**April 28, 1916**

**Giving of Thanks and Expression of Joy Upon Completion of the English Translation of the Holy Quran**

I bear witness that none deserves to be served besides Allah and I bear witness that Muhammad is the servant and messenger of Allah. —

After this I seek the protection of Allah from the accursed devil.

In the name of Allah, the Beneficent, the Merciful







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1. Say: He, Allah, is One.

2. Allah is He on Whom all depend.

3. He begets not, nor is He begotten;

4. And none is like Him. (Ch.112)











1. Say: I seek refuge in the Lord of the dawn,

2. From the evil of that which He has created,

3. And from the evil of intense darkness, when it comes,

4. And from the evil of those who cast (evil suggestions) in firm resolutions,

5. And from the evil of the envier when he envies. (Ch.113)













1. Say: I seek refuge in the Lord of men,

2. The King of men,

3. The God of men,

4. From the evil of the whisperings of the slinking (devil),

5. Who whispers into the hearts of men,

6. From amongst the jinn and the men. (Ch.114)

Maulana Muhammad Ali states after reciting the chapters *Al-Ikhlas*, *Al-Falaq* and *Al-Nas*:

“I have recited a little from the beginning and the end of the Holy Quran.” The Holy Quran begins: “In the name of Allah the Beneficent the Merciful.” Toward the end, these words appear: “Say: I seek refuge in the Lord of men.” Refuge is thus sought with Allah in the beginning and toward the end, reminding us that man can begin and complete a task only with Allah’s help. Whenever you commence a task, always seek the help of Allah and when it is completed your ultimate goal should be to seek refuge in Him. There can be no better commentary of the Holy Quran than the life of the Holy Prophet. The Holy Prophet says “He seeks the protection of Allah (*istighfar*) seventy times during the course of a day.”

**What is the Meaning of Seeking the Protection of Allah (*istighfar*)?**

The Arabic term *istighfar* means seeking the protection of Allah. Man is created weak and cannot complete a task with only his own effort or with the help of others unless he has the help of Allah with him. *Istighfar* means asking for the help of Allah the Most High. The beginning and the end of the Holy Quran bears testimony to this, that man should begin every task in the name of Allah the most High and his end goal should also be to seek the protection of Allah, for no task can be accomplished without it.

Every individual should himself seek Allah’s help. It is not that Allah is far away; in fact, He is very close by and whosoever seeks refuge in Him and asks for His help receives it. Along with this, it is also very essential to make an effort and work hard. He will then make our exertions bear results. Similarly, the spiritual help given by Allah the Most High is not meant only for certain individuals. It can be bestowed upon anyone who supplicates before Allah the Most High. Today, unlike my ordinary routine, I have not recited a complete section of the Holy Quran. I have chosen to recite from the beginning and the last few chapters of the Holy Quran.

**A Day of Happiness for Me**

This is because it is a day of great happiness for me today. For many years, I have been occupied with translating the Holy Quran into the English language. Today with the grace of Allah I have completed it. This feeling of joy is not like that of a student who has finished an exam and is looking forward to a few days of respite. The reason I am so happy is that for all the time I was occupied with this task, I wondered that life was tenuous and I may not be given the opportunity to complete this work. There is no doubt that with Allah there is no shortage of men. It was His task and it would have somehow reached completion. If He gave somebody as insignificant as me the determination to do this work, He could have certainly chosen someone else to do it. It is however, a matter of great satisfaction and happiness for a person that he completes a task that he has undertaken in his lifetime. One frequently has the apprehension that he may not live long enough to complete his work. People have enthusiastically and with keen interest, undertaken great projects in their lives but were unable to bring them to fruition.

An Englishman spent twelve years in Egypt to collect material for an Arabic dictionary he had undertaken to compose. With extreme diligence and effort, he started to write this and provided us with a lot of useful information. When he reached as far as the letter Qaf he passed away. The book was published as it was and remains a sad reminder in its incomplete state. Similarly, if someone’s work is incomplete and he leaves this world, it generates a lot of regret and sorrow and sometimes becomes a source of chastisement for the individual.

**The Unparalleled Success of the Holy Prophet**

Allah the most High took away the Holy Prophet from this world at a time when he had been given exemplary success and the work that he had started reached completion. Before his advent, the land of Arabia was steeped in darkness and ignorance and in a state of extreme moral depravity and savageness without the rule of law or a ruler. What was its condition when the Holy Prophet left this world? Not only was he the ruler of all Arabia, but his companions had reached a state of excellence and honor, both in this world and the hereafter. His happiness would have known no bounds when he received the good news about his companions in these words of the Holy Quran: “Allah is well pleased with them and they are well pleased with Him” (9:100). Deceitful are those who claim that the companions of the Holy Prophet did not fully submit to the will of Allah. Was God’s word, and we seek His protection from saying so, false when it gave them this certificate that they were pleased with Him and He was pleased with them? Is this not an attack on the Holy Prophet? Allah the Most High ordained him to be the seal of the prophets, but none of his companions could reach the state of excellence called complete submission in order to verify the truth of the finality of prophethood.

