

Special Issue on "The Philosophy of the Teachings of Islam"

# Al-Nahl

A Quarterly Publication of Majlis Ansarullah, U.S.A.

“مضمون بالا را

The Essay  
Triumphed

اللَّهُ أَكْبَرُ

خَرِبَتْ خَيْبَرُ

God is Great,  
Khaibar has  
Fallen



*Hazrat Mirza Ghulam Ahmad, The Promised Messiah, Alai-hissalaam*

God told him beforehand in the revelations above that his essay expounding the beauties of Islam will be declared to be the best amongst all the essays representing other faiths.

Fall 1996

☆

Vol. 7, No 4

The **Al-Nahl** (pronounced annahl) is published quarterly by Majlis Ansarullah, U.S.A., an auxiliary of the Ahmadiyya Movement in Islam, Inc., U.S.A., 15000 Good Hope Road, Silver Spring, MD 20905, U.S.A.

## Articles/Essays for the Al-Nahl

Literary contributions for publication in the Al-Nahl can be sent to Majeed A. Mian, Editor, Al-Nahl, 624 Arboretum Way, Canton, MA 02021. It will be helpful if the contributions are saved onto a diskette in IBM compatible PC readable ASCII text format (text only with line breaks) or in Win-Word (Microsoft Word for Windows) and the diskette is sent. References to other publications should include as much of the following as can be available: the name of the publication, volume and number, name of the author, the date and place of publication, the name of the publisher, and the page number(s). Please, keep a copy of your submissions. We may not be able to return originals unless arranged with us previously. All items are subject to review and approval by the Sadr Majlis. Majlis Ansarullah does not necessarily agree with the views of the writers. Publications of U.S. Jamaat and its auxiliaries reach the same homes, therefore, make sure that your article appears in only one of them to avoid unnecessary duplication.

## Ansar Literature Contribution

Al-Nahl is published on volunteer basis from the Ansar contributions for literature set at \$10/Ansar/year. All Ansar are requested to keep up on time payment of their contributions for timely publication of the Al-Nahl.

## Subscription Information

The magazine is sent free of charge to all American Ansar whose addresses are complete and available on the tajneed/address system developed by Majlis Ansarullah, U.S.A. If you are an Ansar living in the States and yet are not receiving the magazine, please write to the Secretary Tajneed at his address given below with your mailing address.

Non-Members in the U.S. are welcome to subscribe at \$10 a year (\$2.50/copy). Please send your

subscription request with check and address to the Sadr Ansarullah or Secretary Tajneed at the address below. The rate for foreign countries is \$15 including shipping expenses for one year.

## Check Your Address

Check address label for mistakes. Send us corrections if your address is incorrect or if you move. You may not receive Al-Nahl if we do not have your correct address. Send all changes and new addresses to Secretary Tajneed at his address.

## Your Business is Important to Us

Al-Nahl proudly invites its readers, especially businesses, to place their ads in these pages. We assure good quality advertisement and extremely competitive rates. Our magazine currently reaches about one thousand households, and insha-Allah, this number will increase. In addition, our prayers will always be with you. Our introductory rates per issue are as follows:

Full page	\$100.00	Half page	\$55.00
Quarter page	\$30.00	Smaller	\$20.00

All payments are to be made to "Majlis Ansarullah, Al-Nahl," and mailed to Sajid, 5539 Firethorn, Boise ID 83705. (e-mail Address: [sahmad@micron.net](mailto:sahmad@micron.net)). We may help you design an attractive ad for you, or if you prefer, you may send us your own design. The rates are higher for colors or graphics depending on the complexity of artwork. Ads are subject to the approval by Sadr Majlis.

## Comments and Suggestions

Send your comments on current issues and suggestions to improve the magazine to Sadr, Majlis Ansarullah, at his address below. Your letters and comments on contemporary issues are welcome and will be considered for publication.

## Addresses for Correspondence

Dr Karimullah Zirvi, Sadr, Majlis Ansarullah, U.S.A., 14-21 Saddle River Rd, Fair Lawn, NJ 07410. E-Mail: [ansarusa@cyberwar.com](mailto:ansarusa@cyberwar.com)

Sheikh Abdul Wahid, Secretary Tajneed, 6 Ambrose Valley Lane, Piscataway, NJ 08854.

Quarterly

# Al-Nahl

Fall 96

Vol. 7, No 4



*Editors:*

Majeed A. Mian  
Syed Sajid Ahmad



*Editorial Board:*

Maulana M.A. Cheema  
Rasheed S. Azam  
Yusef A. Lateef



*Incharge:*

Karimullah Zirvi  
Sadr

Majlis Ansarullah, U.S.A.



Al-Nahl is a Publication of  
Majlis Ansarullah, U.S.A.,  
an Auxiliary of  
the Ahmadiyya Movement  
in Islam, Inc., U.S.A.



In This Issue:



Foreword by Sahibzadah M. M. Ahmad

4

Invitation of the Promised Messiah,  
alaihissalaam,  
for a Conference for Religious Research

8

Introductory Address of Hazrat Khalifatul-  
Masih I, may Allah be pleased with him,  
as a Conference Session Chair

16

A detailed account of the conference  
by Bhaee Abdur Rahman Qadiani

18

Tolstoy's Opinions

25

Khaibar, a Poem by Rasheed Syed Azam

26

An in-depth review of the conference  
by Aminur Rahman Shahid

30

A Summary of  
"The Philosophy of the Teachings of Islam"

39

Select Reviews of the book  
from all over the world

51

*Editorial — 6*

*About Al-Nahl — 2*

*About Majlis Ansarullah, U.S.A. — 59*



**The Promised Messiah prophesied that his address will be acclaimed the very best among all the addresses.**

**So indeed it happened.**

**We celebrate its centenary with humility for Allah's bounty and grace, with fresh resolve and commitment for service of Islam and humanity.**

The nineteenth century witnessed the zenith of British hegemony over its vast empire when under its favorable canopy, the Christian Missionaries spread out their network for what they considered as a fatal onslaught on Islam. Here they were joined by teaming millions of Indians multi-cultural non-Muslim population in pursuit of their favorite and common cause. This coincided with Allah's own design for rejuvenation of Islam by the advent of Hazrat Mirza Ghulam Ahmad, the Promised Messiah and Mahdi whose advent was prophesied in the scripture of all principal faiths.

It was in this background that some attempts were made to get the representatives of different faiths on a platform to meet the challenge and provide guidance to the masses which in confusion desperately searched for solutions and answers. Thus it was December 1896 that a jalsa azam mazahib (A great gathering of different faiths) was organized and five fundamental questions were selected, inviting representatives of different faiths to propound their faith's teachings and guidance based on their scriptures.

