not the cries of four hundred thousand orphans have an effect? Eschew [all forms of] *shirk*, and all your affairs will be set right.

Now I will briefly expound on the second *ruku'* of *Surah Luqman* which I have recited at the beginning of my speech.

¹ *Tadhkirah*, p. 13, 2019 Ed. [Publishers]

COMMENTARY ON THE SECOND
RUKU‘ OF SURAH LUQMAN

Here, God Almighty says [in the Holy Quran]:

وَلَقَدْ آتَيْنَا لُقْمَانَ الْحِكْمَةَ أَنِ اشْكُرْ لِلَّهِ ۖ وَمَن يَشْكُرْ فَإِنَّمَا يَشْكُرُ
لِنَفْسِهِ ۖ وَمَن كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ حَمِيدٌ¹

And We bestowed wisdom on Luqman, *saying*, ‘Be grateful to Allah;’ and whoso is grateful is grateful only for *the good of* his own soul. And whoso is ungrateful, then surely Allah is Self-Sufficient, Praiseworthy.

In this verse God Almighty has mentioned that it was He, Who granted wisdom to Luqman^{as} and that people already considered him to be a wise man. There are two types of individuals in this world; there are those who the world considers to be

¹ *Surah Luqman* 31:13 [Publishers]

intelligent, but in the eyes of God Almighty are disgraceful, and others who both the world considers intelligent and wise, as does God. Thus here, God Almighty indicates that not only did the people see Luqman^{as} as wise and intelligent, but God too, endowed him with foresight and acknowledged his wisdom. One ought to ponder who in this world is worthy of being followed? Indeed, it is the one who is intelligent [and wise]; because the foolish and imprudent are not worthy of being followed.

THE CONSEQUENCES OF *SHIRK* AND DISBELIEF

Here, God Almighty says that Luqman^{as} was considered to be a wise individual by both the secular thinkers and those adhered to religious beliefs. Hence, the words of such an individual would certainly hold significant value. The world ought to have accepted him, as he was a

man of sound judgment. What Luqman^{as} said will be mentioned later. God Almighty states that the result of wisdom should be gratitude to God, so that God can then bestow His favours upon a person with more abundance than before. Those who express gratitude to God benefit only themselves. Human gratitude does not increase anything for God, nor does it enhance His attributes or His might. Rather, it only benefits the person who expresses gratitude. Therefore, despite all [the blessings], if a person remains persistent in their disbelief, why would God Almighty be concerned about them? Will God suffer any loss or decline due to his disbelief? On the contrary, the individual will only harm himself. Ponder the fact that from the time of Adam^{as} until now, whosoever showed gratitude has progressed and thrived and flourished, however, those who disbelieved were always destroyed. Noah^{as} as well as Lot^{as} were among those who were grateful, as a result

of which they succeeded and were accepted by God but their people rejected God and consequently they were destroyed.

Allah the Exalted had promised Noah^{as} at the time of [inflicting] punishment [upon his people] that He would save those related to him. When the storm approached, one of the sons of Noah^{as} was about to drown. Noah^{as} implored: ‘O my Lord, this is my son,’ to which God replied: ‘Silence! He is not your son! If he was your son, then he would have helped you and believed in Me. Since you have established a pure relationship with Me and [vowed] to abstain from *shirk*, therefore, only those who love Me will be counted among those affiliated with you.’

THE TRUTH ABOUT AHMADIYYAT

Thus, O members of the Ahmadiyya Community! God is not our relative. Abstain from *shirk* and worship [God] so that He may become your Guardian. Ponder [the fact] that

God showed no concern even for Noah's son, therefore to be satisfied simply because one is an Ahmadi is ignorance. Instead one ought to carry out deeds that would make him worthy of being called an Ahmadi.

And similarly, deliberate over what happened to the people of Lot^{as} due to their disbelief, whereas Lot^{as} was saved because he was a grateful servant [of his Lord]. Similarly, the wife of Lot^{as} experienced the same fate [as Noah's son] because she sided with the disbelievers.