**A Disrespectful Group**

Remember he who says that the companions of the Holy Prophet did not manifest complete submission is a liar. This is derogatory to Islam, the Holy Quran and the Holy Prophet Muhammad. A disrespectful group has, however, arisen in this world and wants to find fault with the ones who completely submitted, in order to make a new prophet for themselves besides the Holy Prophet Muhammad. This is similar to what the Christians did. They made a prophet into a god and in order to do this slandered all the other prophets by calling them sinful.

Today a group of those who exaggerate their expression of love have followed the same path. They have declared spiritually deficient, the companions of the Holy Prophet, those who followed them (*Tabayin*) and their followers (*Taba-Tabayin*), the Reformers (*Muhaddaths* and the *Mujaddids*), the saintly persons (*auliya-Allah*) and the righteous, all of whom together numbering in the hundreds of thousands. This is done in order to elevate the status of a single individual[[1]](#footnote-1). They do not ponder this action as derogatory to Islam, that from amongst all of its followers who have passed away, none achieved the spiritual status of those who submit completely to the will of Allah the Most High. As a consequence, no one remains a Muslim (in their opinion) except a few of these who follow this path of exaggeration.

Is this the type of Islam that they will proudly present to those who are not Muslims? The Holy Prophet was proud of his companions who manifested such excellent and unique examples of complete submission that were unparalleled in the world before. These people now blame them for not submitting fully to the will of Allah! The happiness of the Holy Prophet would have known no bounds were he to witness his followers treading the path and fulfilling the purpose for which he had been sent by Allah. Is there a higher bliss of paradise than this? For the Holy Prophet, the fulfillment of the purpose for which he had been sent by Allah the Most High was indeed the pinnacle of heavenly delight.

**Only the Holy Prophet Achieved Complete Success in His Lifetime**

There have been many prophets in the world, but none of them succeeded in achieving complete success like the Holy Prophet Muhammad. Even a prophet of high standing like Moses, who liberated his followers from the tyranny of Pharaoh, did not witness this. He did not live to see his followers rise to the high spiritual status they had been promised. For forty years, the children of Israel wandered in the wilderness. Moses passed away from amongst them. Compare the condition of these prophets with the Holy Prophet Muhammad and observe the excellence of his achievements. He achieved incomparable success in completing the mission entrusted to him by Allah the Most High. His success was unique for all time. At the time of his death, the only words on his lips were: “In companionship of the Most High, in companionship of the Most High!” His only desire was to meet with Allah the Most High. All his other wishes were fully filled.

It is indeed a great achievement that man completes the work he has undertaken. I also am pleased to complete this task. I do not say this with a spirit of arrogance that this task was accomplished at my hands. This is an insignificant offering to His Majesty. If He accepts this small offering, it is only through His Grace and Mercy that He accepts it. Today Allah has allowed me to witness this day of happiness and contentment. It is only with His help that I have been able to finish this task and even now I must seek His protection.

**The Wisdom Underlying Surah *Al-Falaq* and *Al-Naas* Being at the End of the Holy Quran**

These two chapters of the Holy Quran, which I have recited, show us the path for seeking the refuge of Allah. Their placement at the end of the Holy Quran indicates that the ultimate goal of every task man undertakes is to seek refuge in God. The first chapter is called *Al-Falaq*. The Arabic word *Falaq* means splitting open. This is applied to the splitting open of the seed or bringing forth of the light from darkness. The Holy Quran states: “Say I seek refuge in the Lord of the dawn” *i.e.,* the Nurturer unto perfection, who brings forth light from darkness. Remember that this chapter belongs to the Makkan period and the tale about sorcery related to it is said to have occurred at Madinah. Not a single word of the Holy Quran supports this. In fact, it goes against the Holy Quran.