The Promised Messiah wrote an address for the conference which was read out by one of his

prominent disciple Hazrat Maulvi Abdul Karim Sahib. Prior to the conference the Promised Messiah issued a poster claiming that his address was written under divine guidance and prophesied that it will be acclaimed the very best among all the addresses by other participants. So indeed it happened as is evident by the following:

- ✳ The address was listened with rapt attention by a large crowd present beyond the capacity of the hall.
- ✳ Other speakers surrendered their time to enable the address to be read in totality.
- ✳ When even this was insufficient the crowd demanded that the conference be extended by one day to complete the presentation of the address.
- ✳ The press of the country (Civil and Military Gazette, Paisa Akhbar, General Gohar Asifi, The Anglo Belgian Time, The Daily News of Chicago, etc.) openly acknowledged the supremacy of the address and its beauty and excellence and confirmed the fulfillment of the divine promise relating to the supremacy of the address.





- ✪ The address was later published in a book form and received glowing tributes from eminent scholars and personalities including Tolstoy, Alexander Webb, Sardar Dyal Singh, Kahn Bahadar Bakhsh, Pundit Radah Krishan, Rai Bahadar Babu Purtol Chand and others.
- ✪ The book has since been printed and published time and again in many languages and is a standing monument of the supremacy of the teaching of Islam in meeting the needs of human soul.

We celebrate its centenary with humility for Allah's bounty and grace with fresh resolve and

commitment for service of Islam and humanity. We intend distributing over 30,000 copies in different languages and holding a series of conventions .

The Ansarullah, an auxiliary of Ahmadiyya community, has appropriately and thoughtfully decided to devote one issue of their quarterly magazine to this noble cause. May Allah bless them and enable them to always remain the true Helpers in the cause of Allah.

M. M. AHMAD  
Ameer Jamaat Ahmadiyya, U.S.A.

# Allaho Akbar, Kharibat Khaibar

Ever since Jamaat Ahmadiyya has entered the second century of its existence, its members have been witnessing many signs of Allah alongside a speedy progress of the Jamaat around the world. Only recently, our beloved Imam, Hazrat Khalifatul-Masih IV, *ayyadahullaho taala binasrihil-aziz*, informed us that in the past year alone, over 1.6 million people joined this blessed Jamaat, once again doubling the numbers of the previous year. Every year that passes, seems to bring in its wake more victories for the Jamaat. All this is taking place despite the loud noise and fierce and blind opposition of the enemies of Islam and Ahmadiyyat. Is this just a coincidence? No, the All-Knowing God had foretold us of this glorious time almost 100 years ago, through Hazrat Promised Messiah and Imam Mahdi, *alaihis-salaam*. Hazrat Promised Messiah, *alaihis-salaam*, published and widely distributed his revelation, *Kharibat Khaibar*, on December 21, 1896. In that announcement, Hazrat Promised Messiah, *alaihis-salaam*, also mentioned his vision, declaring it loud and clear that the victory of Islam was but a matter of time. Hazrat Promised Messiah, *alaihis-salaam*, says in that announcement:

I saw in a vision that out of the unseen a hand was laid on my mansion and by the touch of that hand a shining light emerged from the mansion and spread itself in all directions. It also illumined my hands. Thereupon someone who was standing by me proclaimed in a loud voice: **Allaho Akbar, Kharibat Khaibar** (God is great, Khaibar has fallen). The interpretation is that by mansion is meant my heart on which the heavenly light of the verities of the Holy Quran is descending, and by *Khaibar* are meant all the perverted religions which are afflicted with paganism and falsehood, in which man has been raised

to occupy the place of God, or in which divine attributes have been cast down from their perfect station. It was thus disclosed to me that the wide publication of this paper would expose the untruth of false religions and the truth of the Quran will spread progressively around the earth till it arrives at its climax.”

*Khaibar* was a powerful fortress in the outskirts of Madina. This was a stronghold of the Jews from where they carried out their aggression against the Holy Prophet, peace and blessings of Allah be upon him. This fortress eventually fell to Islam at the hands of Hazrat Ali, may Allah be pleased with him, who became the fourth Khalifa of Islam. With the victory of Khaibar, Islam became strongly entrenched in Madina, and was thus able to defend itself with relative ease. *Kharibat Khaibar* was in fact a prophecy that had to be fulfilled in its wider sense, during the time of the fourth Khalifa of Hazrat Promised Messiah, *alaihis-salaam*. Of course, its immediate subject was the victory of the lecture of Hazrat Promised Messiah, *alaihis-salaam*, at the Great Conference of Religions but attributing this prophecy to that event alone would be limiting the scope of the pure revelation of Allah. We can actually understand the meanings of *Kharibat Khaibar*, much better now that we see the victory of Ahmadiyyat every where in the world. We also see that according to the prophecy, the untruth of false religions is being exposed rapidly and the truth of the Holy Quran is spreading progressively around the earth.

We are celebrating the centennial of that great event when according to the Divine prophecy, the lecture of Hazrat Promised Messiah, *alaihis-salaam*, entitled, *The Philosophy of the Teachings of Islam*, had triumphed at the Great Conference of Religions. The opponents of Ahmadiyyat then and today have done everything in their power to create

misgivings in the minds of the people and to lead them away from the true Islam but Allah has destined for them only misery and a hell that has been created by their own hands in which they are now burning. Their fate has been sealed by Allah as they have made themselves and their beliefs to be the laughing stock of the civilized world. Thus we see the manifestation of the other revelation of Hazrat Promised Messiah, alaihis-salaam: *God is with you and God stands where you stand.*

Our duty as members of Jamaat Ahmadiyya is to continue to try to save the lost nations. That lecture of Hazrat Promised Messiah, alaihis-salaam, is just as effective today, and remains one of the best sources of Tabligh. We should then try to spread this publication to every corner of the world. This book will heal many sick souls and as we continue to see further victories of Islam, the sight of *Kharibat Khaibar*, our hearts are inadvertently saying, *Allaho Akbar, Allaho Akbar.*

## Reviews.

### The Teachings of Islam.

It is an English translation of the paper written by the late Mirza Ghulam Ahmad, the Promised Messiah, for the Great Religious Conference held at Lahore in December 1896. It contains 200 pages of learned disquisitions on the following five subjects from a Muslim's point of view, viz., (1) the physical, moral and spiritual conditions of man; (2) the state of man in the life after death; (3) the real object of man's existence and the means of its attainment; (4) the effect of actions in the present life and the life to come; (5) the sources of Divine knowledge.

The paper contains an exposition of Islam, such as is not met with in any book hitherto published on Islam in any language. It was published in parts in the Review of Religions, and of one of the parts the late Count Tolstoy expressed the following opinion:—"I approved very much two articles, 'How to get rid of Sin' and, 'the Life to come.' The idea is very profound and very true." The price of the book is Re. 1-4 or 1s. 6d. net, and it can be had from the Manager, Review of Religions, *Qadian* India, or Messrs. Luzac and Co., 46, Great Russell Street, London W. C.

