

The Oneness of God established by the Prophets only

Friday Khutba by Dr Zahid Aziz, for Lahore Ahmadiyya UK, 17 September 2021

وَمَنْ يُشْرِكْ بِاللَّهِ فَكَأَنَّمَا خَرَّ مِنَ السَّمَاءِ فَتَخَطَفَهُ الطَّيْرُ أَوْ تَهْوَى بِهِ الرِّيحُ فِي مَكَانٍ سَحِيْقٍ ﴿٣١﴾

“And whoever sets up partners with Allah, it is as if he had fallen from on high, then the birds had snatched him away, or the wind had carried him off to a distant place.” — ch. 22, v. 31

Committing *shirk* makes a human being fall and tumble down from the high position that God has given him. Then he has no power or strength left and becomes helpless like a useless body on which birds feed or which is blown away by the wind, and is consumed by the forces of nature. It is like something you throw in the bin. Maulana Muhammad Ali writes in his book *The Religion of Islam*:

“The various kinds of *shirk* mentioned in the Holy Quran show that, in the doctrine of Unity (*tauhid*), it gives to the world an ennobling message of advancement all round, physical as well as moral and spiritual. Man is freed not only from slavery to animate and inanimate objects, but also from subservience to the great and wondrous forces of nature which, he is told, he can subdue for his benefit. It goes further and delivers man from that greatest of slaveries, slavery to man. It does not allow to any mortal the dignity of Godhead, or of being more than a mortal; for the greatest of mortals (Holy Prophet Muhammad) is commanded to say: “I am only a mortal like you; it is revealed to me that your God is One God.” — 18:110. Thus all the bonds which fettered the mind of man were broken, and he was set on the road to progress. A slave mind, as the Quran plainly says, is incapable of doing anything good and great (16:75–76), and hence the first condition for the advancement of man was that his mind should be set free from the trammels (restraints) of all kinds of slavery, which was accomplished in the message of Divine Unity.”

A question arises as to how human beings come to realise that God is One. The answer given by the Founder of the Ahmadiyya Movement is that prophets were sent

to the world for this purpose, and through them God revealed His attributes and qualities and that He is One. In our *Kalima* of Islam, we acknowledge that there is no god but Allah and that Muhammad is the Messenger of Allah. The root of this *Kalima* is that there is only One God. And we learn that great truth through His Messenger, Muhammad. Someone once expressed to the Founder of the Ahmadiyya Movement the view that it is sufficient for a person to believe in One God, and it is not necessary along with that to believe in the Prophet Muhammad. He wrote a detailed reply to this in his book *Haqiqat-ul-Wahy*. He writes:

“It must be remembered that knowledge of the existence of God, and of His oneness without any partners, is taught to people only by the prophets, may peace be upon them. If these holy persons had not come into the world it would have been impossible for anyone to find the right path with full certainty. Although by pondering on the physical universe and by seeing its perfect and wise arrangement, a man of a just mind and sound intellect can discover that this wisely-designed machinery *ought to have a Maker*, yet between the words *there ought to be* and the words *there actually exists* there is a vast difference. The knowledge of His actual existence is given only by the prophets who, by thousands of signs and miracles, proved to the world that the Being Who is more hidden than the hidden, and Who combines all powers in Himself, *actually exists.*” (p. 111–112)

“Ever since ancient times, since the world came into existence, to recognise God is connected with recognising a prophet. It is impossible that one could know about the oneness of God without a prophet. The prophet is the mirror for seeing God. ... The prophets are the only ones who lead people towards God, through whom that God is manifested Who is the most subtle of all subtle things, the most hidden of all hidden things, and the most unseen of all unseen things. Since the beginning of time, that hidden treasure called God has only been found through His prophets.” (p. 112–113)

“The fact is that, on the one hand, God is entirely above all wants and needs, and is not affected by whether someone is rightly guided or is going astray. On the other hand, His attributes require that He should be known and that people derive benefit

from His mercy. So He manifests Himself to a heart which, of all the hearts of the people of the world, has perfect natural ability to develop love for, nearness to, and glorification of, God; and also has in its nature the highest degree of sympathy for fellow-man. God reveals to him His Person and His eternal attributes in full resplendence, and thus is this man of a special and exalted nature — who is known in other words as *NABI* — drawn towards Him.

“Then, because he passionately feels sympathy towards mankind, this prophet, through his spiritual exertions and humble supplications, wants others to find the God Who has been manifested to him, and to obtain salvation. Out of his heart’s desire he offers his own self for sacrifice before God, and from his wish that people be quickened to life he accepts death of many a kind upon himself, and puts himself to great struggles, as is indicated in the verse: “Perhaps you (O Muhammad) will kill yourself with grief because the people do not believe” (26:3). ... But if that Prophet had not turned towards God with so many prayers, so much humility and so much heart-felt pleading, and had not sacrificed his own life in order to show the light of God to the world, and had not at every step accepted death upon death for his own desires, then God would not have been shown to the world. God is above need of anyone, as the Quran says: “surely Allah is above need of all the worlds” (3:97). But God also says: “And those who strive hard for Us, We shall certainly guide them in Our ways” (29:69). Those who make the utmost efforts to find God, the law of God for them is that He shows them the way to Him.