Moreover, [God Almighty says in the Holy Quran]:

وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَبْنَىٰ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ
لَظُلْمٌ عَظِيمٌ¹

And [remember] when Luqman said to his son while exhorting him, 'O my dear son! Associate not partners with

¹ *Surah Luqman* 31:14 [Publishers]

Allah. Surely, associating partners [with God] is a grievous wrong.’

Here, God Almighty has recorded this conversation of Luqman^{as}, a wise person—and it is natural to guide one’s child towards what is beneficial—who not only presented this advice to his son lightly but rather he emphasised it so that he could succeed in life and said: ‘O my son! Never commit *shirk*, as it is a grave injustice. To declare others to be equal to the Benevolent God, the One Who showers us with every type of blessing, and Who controls every good and bad thing that happens to us, is a grave injustice indeed.’

At this point it is important to remember that [abstaining from] *shirk* does not simply mean to superficially claim لَا إِلَهَ إِلَّا اللَّهُ¹ and that this [alone] would purify them. Rather, Luqman^{as} emphasised that one ought to abstain from all

¹ There is none worthy of worship except Allah.
[Publishers]

forms of *shirk*, be they manifest or concealed.

Allah further says:

وَوَضَّيْنَا لِلْإِنْسَانِ إِذْ أَلَدَتْهُ أُمُّهُ وَهْنًا عَلَى وَهْنٍ وَفِصْلُ فِي
عَامَيْنِ أَنْ اشْكُرْ لِي وَلِوَالِدَيْكَ ط إِلَى الْمَصِيرِ¹

And We have enjoined on man concerning his parents—his mother bears him in weakness upon weakness, and his weaning takes two years—‘Give thanks to Me and to thy parents. Unto Me is the *final* return.

Here, it is not [explicitly] said why one ought to show gratitude to one’s father, but it is obvious that when the mother is in difficulty, the father cares for her and also cares for the child once it is born. Another aspect of this verse is that God Almighty states that one ought to be grateful to Him but has not given a reason, so why should people be grateful to Him? The fact

¹ *Surah Luqman*, 31:15 [Publishers]

of the matter is that God Almighty instils such love for that child in the hearts of the parents after it is born, that if this would not have been the case, the child would not be able to survive a single day. Furthermore, after the birth of a child, the mother's breast swells up with milk. In the same way, [God Almighty has provided] air and water, etc., for us. Moreover, God Almighty declares that everyone has to return back to Him, so if one does not [show gratitude], they will have to face the consequences there [in the Hereafter]. Then, [God Almighty says in the Holy Quran]:

وَإِنْ جَاهِدَاكَ عَلَىٰ أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا
وَصَاحِبُهُمَا فِي الدُّنْيَا مَعْرُوفًا ۚ وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَىَّٰ ثُمَّ
إِلَىٰ مَرْجِعِكُمْ فَأُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ¹

¹ And if they contend with thee to make thee set up equals with Me concerning which thou hast no knowledge, obey them not, but be a kind companion to them in *all* worldly affairs; and in spiritual matters follow the way of him who turns to Me. Then unto Me will be your return and I shall

Here, God Almighty says that even if parents—whom you are obligated to obey and disobedience to whom is considered a punishable offence—order you to commit *shirk*, concerning which you have no knowledge, one must not obey them. However, despite this, one must obey their parents in this world and obey all those who turn towards God, because ultimately everyone has to return to Him, where they will be reminded [and judged] about their deeds. Here, God Almighty strictly instructs that one must not obey even his own parents when it comes to this matter. Do not associate partners with Him; when you are in a way separated from your parents [because of *shirk*], you will be like an orphan but God Almighty does not remain indebted to anyone. Therefore, just as when you were born God Almighty instilled love for you in your

inform you of what you used to do. *Surah Luqman*, 31:16
[Publishers]

parents' hearts, in the same way, He will instil love for you in the hearts of His messenger or the one He has appointed. [In fact, He will fill the heart] with even greater love than that, because when God Almighty takes something away from someone, He returns it to them many times over. Thus, God Almighty says:

وَاتَّبِعْ سَبِيلَ مَنْ أَنَا إِلَىٰ¹

And [in spiritual matters] follow the way of the messenger who turns to Me. And consider him your parent.