From Review of Religions, *Qadian*, September 1911.

# جلسہ تحقیق و مباحثہ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

چونکہ خدائے عزوجل نے مختلف مذاہب کے لوگوں کو جو سہولتیں اُٹھایا ہیں سب کو پیر  
 میں گورنمنٹ برطانیہ کے زیر سایہ رکھ کر طرح کا امن اور آزادی بخشی ہے جس کا شکر و سپاس ہم سب پر  
 واجب ہے اور نہ صرف اسی قدر بلکہ خدا تعالیٰ کے فضل بے غایت ہے وہ ہمارے سامان ہم لوگوں کیلئے میسر کرد  
 میں جو مذاہب کے تحقیق اور تفتیش کیلئے ضروری ہیں پھر ایسے زیادہ رحمت الہی ہے کہ ہر ایک فریق اور  
 مذہبی کتا بو کا پورا پورا سامان اپنے پاس کہتا ہے اور ایک گروہ دوسرے گروہ سے کوئی سی ہی دیر میں بحث  
 ہو بڑے آرام سے ملاقات کر سکتا ہے اور جو لوگ دنیا میں نیکی کے پسلا میکا ارادہ رکھتے ہیں ہر ایک کو  
 ان کیلئے آسانی ہو گئی ہے وہیں کے خادموں کیلئے کئی طور سے خادموں کیلئے ہیں جنہیں ہم  
 کے لئے ریل خادموں کی سواری پہلے زمانہ کے بادشاہوں کو بھی میسر نہیں آئی تھی اور ضرورت کی جگہ پر  
 کیلئے تار بربری خادموں اور تالیفات کو چاہئے کیلئے چھاپے خادموں اور کتا بوں کے  
 شائع کرنے کے لئے جو اچھے خدمت دہرے ہیں کتا بت کیلئے عمدہ سے عمدہ کاغذ تیار کر سکتے ہیں  
 اور کہنے کیلئے آہستہ قلب میں موجود ہیں جسکے تراشے اور بنائیں ہی حاجت نہیں فقط اوقات کے لئے  
 نادرا اور نفیس لکھنیاں مل سکتی ہیں فقط صحت کیلئے انواع اقسام کی اویہ میسر آسکتی ہیں ہر ایک  
 اپنے ہم مشربوں پر اگرچہ زمین کے کنارہ پر ہوں اطلاع پاسکتا ہے ہر ایک شخص اپنے مذہب کے عارفوں سے  
 پورے طور پر مشورہ لے سکتا ہے ایک جگہ بالمشافہ گفتگو کرنے کیلئے مشرق اور مغرب کو آدمی جی  
 آسانی سے کہتے ہو سکتے ہیں چند گھنٹوں میں صد ہا کوس کا سفر طے ہو سکتا ہے ہر ایک مذہب میں کتا بت  
 اس قدر تالیف ہو گئی ہیں جسکا شمار صرف خدا تعالیٰ کو معلوم ہے۔ علاوہ ان سب باتوں کو برقی قلم  
 میں قدرتی طور پر مذہب کے بارہ میں ایک جوش بھی پایا جاتا ہے مذہبی تحقیق کیلئے عینی تحریر کے ایک نیا  
 چل ہی ہے جو تمام راہیں کھلیں ہیں تمام مشکلات حل کر دی گئی ہیں مختلف زبانوں کا علم لوگوں میں بڑھتا جاتا ہے

مطبوعہ طبع ضیاء الاسلام قادیان



**A CONFERENCE**  
**FOR**  
**RELIGIOUS RESEARCH.**

---

As the followers of almost all the religions of the world residing in British India enjoy full peace and liberty under the benign rule of the British, and the Almighty God, has also blessed us with all the requirements for religious research, because distances have been reduced to nothing by the facilities for travelling, it befits the lovers of truth to get the advantage of the existing state of things and to make honest efforts to put an end to all religious strife and difference and thereby to bring all worshippers of God to one altar. Among His manifold blessings very opportune to the accomplishment of this holy object, are the invention of printing, to make any number of books on the different religions of the world accessible to every seeker after truth, the construction of rail roads, to bring persons from the different corners of the country to one place within hours or at best days, the institution of telegraph and post offices to facilitate communication. Even in things of every day use one has the better of his brethren of the past generation. He has handy steel pens and has no more to be spending time in making and mending them, he has no more to be labouring to polish paper as the best paper is available at small prices, he has watches to regulate time and all the modern discoveries in sanitation and medicine to preserve him in good health. All these facilities seem to have been furnished by Providence for a special end. Besides the facility we enjoy for holding communication with our coreligionists living in different parts of the world, for calling together in one assembly the learned men of the East and West, and for having an easy access even to those books of certain religions which were regarded too sacred in former days for strangers' eyes, the study of the various languages has removed, to a large extent, the unsurmountable barriers in our way to universal brotherhood. Moreover when we see the deep interest, universally taken in religious movements, now-a-days, by people of all creeds, an intense struggle and contest amongst the foremost religions of the world for supremacy and a natural bent of the minds of people to investigating religious questions accompanied by the greatest zeal and enthusiasm, we cannot help believing that the Lord of nations proposes to turn all of them into one and His peace-spreading hand intends to reduce jarring elements into one harmonious whole. And it is not an impossibility. If the above-mentioned blessings of God may be properly utilised in the search of truth, if the learned men and theologians of all religions come together in one assembly each honestly endeavouring to reveal the truth and narrating the beauties and excellences of his respective religion with an unre-

گو یا خدا تعالیٰ پڑھتا ہو کہ تمام قوموں کو ایک قوم بنا دو سویتا بالکل سچ ہو کہ اگر ان تمام قوموں کو احقاق حق کیلئے احسن طور پر استعمال میں لایا جاوے اور تمام قوموں کے اکابر مدین اور صاحبان معرفت نیکی نیتی سے حق کے ظاہر ہوئیے لے ایک جگہ ملکر کوشش کریں اور تعصبات و دور ہو کر بہائیوں کی طرح باہمی اتفاق سے اپنے اپنے دین اور کتاب کی خوبیاں آپس کی اور ٹھنڈے دل سے ایک دوسرے کے ظاہر کریں تو کچھ تعجب نہیں کہ اس اتفاق کی برکت سے سچے فہم کے الفاظ اور لوگوں پر ظاہر ہو جائیں اور یہ بات نہایت قابل افسوس ہوگی کہ جب اس قدر وسائل اظہار حق کے خدا تعالیٰ نے ہمارے لئے موجود کر دیئے ہیں تو ہم ان خداداد نعمتوں سے کچھ بھی فائدہ نہ اٹھاویں اور ایسی تجویزین نہ سوچیں جو بذریعہ استعمال ان وسائل کے اظہار حق کیلئے مدد دے سکتے ہیں اور ایسے حیدر بجا نہ لادیں جو نبی نوع کی ہمدردی کیلئے نہایت موثر ہو بلکہ اس صورت میں ہم بڑی گنہگار بنیں گے اگرچہ ان خداداد نعمتوں کا قدر نہ کریں اور علی طور پر خلق اللہ کو انکافیا نہ بھیجادیں اور یوں ہی غفلت سے ان تمام نعمتوں کو ضائع کر دیں اور اپنی بنی نوع کی ہمدردی سے لاپرواہی اختیار کریں لہذا اللہ تعالیٰ کے فضل اور توفیق سے سینے پہ کچھ ضروری ہے کہ اس کام کے انجام دینے کیلئے ایک مسجد مانہ جلسہ مذہب متفرقہ کا اسی جگہ یعنی قادیان ضلع گورداس پور ضلع میں اتفاقاً پادکرا واسطہ کے متعلق جو قوا عدہ بن جنکی پابندی ہر ایک فرقہ کو ضروری ہوگی تفصیل ذیل میں۔