“Thus the prophets are foremost in sacrificing in the way of God. Everyone strives for himself but the prophets strive for others. While people sleep, the prophets stay awake for them; while people laugh the prophets shed tears for them, and, for the salvation of the world, willingly accept for themselves all tribulations.” (p. 113–115)

“There is, thus, no doubt that God and His uniqueness are made known to the world only through a prophet; certainly not otherwise. In this respect, the best example was that shown by our Holy Prophet Muhammad, may peace and the blessings of God be upon him. He took a people who were lying in filth and lifted

them up from there to a beautiful rose garden. He put before those who were dying of spiritual starvation and thirst the most nutritious foods and the most delicious drinks. From savages he made them into humans, then from ordinary humans into civilised humans, and then from civilised humans into spiritually perfect humans. He showed them so many signs that they saw God, and he produced in them such a moral transformation that they walked with the angels. No other prophet demonstrated such power for reforming his people, their disciples remaining spiritually deficient.

“So I have always looked with wonder that this Arabian Prophet called Muhammad, on whom be thousands of blessings — **what a supreme rank does this Prophet have!** The full extent of his exalted status cannot be gauged, nor is it humanly possible to appraise his spiritually purifying power. Regrettably, his status has not been recognised as it justly ought to have been. He is the one champion who restored to the world true belief in the oneness of God which had perished from the earth. He loved God most passionately, and his soul melted in its deep sympathy for mankind. Therefore God, Who knew this secret of his heart, made him superior to all other prophets, and to all the righteous of early or later times, and granted him all his pious hopes within his lifetime.

“He is the fountainhead of every grace, and if anyone claims for himself any spiritual merit without acknowledging benefit from the Holy Prophet, such a person is not human but progeny of the devil. For the key to every virtue and the treasure of every bit of spiritual knowledge has been granted to the Holy Prophet. He who does not receive through him, ever remains deprived.” (p. 115-116)

Immediately after this, he writes about himself: “What are we, and what is our value and worth? I would be ungrateful if I do not admit that **it is through this Prophet that I attained true belief in the oneness of God**, and through him and his light did I find the living God. The privilege of communication from God, by which we see God, I also obtained through this venerable Prophet. The rays of this Sun of Guidance bathe us like sunlight, and we can remain illuminated only as long as we stand under it.” (p. 116)

Since true and full belief in the oneness of God only comes through a prophet, and Hazrat Mirza Ghulam Ahmad says that he found this belief through the Holy Prophet Muhammad, it means that he himself cannot be claiming to be a prophet. If he were a prophet, he wouldn't need to learn about the oneness of God from another human.

Later on he writes: "I have explained that what is called *tauheed*, which is the basis of salvation ... cannot be attained except through belief in **the prophet of the time** (*waqt kay nabi*), that is the Holy Prophet Muhammad, and obedience to him." (p. 124). Again, as he calls the Holy Prophet Muhammad as the prophet of the time, i.e., who is still the prophet of the present time, it means that he himself cannot be claiming to be a prophet.

At the start of this whole discussion, Hazrat Mirza Ghulam Ahmad had written: "If all the books of God, the Most High, are looked into closely, it will be found that **all prophets** have been teaching: believe God the Most High to be One without partner and along with it also believe in our *risalat* (messengership). It was for this reason that the **summary** of the teachings of Islam was taught to the entire *Umma* in these two sentences: *La ilaha ill-Allah Muhammad-ur Rasul-ullah* (There is no god but Allah, Muhammad is the Messenger of Allah)." (p. 111)

This shows that a prophet cannot come among Muslims after the Holy Prophet. He says here that the Muslim *Ummah* has been taught, once and for all, that "There is no god but Allah, Muhammad is the Messenger of Allah". If a prophet came after the Holy Prophet, then, as Hazrat Mirza sahib has written here, he would have to put his own name in the *Kalima*.

We pray that may Allah enable us to follow the true meaning of the teaching that "there is no god but Allah"—*Ameen*.

بَارِكْ اللَّهُ لَنَا وَنَاوَكُمْ فِي الْقُرْآنِ الْعَظِيمِ، وَنَفَعْنَا وَإِيَّاكُمْ بِالآيَاتِ وَالذِّكْرِ الْحَكِيمِ، إِنَّهُ تَعَالَى جَوَادٌ كَرِيمٌ
مَلِكٌ بَرٌّ رَوْفٌ رَحِيمٌ-