**The Spiritual Message of the Chapter (*Surah*) *Al-Falaq***

These two chapters, *Al-Falaq* and *Al-Naas* teach us how man seeks the refuge of Allah in his daily tasks. The words, “I seek refuge in the Lord of the dawn (*Rabb-il-Falaq*)” indicate seeking the refuge of the Nurturer unto perfection, the One who splits open a tiny seed making it grow into a mighty tree and brings forth daylight from darkness to guide mankind from the darkness of ignorance to the light of knowledge. “And from the evil of intense darkness, when it comes,” intense darkness signifies the darkness of a cloudy sky. The first requirement for a person when he initiates a task, is that the darkness of difficulties that shrouds the path toward its success is illuminated by the light of Allah’s Mercy and Protection.

**The Way of Success through Difficulties**

Whenever a task is initiated, the situation is such that there are many difficulties in the way and it is hard to see the way clearly, just as it is on a dark and cloudy night. Some of these difficulties are related to those whose behavior is characterized in this way: “And from the evil of those who cast (evil suggestions) in firm resolutions.” By raising doubts they attempt to undermine the resolve of the worker. One should be aware of these attempts and take preventive measures. At first it is the darkness that is dispersed and one comes into the light of day. Now what’s needed is a firm determination to overcome these difficulties. This is the second stage of accomplishing the task. The third obstruction that the Holy Quran warns against is, “And from the evil of the envier when he envies.” When a man meets with success in his work, there are those who become envious of his accomplishment and are consumed in their envy toward that person. It is also essential to be aware of these in order to safeguard against them. It is necessary to traverse these three paths in order to successfully complete any task. For a person to succeed, he should emerge from darkness into light, overcome doubts created by others, and safeguard against the envy of the envious.

**The Wisdom of Chapter (*Surah*) *Al-Naas***

Further caution is added on in these words of the chapter *Al-Naas*,

“Say: I seek refuge in the Lord of men,

The King of men,

The God of men,

From the evil of the whisperings of the slinking (*khannaas*) (devil).” (Ch. 114)

There are those difficulties that are quite obvious and it is easy to overcome them. There are however some impediments that arise, but their presence is unknown beforehand. It is very hard to avoid the evil consequences of these. The Arabic word (*khannaas*) means the one who hides his presence and is not perceived readily. He creates apprehensions in the hearts of men when they are successful; the way to stop these is not readily apparent. To seek refuge from these apprehensions with Allah the Most High is the lesson given by the Holy Quran. Those causing these apprehensions can be from amongst ordinary people or from amongst the elite as identified by the words:

“Who whispers into the hearts of men,

From amongst the jinn and the men.”

I have recited these two chapters for Allah the Most High, through His Grace has carried me through these stages. He Himself dispersed all darkness and made sure that those causing obstructions did not succeed. He is even now my refuge and shelter.

**The Need to Spend in the Way of Allah**

Now that this work has been accomplished, much expenditure is needed to propagate it. Some people have paid attention to it. There are many who have not given it any thought. I am calling upon all of you so that you can also participate in this noble task of serving the Holy Quran. Every individual spends on his personal needs throughout his life. If we start counting this sum, even the poorest amongst us has perhaps spent in the thousands. If we consider this, that we spend our money some way or another, and determine to spend it in service of the Holy Quran, it can be a matter of great recompense.

In order to accomplish anything in this world we need to provide some means for it. It is therefore essential to identify those means. As far as my effort is concerned, I put my all into it and now I am handing this over to you. I pray that Allah the Most High moves and opens up your hearts for it. This needs a lot of sacrifice, but I understand this to be insignificant in one way. You spend large sums of money for various things every day. This is all sacrifice but you need to broaden your horizons regarding this matter. There are some rights that God has over you; try to fulfill these obligations.

**Progress Cannot be Made Without Sacrifice**

You see no work can reach completion unless workers sacrifice enough to make it reach fruition. There was a time of affluence in Islam at which time such works were easily accomplished. Now we need a little more effort for it. Do not give with the intent that you may perhaps be rewarded for it in this world. It is not right to serve your religion for the sake of some compensation. Try to render this service as a call of duty. At this time, Islam is in a state such that there is no one to look after it. If a worldly task is put forward, thousands of Rupees are easily raised for it. But no one pays attention to a religious cause. This task is now in front of you. The complete manuscript has been sent to the printers. In fact, I have received proofs of eight of its chapters. Very soon we will have to worry about the expense of publishing it. This is not the only work. There are many other tasks that we have yet to accomplish, but handle this one first. This is a service of your religion. In fact I should say that this is purely the service of the Holy Quran. Show concern for it and provide the means for it. May Allah the Most High give you the ability to do so, Amen.

1. In 1914 the followers of Mian Mahmud Ahmad elevated the status of Hazrat Mirza Ghulam Ahmad from a *Mujaddid/Muhaddath* to that of a prophet. [↑](#footnote-ref-1)