(۱) اولیٰ کہ جہانک مکن ہوا اس طلب پر ہر ایک قوم کے اکابر علماء میں سے ایک نامی فاضل تشریف لادیں یعنی مسوسوی مذہب کا ایک فاضل اور عیسائی مذہب کا ایک فاضل اور آریہ مذہب کا ایک فاضل اور مجوسی مذہب کا ایک فاضل اور ہندو مذہب کا ایک فاضل اور جہن مذہب کا ایک فاضل اور بد مذہب کا ایک فاضل اور شائستہ مذہب کا ایک فاضل اور جہنوں میں سے ایک فلاسفر اور شکار طبر کے ہر مذہب سے ایک فاضل (۲) دوسرے کہ ہر گان مذہب کا چند جماعتی اجرتک سمار ذمہ لیا اور وہ پاک چترین چتر شرع اور تہذیب کا اعتراف نہ ہو ہر ایک فرقہ کے مذہب کے موافق ان کیلئے میسر کر دیا جائیگی (۳) تیسرے یہ کہ ان بزرگوں کی آمد و رفت کا کرایہ اگرچہ آپ ادھر کہیں خوشی ظاہر نہ کریں مگر دینا ہو گا اور جو کرایہ قادیان تک پہنچنے کیلئے کافی منصوبہ ہو گا اسی قدر آمد و رفت کے حساب سے دیا جائیگا اور انہیں ہی ہر ایک مذہب اختیار کرتے ہیں کہ وہ اپنی قوم کی جتنی قدر آدمی چاہیں ساتھ لے کر اپنے مذہب کے حسب صحت ایک شخص کے حساب سے ان کو لے دیا جائیگا اور ہر مذہب میں ہی حفظ انتظام کیلئے ہی قاعدہ ملحوظ رہیگا اور جو بزرگ آمد و رفت کا کرایہ چاہیں طلب کرنا چاہیں ان پر لازم ہو گا کہ وہ پہلے ہی اطلاع دیدیں تا ان حضرات کا کل روپیہ ایک جگہ

judiced mind and in a brotherly spirit, and all prepared calmly to argue and listen to the arguments of one another it is likely that the light of Truth, may shine upon all and all come to a common understanding. Shall it not be a matter of pity and regret if in the face of all these God-given facilities we do not try to elevate humanity by finding out the true religion and then acting upon its commandments. Nay we shall be ungrateful to our Benefactor for all His gifts if we do nothing to reform human corruptions while we pass our life in luxury and lassitude. I appeal, therefore, to those well-wishers of humanity, to whatever creed they may belong, who with burning souls are ever-aspiring after truth, purity and philanthropy and invite them to a conference which I propose to hold at Kadian in the Gurdaspur District, Punjab, (India) for religious researches.

The following rules will guide the proceedings of the Conference and will be observed by gentlemen taking part in it :—

1. That the Conference shall be open to the representatives of all creeds to the Jews, the Christians, the Aryans, the Parsees, the Brahmoos, the Jainies, the Bhuddists, the Sanatan Dharama Hindus and to Atheists. That one representative of each belief who may be distinguished for his religious learning and thoroughly conversant with his own scriptures will be requested to be present in the Conference on behalf of his religion, while the cause of Islam shall be advocated by me.

2. All these representatives shall be entertained at my expenses during their stay at Kadian and articles of food with due regard to the religious scruples of everybody will be provided to them.

3. The passago coming as well as going of those gentlemen will also be paid by me who may be unwilling to bear the expence themselves. The representatives may bring along with them as many friends as they like but the above-mentioned allowance are confined only to themselves. The gentlemen wanting to have their travelling fare paid by me will kindly inform me of their intention before-hand, so that I may deposit the necessary amount, to meet such expenses, in any bank where they shall be paid on their departure.

4. Proper arrangements for their lodging shall also be made by me.

5. The meeting of the Conference shall continue at least for 30 days, which period shall be equally divided into as many speakers as shall be present on the spot. For instance if they are ten in number three days shall be given to each, if five, six days shall fall to the lot of each gentleman. But if the number of persons who have to speak may render an equal division of 30 days impossible, some extra days shall be added to this fixed period in order to give an equal share to each speaker.

6. Antiquity of a religion shall decide the precedence of speaking i.e. the first day shall be given to him who claims his religion to be the most ancient, the one next to the former in antiquity shall follow him and so on and the last day shall be reserved for the advocate of that book which is claimed to be the latest revelation by its followers. Every one shall speak one day in the above order, till after all have taken their turns, the same round shall begin again to the end of Conference.