Following this, Luqman^{as} said:

يُبْنَىٰ إِنَّمَا إِنْ تَكُ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ فَتَكُنْ فِي صَخْرَةٍ أَوْ فِي
السَّمَوَاتِ أَوْ فِي الْأَرْضِ يَأْتِ بِهَا اللَّهُ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ²

That is, even though it be the weight of a grain of mustard seed, and even though it be in

¹ *Surah Luqman*, 31:16 [Publishers]

² *Surah Luqman*, 31:17 [Publishers]

a rock, or in the heavens, or in the earth, Allah will surely bring it out, for He is the Knower of all subtleties (لَطِيفٌ), All-Aware (خَبِيرٌ).

Here, too, Luqman^{as} reminds his son that God is aware of even the minutest of things, therefore one should abstain from committing *shirk* to a degree that not even a seed [with a weight of] a mustard grain remains. Then, [he advises his son]:

يُيَسِّرْ أَقِمِ الصَّلَاةَ وَأْمُرْ بِالْبَعْرِوفِ وَأَنَّهُ عَنِ الْمُنْكَرِ وَاصْبِرْ عَلَى
مَا أَصَابَكَ ط إِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ¹

O my dear son! Observe Prayer, and enjoin good, and forbid evil, and endure patiently whatever may befall thee. Surely this is of those matters *which require* firm resolve.

Here Luqman^{as} informs his son that merely abstaining from sin is no great quality; rather,

¹ *Surah Luqman*, 31:18 [Publishers]

true greatness lies in abstaining from sin as well as in enacting virtues. That is why he stated that having forsaken *shirk*, you ought to observe prayer, i.e., to perform worship with due diligence, to the extent that when you speak, listen or eat and drink, it is simply for the sake of God alone. Consequently, you will become the chosen ones of God, and it will become your duty to enjoin others to do good and forbid them from wrongdoings. Then, as is the custom, people will turn against you and try to inflict pain and harm you, because that is the way all prophets are treated [by their people] in the beginning. Thus, you ought to show patience as this matter requires firm resolve.

Following this, [it is mentioned in the Holy Quran]:

لَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّ اللَّهَ لَا
يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ¹

¹ *Surah Luqman*, 31:19 [Publishers]

That is, turn not thy cheek away from men in pride nor walk in the earth haughtily; Surely, Allah loves not any arrogant boaster.

Now, Luqman^{as} says that when you demonstrate patience, people will turn towards you after a sustained period of time, because when you cut yourself off from the world for the sake of God, people will begin to harbour enmity against you. Eventually God will turn their attention towards you to the extent that it is probable that you will become discourteous towards them. Thus, do not do this; so when you walk, walk as if there is not even a semblance of arrogance, as such an action will displease God. [The next verse states]:

وَاقْصِدْ فِي مَشْيِكَ وَاعْضُضْ مِنْ صَوْتِكَ ۚ إِنَّ أَنْكَرَ الْأَصْوَاتِ
لَصَوْتُ الْحَمِيرِ ۝¹

That is, walk thou at a moderate pace, and

¹ *Surah Luqman*, 31:20 [Publishers]

lower thy voice; verily, the most disagreeable of voices is the voice of the ass.

Here, too, it is said that when he is commissioned as a prophet, and people will travel from far and wide to meet him; if he then runs and retreats into his house [without meeting them and isolates himself] it will disappoint them immensely. They will say, ‘We came to see him, but instead, he has hastily withdrawn into his home’. Similarly, if people come to listen to the words [of the prophet] from afar, but instead he speaks to them in a harsh tone or raises his voice; it would displease their heart, just as the sound of the ass is the loudest but also the most unpleasant to hear.

In this *ruku’* [of the Holy Quran], Luqman^{as} advises his son that he must first refrain from committing *shirk* and abandon sins and establish the worship [of God]. Once he abstains from committing sin and starts to perform virtues, he will be counted amongst

the esteemed servants of God.

Thus, it is obvious from the word of God that *shirk* is the root of all evil. I now conclude with the prayer that may God purify us and remove the rust of *shirk* from our hearts, and that may He enable us to act on the advice given by Luqman^{as}. *Ameen*.

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