جمعہ کہ ہر ایک نو اسکالر کو نصبت کے وقت دیا جائے (۴) چوتھو یہ کہ فروکش ہو کر کھانا کا کار ایسی ہی نماز ہو گا اور  
اسکا تمام انتظام ہی جو تہذیب کے کافی ہونے میں کرنا ہو گا (۵) پانچویں یہ کہ جیلہ برابر ایک گاہ تک نماز ہو گا اور مہینے  
میں من تمام تقریر کرنا وہاں میں مساوی طور پر تقسیم کئے جائیں گے مثلاً اگر تقریر کرنا ۱۰ دن میں ہونے کے تو ایک حکم کے حصہ  
میں تین تین آئینے اور اگر چہ ہو تو پانچ پانچ دن حصہ میں آئینے (۶) چوتھو ہر ایک صاحب کی تقریر کو اپنی  
ترتیب یہ ہو گی کہ جن صاحب کو چاہے مذہب کے اول ہو یا دوسرا دعویٰ ہو یعنی جو صاحب اپنی کتاب کی نسبت تقدم مانی ہے  
دعویٰ ہون جیسے اہلہ صاحبان ہی صاحب پہلو دین تقریر کریں گے اور دوسرے دن وہ تقریر کریں گے جو دوسرے  
درجہ پر باعتبار زمانہ کتاب کے ہوں علیٰ ہذا القیاس سب آخر دن میں وہ صاحب تقریر کریں گے جن کی کتاب آئیے  
بیان کی ہو تو آخری ہوا و جبکہ ہر ایک گروہ ایک ایک دن کے حساب سے اپنی اپنی تقریر میں جملہ کر لیں گے تو پھر  
سروے اس ہی ترتیب سے تقریر کرنا شروع کریں گے غرض اسی انتظام کے لحاظ سے تین دن کی مساعی و پوری کجا ہو گی اور اگر اس میں  
ہو کہ آخری دن وہ تقریر کرنا شروع کریں گے اور دوسرا دن وہ تقریر کریں گے اور دوسرا دن وہ تقریر کریں گے اور دوسرا دن وہ تقریر کریں گے  
اس وقت سے محروم نہ ہو کر دیکھا گیا ہے (۷) ساتویں یہ کہ تقریر کرنا والا دوسرے مذہب کا ذکر کرے کہ نہیں کرے گا بلکہ تقریر  
اپنے مذہب اور اپنے اصول کی خوبیاں بیان کرے گا ان کے اسی یہ ضروری ہو گا کہ جو اعتراض اس کے مذہب پر توجہ  
کرتی ہیں نرمی اور تہذیب سے اس کا جواب دے اور اگر وہ ایسا نہ کرے تو کوئی اس پر اعتراض نہیں کر سکتا کیونکہ وہ استثنائیں  
اپنی تقریر کا نقصان آپ اٹھائیگا (۸) آٹھویں یہ کہ مذہب کی خوبیاں بیان کرتے ہوئے وقت سے ضروری ہو گا کہ بیان کرنا والا  
سب سے پہلے اس طرح معرفت کو بیان کرے جو خدا تعالیٰ کے افرا یا انکار کی نسبت اس کو معلوم ہے اور پھر سب سے آخر میں  
اس پر ہی لامل پیش کرے کہ مذہب کی کیوں ضرورت ہے اور انسان کی نجات ان وسائل پر کیوں موقوف ہے جبکہ وہ پیش  
کرے یا اگر دوسرے دوسرے بیان کرے اور ہر ایک کو اختیار ہو گا کہ جتنی اور جتنی چاہے اپنے مذہب پر اپنے کتاب  
اور اپنی رائے کی تائید میں مفصل تقریر کرے مگر مذہب کی تحقیر اور توہین سے قطعاً پرہیز کرنا ہو گا ان ضروری ہو گا کہ  
کہ ہر ایک پابندیت سے جو غرضی اپنے مذہب کی بیان کرنا ہو وہ خود بخود اپنی الہامی کتاب کی مصلحت سے مستور ہو کر نہ آوے  
نشان کے پیش کرے جو مثلاً اسلام کے عالم پر فرض ہو گا کہ اس کی تائید میں قرآن کی آیت سے ناظر کوئی ترجمہ نہیں کرے  
اور عیسائی عالم پر فرض ہو گا کہ اپنے عقیدہ کی طرف اس اصل کتاب کی عبارت پر جو جسکے الفاظ کو وہ الہامی مانتا ہے فقط  
کسی ترجمہ کو نہ سنا دے اور یہ بدعت پر واجب ہو گا کہ وہ کسی اصل سے عبارت کا وہ ترجمہ نہ کرے اور یہ تمام عبارتیں جو غرضی  
مضمون میں صحیح صحیح حوالہ کے لکھی ہوئی ہوں ان سے (۹) نویں یہ کہ ہر ایک قوم میں ایسا فاضل منتخب ہو کر آجائے  
جو اپنی الہامی کتاب پر نظر رکھتا ہو اور فی الواقعہ اس کو اس کتاب کا علم ہی ہر جس کتاب کی تائید میں وہ کلام کرتا ہے



7. Every speaker is requested not to make any reference or allusion to any other religion in his speech, but to give an exposition of only the beauties of his own and excellences of its principles. He can, of course, make a reasonable refutation in gentle and polite words, of all those charges with which he thinks his religion might have wrongly been assailed. But if he departs from it none of the present shall be entitled to object, because in such case he shall suffer the consequences of doing so himself by weakening his own cause.

8. In establishing the truths and beauties of his religion the speaker shall dwell especially on the following two things :—

- (a). Reasons to believe in the existence of God, especially derived from the words of the sacred book in which he believes.
- (b). The necessity of religion in general and of a belief in his faith in particular in order to bringing about the salvation of one's self.

The speakers will have full liberty to bring forward arguments in support of their claims but the giving offence to another religion or making remarks derogatory to others must strictly be avoided. Arguments of each speaker must be exclusively based upon the words of his sacred book which he shall have to quote in the original with full particulars. As for example a Muhammadan speaker shall recite the verses of Alqoran in support of his arguments and not only to produce a translation. Similarly a Christian theologian and an Arya Pandit shall have to quote verses in original respectively from the Bible and the Vedas with their translation and references. Mere translation shall not be admissible. Atheists and Brahmins, of course are exempted from this restriction. All the quotations must be correctly given in the written papers of every speaker.

9. Gentlemen having thorough knowledge of their scriptures shall be only deemed eligible for the purpose and therefore such Aryas and Christians only are requested to accept our invitation who can easily read and translate their religious texts in original, because any one who has only a second hand knowledge through other's translations can not be reliable in the eyes of a truth-seeker.

10. Urdu shall be adopted as the medium of our religions deliberations in the Conference. Quotations from the sacred books shall also be rendered in this language by each speaker. But one who does not know Urdu or has been disabled to attend any meeting of the Conference owing to indisposition or any other cause, may send his substitute whose words shall be taken for the former. But the principal shall have to subscribe his speech with his own signature, which shall make him responsible for it. English speaking gentlemen not knowing Urdu shall also be furnished with able translators by me, whose services may be utilised gratis, in rendering their English speech into Urdu provided that the former have no objection to accept such a help.

11. The speakers are requested to write their speeches in a legible hand, because no one shall be allowed to make any oral speech in the Conference, nor shall

[illegible]

he be suffered to make any alteration in or addition to what he has already reduced to black and white. These papers with the signature of each speaker together with his proper address and title are to be made over afterwards to the Secretary of the Conference. A speaker may retain a copy of his paper with him if he chooses to do so.

12. He who shall not observe the above conditions as to writing his paper shall not be allowed to speak in the Conference, nor shall he be deemed entitled to those allowances which have been referred to in paras. 2 and 3 ; but in all other respects he is equally welcome to hospitality with other guests.

13. All the speeches shall be printed and published by me afterwards in one volume.

14. All the gentlemen who intend to take any part in this holy gathering are requested to inform me of their intention before the end of May 1896. And if the number of representatives of any community shall be more than one the one elected by the majority of his community will be regarded as its representative.

15. After the selection of the speakers their names shall be notified six months before the date of the 1st sitting of the Conference.

Hence I hereby invite the attention of the learned men of each community and request them to respond to my call and try to make research and establish truth, purity and peace in the world, which in my opinion can be done only by following the precepts of one true religion. I hope the Conference shall be conducive to manifold blessings. It shall afford a safe and peaceful platform to various religions whose advocates may vindicate their faiths by showing their beauties to the world. I also hold myself responsible for the peace with which I hope the proceedings of the Conference shall be conducted. A period of 30 days may seem to some a long duration, but considering that our legal suits even of trivial nature cost us in Judicial Courts months after months without exciting any regret, while religious matters are more complicated more delicate and more minute and can be understood only by repeated exertions and heart-felt prayers, I think the period can not be said to be too long, and I hope that those noble-minded persons whose soul is ever aspiring after virtuous study and research shall spare it with a willing heart. I appeal to their sense of humanity and philanthropy and wish to convince them that religion is the only source of human elevation. We are ready to waste years after years in wordly pursuits but we neglect religion which is more important. I pray that God may inspire my fellowmen to come forward and to assist me in establishing His true glory in the world.

I shall wait till the end of May for the acceptance of this invitation and if I do not receive any intimations from any gentlemen up to that date, I shall have to notify with great sorrow and pity the post-poning of the Conference.

KADIAN,  
29th December, 1895. }

MIRZA GHULAM AHMAD,  
CHIEF OF KADIAN,  
Gurdaspur District, Punjab, India.

• The "Punjab Observer" Press,—Lahore.

# Man Cannot Live Without Religious Laws

**The Laws of a Secular Government are intended to protect Human Rights and prevent crimes but it is beyond their scope to prevent the stimuli to societal crimes.**

*A Speech By*

*Hakeem Maulvi Nooruddeen Sahib Bhervi, (Razi Allahu Anho)  
(The First Caliph Of The Promised Messiah Alaihissalaam, 1908-14)  
Chairman December 27 Session At The Conference Of Great Religions  
Of The World, Held At Lahore, Punjab, India (Now Pakistan) On  
December 26-29, 1896.*

*English Translation By Dr Rasheed Syed Azam, Staley, NC*

God Almighty is Kind and Gracious towards all of His creations but He showers His special blessings upon His special servants to show the world that He exists. He has made it easy for us to acquire knowledge during this age and has bestowed upon us many treasures including the abundant supply of paper and facilities of the printing press. We are able to communicate our thoughts today to countries far away at nominal expense through postal services. Telegraph System and the facility to travel by rail and sea are also among special favors of Allah upon mankind. Man should always be thankful to Allah for He multiplies His blessings for His grateful servants but the ungrateful incur His wrath and punishment.

I experienced great difficulties in obtaining many books and some were altogether unavailable

in my early age. More recently it is easy now to receive at home beautiful books made in Constantinople, Algeria, Morocco, Tunis, Tripoli and Egypt. It is incumbent upon every person living in this age of peace to make the best use of Allah's blessings.

In my opinion, man cannot live without Religious Laws. The Laws of a Secular Government are intended to protect Human Rights and prevent crimes but it is beyond their scope to prevent the stimuli to societal crimes. For example, a Government can impose punishment for rape but it cannot legislate to prevent covetousness or lust or evil desires or effects of bad company, the stimuli which mislead a person towards committing such crimes. Religious Laws, however, provide protection against evil desires and immoral behavior. The

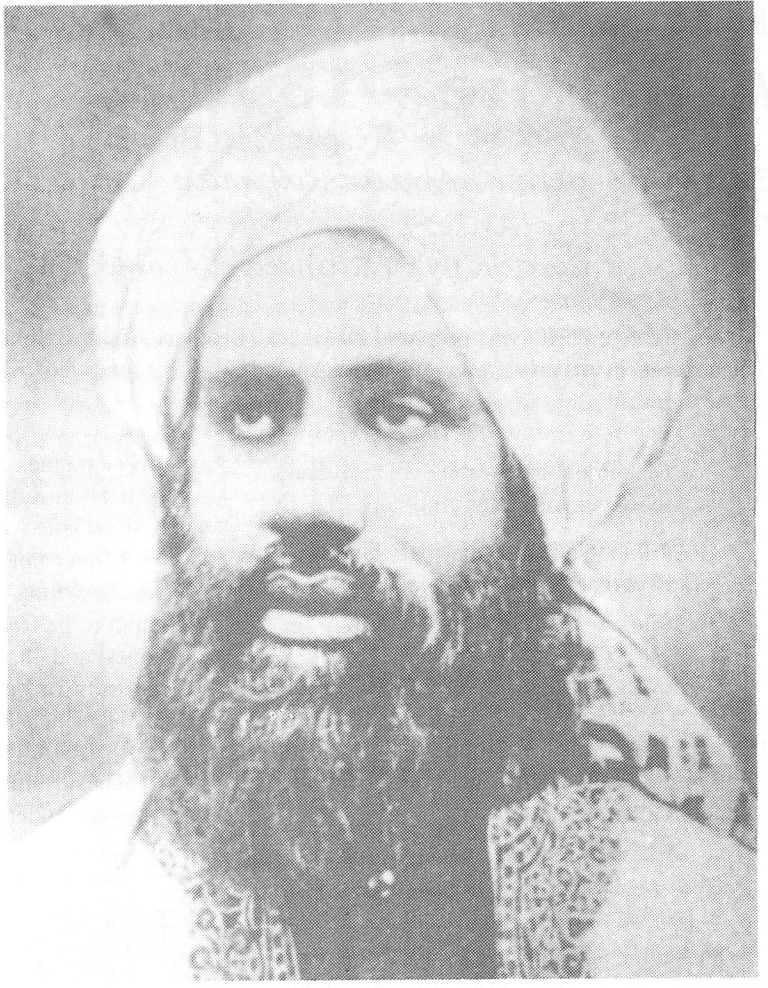


Holy Quran says:

Is he, then, who is a believer like one who is disobedient? They are not equal. (Al-Quran, 32 [Al-Sajdah]: 19)

A believer and obedient servant of Allah is different from a rebel and a disobedient person, so much that the consequences of their beliefs and actions are different and they can never be equated. A rebellious person is declared 'culpable' in religious law and is guided how to abstain from misbehavior which is otherwise outside the preventive jurisdiction of a Government. Therefore, some evil deeds which are immoral and against good sense and are recognized as such by both the government officials and the members of the society, are beyond the scope of their legal powers for effective remedy. People are free to choose drinking or gambling or other pleasure seeking addictions. Only the Religious Laws provide effective guidance for avoidance from immoral behaviors and introduce controls over the stimulants to such destructive offenses.

It is, therefore, evident that man by his nature is in need of religious laws – Shariah revealed by God Almighty – for good citizenship. These laws have a natural force and authority for guidance and reformation which even the strongest Government on this Earth can never possess. However, for people to be attracted to true religion, every Government needs to pass laws for peace and maintain security for all its citizens without discrimination. This is the first requisite for avoiding tragic conse-



quences of immoral behaviors in the society. People of understanding need to reflect upon this message and God Almighty will provide guidance and the necessary means.

Now, God Almighty has placed many means at our disposal to reflect and utilize those blessings provided to us in the form of religious laws which facilitate nobility of actions and service to others. It is essential for all believers to safeguard the true values of their religious teachings. This is one main purpose of this conference. I pray, therefore, whole-heartedly that our proceedings of today may be as peaceful and harmonious as they were yesterday.

# The Conference Of Great Religions At Lahore – 1896

*Bhaee (Brother) Abdur Rahman Sahib Qadiani  
(Razi Allaho Anho)*

*English Translation By Dr Rasheed S. Azam, Staley, North Carolina*

This report in Urdu was prepared by Bhaee (Brother) Abdur Rahman Sahib Qadiani (razi Allaho anho) as it appears in his biography As-hab-i-Ahmad, Vol. 9, compiled by Malik Salahuddin Sahib, M.A., of Qadian. (Editor)

“Mazmoon bala raha.” (This essay shall be victorious over all others.)

“Allaho akbar, kharibat khaibar.” (God is great, Khaibar has fallen.)

## I

It is beyond human power to describe the enthusiasm and complete dedication of Syedna Hazrat Aqdas Masih Maood, alaihissalaam, for delivering the message of the True Islam and calling people to God Almighty:

Allah knows best who is fit to be His Messenger and who is not. (Al-Quran, 6: [Al-An'am]: 125)

The status and the mission of the Promised Messiah, alaihissalaam, was determined by God Almighty Himself so that the superiority of the True Islam is established over all other religions of the world. According to the Holy Quran, those who are given such responsibility are guided and protected by God Almighty Himself and are thus commanded:

“Convey to the people what has been revealed to thee from thy Lord; and if thou do it not, thou hast not conveyed His Message.” (Al-Quran, 5:68)

Hazrat Aqdas did his best to convey the message of Islam day and night. He did not miss any opportunity to invite the people to God Almighty.

Every moment of his life testifies to his complete dedication to the task of conveying the True Islam to the whole world.

It does not require long and deep study of Hazrat Aqdas's writings to convince one of the truth of his claim to be from God for the victory of Islam. Any honest and unprejudiced person can easily perceive the truth of his claim by just reading a two page leaflet which Hazrat Aqdas published on September 9, 1890.

The Promised Messiah, alaihissalaam, was always provided with extra ordinary support and success from God Almighty in his dedicated efforts in answer to his sincere prayers. Hazrat Aqdas always showed his gratitude for Allah's help and blessings, saying:

“Allah is so Kind and Bountiful. He responds to our prayers and provides means for the fulfillment of our needs.”

## II

An ascetic-looking, Swami Shogun Chandar, wearing yellow dress arrived in Qadian, Darul-Amaan, during the middle of 1896. He soon became a familiar face in our gatherings. After spending a day or two in the company of Syedna Hazrat Hakeemul-Ummat Maulana Maulvi Nooruddeen (razi Allaho anho) Sahib, he joined the evening gathering with Hazrat Aqdas and accompanied him in his morning walk. He presented himself to be in search of truth as he has been

traveling everywhere to quench his spiritual thirst. His good intentions and sincerity of purpose were rewarded in Qadian with Hazoor's kind attention and prayers.

### III

Shogun Chandar was an educated and intelligent man who had occupied a good position in the Government service. He lost all of his near relations in accidents and was left alone to ponder over the transitory state of life. His thoughts and search then turned towards finding the truth of the existence of Immortal Being. He left his Government employment and became an ascetic and started roaming all over in search of Truth. He was directed by someone to go to Qadian in quest of his search. His devotion and sincerity was rewarded with inner satisfaction in the company of the Promised Messiah, alaihissalaam. He wanted to settle in Qadian but God Almighty had other plans to make him an instrument in showing another sign for mankind. He was born a 'Lala,' became a 'Mr,' then a 'Bawa' but today is best known by the name of 'Swami Shogun Chandar.'

### IV

The Promised Messiah, alaihissalaam, was a perfect host as all Prophets of Allah are the best in hospitality. He was unique in care and kindness to others. He was bestowed with those high qualities of sympathy and well-wishes for others which affected hearts of people for love and positive change. God Almighty spoke to him and his prayers were granted. He was given wisdom and knowledge and Truth was on his side. All these qualities were named as 'magic' of his personality and Swami Shogun Chandar was also effected by it. All the efforts of the opponents were in vain to keep the good natured and pious of heart away from the Promised Messiah, alaihissalaam. Swami Shogun Chandar was very happy and satisfied to have found what he had been looking for. Hazrat Aqdas was also highly pleased that God had sent Swami Shogun Chandar to fulfill one of his latent wishes.

### V

Hazrat Aqdas had this latent wish that a conference of world religions should take place and he should have the opportunity to present the great blessings and miracles of the Holy Quran. All religions of the world should be represented by their leaders narrating the qualities of their respective religions. In this way the superiority of Islam and the truth of the Holy Prophet of Islam will be firmly established.

It was Allah's design that He sent Swami Shogun Chandar to Qadian who offered his services to convene such a conference to distinguish between truth and falsehood. Swami Sahib was accepted by Hindus and other religious groups and he also had the full support of Hazrat Aqdas in this pious venture for the cause of truth.

### VI

It was announced that the Conference of the Great Religions of the world shall be held in Lahore Town Hall from December 26-28, 1896. A committee consisting of some highly respected and well-to-do citizens who also had love for knowledge was established to conduct the affairs of the conference. The Promised Messiah was so pleased to hear this news and felt as if God Almighty had given him the kingdom of whole world!

Hazoor started writing his essay though physically he was not feeling so well. Hazrat Maulana Maulvi Abdul Kareem Sahib, who was selected to read the essay at the conference also fell ill while he was on a visit in Sialkot. After consultation with Hazoor, Khawja Kamal Deen Sahib was considered for reading the paper at the conference. The manuscript of the essay was written by Hazrat Munshi Jalal Deen Sahib with the assistance of Hazrat Pir Sirajul Haq Sahib Na'mani. All the Verses of the Holy Quran and other Arabic portions were separately and clearly written for Khawja Sahib to practice their reading before the conference..

### VII

Hazoor's beautifully written essay was read out during his morning walks. It was a common prac-

tice that Hazrat Aqdas' books, journals and announcements when completed were repeatedly read out to those who were regularly present for their spiritual development. During those days the morning walks were taken towards the village of Buttarki in the North of Qadian. On average there used to be 20 to 25 persons accompanying Hazoor. Hazrat Aqdas used to explain parts of the essay to the listeners as needed. There were always new points of information full of wisdom and knowledge. Hazrat Aqdas used to go for a walk in spite of his illness and it was later learnt that some of the spies sent by Maulvi Mohammad Hussain also joined in the walk and reported back to him regularly what they heard. That was the reason why Maulvi Sahib had written in his paper almost the same verses (though he neither understood nor explained their purport or significance) which Hazoor had beautifully propounded in the presentation of his essay.

## VIII

Khawja Kamal Deen Sahib used to practice reading and tried innovative techniques of presentation to make it interesting for the audience. He tried to memorize the verses of the Holy Quran and Ahadith and other Arabic idioms used in the essay by Hazrat Aqdas. Khawja Sahib had a talent for Urdu readings but did not make much improvement in Arabic recitation in spite of his best efforts.

(However, Hazrat Maulvi Abdul Kareem Sahib reached Lahore in spite of his illness and was able to present the essay in the most effective way to the audience in accordance with Hazoor's original wish and first preference.)

## IX

To the Promised Messiah, alaihissalaam, was given the good news by God Almighty just a few days before the conference date:

“This is the essay which will transcend all others.”

That it will prove to be a sign of truth and will be popularly acclaimed by the people. Hazrat Aqdas prepared a poster on December 21, 1896 bearing

the following title:

### “A WONDERFUL GLAD TIDING FOR THE SEEKERS OF TRUTH”

The poster was beautifully scribed and I was given the great honor of taking it to Lahore with the following message by Hazrat Aqdas:

“Mian Abdul Rahman! Get this poster printed and take it to Lahore and tell Khawja Sahib (who had left for Lahore a day earlier for matters related to the conference management) that it should be extensively publicized. Get more posters printed in Lahore, if needed. Tell Khawja Sahib that he need not be afraid about the publicity of these posters among people and no fear of opposition should come in the way of its wide distribution. This is not a man's work which can be stopped by others; it is God's design and shall be fulfilled according to His design.”

## X

The Poster was printed about midnight and I set out on foot towards Batala soon thereafter. I reached Lahore at about mid-day on December 22, 1896. I met Khawja Sahib, who used to live those days in a narrow street right behind the famous Wazir Khan Mosque in Lahore. I handed over the bundle of posters and clearly repeated Hazoor's message several times. I saw sadness and anxiety instead of happiness on his face after he had read the poster. He then said:

“Mian! Hazrat Sahib does not know the difficulties we are facing or how strong is the opposition here. The publicity of this poster will serve to ignite the mound of gun-powder and it will be impossible to hold the conference then. We understand the responsibility. We have to control the delicate situation. However, we shall try to do what God wills Insha Allah.”

After lot of thinking about all pros and cons and consultations, some posters were posted at unknown and inconspicuous spots in the darkness of the second or third night. The posters were placed too high for any one to spot or read them and thus



did not serve the desired purpose.

## XI

I saw and also heard Khawja Sahib continue his reading practice of the part of Hazoor's essay he had brought with him from Qadian including the recitation of the verses from the Holy Quran. The remaining portions of the essay were being brought to him as they became ready. This routine continued till the evening of December 25 or perhaps December 26, 1896.

## XII

The Conference was finally held at a better site than the original one and under better arrangements because of Allah's help only. There were many obstacles and false excuses and intricate intrigues of the Hindus and the Jews and their associates which had to be surmounted but ultimately the revealed word of God Almighty 'ALLAHO AKBAR, KHARIBAT KHAIBAR' was fulfilled.

The enemies had put a stop to the use of Town Hall for the Conference but God Almighty Provided a more spacious alternative in the two-story building of Islamia High School (inside Sheranwala Gate). This building with expansive courtyard, big open hall and galleries, proved to be more appropriate for a huge gathering.

December 26 was the first day of the conference and the attendance was not very encouraging. The essay of the Promised Messiah, alaihissalaam, was scheduled to be read on the 27th of December, 1896 at 1:30 PM. It was a special blessing from Allah which strengthened our hearts and souls that Hazrat Maulana Maulvi Abdul Kareem (razi Allaho anho) Sahib, moved by his love and dedication for Hazrat Aqdas, had arrived in Lahore to read out Hazoor's paper to the audience despite his incomplete recovery.

## XIII

Another anxiety was that the particular session in which Hazrat Aqdas' paper was to be read might not be well attended because of strong opposition and unsuitable time of the presentation. (Other meetings and conferences too were going on dur-

ing December vacations and public was generally pre-occupied in their worldly pursuits). It appeared, however, that God Almighty's angels were pushing the people to come to the site of the conference. The clamorous opposition served as only to rouse greater public attention and interest and soon the hall, the galleries and the courtyard were filled to capacity; some could hardly squeeze in the overcrowded space.

Everybody was impressed by such overwhelming response of the people and the opposition (including Hindus, Sikhs, Christians, Jews, Arya Samaji, Dev Samaji and Muslims) could not deny that it was a great Sign of God Almighty. There is a great difference between seeing and hearing. The fact is that the scene of the conference and feelings of the audience cannot be described in words. In short, this session of the Conference was without any doubt the best, the greatest and unparalleled in effecting the hearts with humility.

## XIV

The audience became completely absorbed in the subject matter of the paper as soon as the presentation started. In spite of all the differences of background and understanding, all people were miraculously mesmerized and the phrase of 'SUBHANALLAH' (ALL GLORY BELONGS TO GOD) was heard repeatedly. Hazrat Maulana Maulvi Abdul Kareem (razi Allaho anho) Sahib had deep love for the Holy Quran and was given by Allah a special gift (similar to that of Prophet David) of recitation. His devotional style and delivery reflected his inner state of mind and his heart which in turn contagiously affected the whole audience. The recitation of the verses of the Holy Quran and their commentary and explanation were all communicated in such an eloquent and interesting way as it created an extraordinary atmosphere that remained charged with love and empathy from the beginning till the end. The beauty of diction, the depth of knowledge and the logical eloquence of the subject matter all provided their own charm.

I heard it with my own ears that Hindus and Sikhs and Orthodox Arya Smaji, even Christians, could not help saying 'Subhanallah,' appreciating

the beauty of the paper. Thousands of people in this gathering sat so still and spellbound that they would look like statues for perching birds! The essay created such a holy spiritual atmosphere for two hours that hardly a breathing sound interrupted the resonance of delivery.

I wish I had the ability and eloquence to report even one tenth of what I saw and heard of this miraculous event for the guidance of mankind to accept the truth for their salvation.

## XV

The allocated time ended at 3:30 PM and the delightful atmosphere was somewhat disrupted for a moment. The Hall echoed with public demands: "The same essay should be continued;" "Somebody else's time should be given for this paper;" "Reading of this paper should be completed." Maulvi Mubarak Ali Sahib of Sialkot, who was scheduled to speak for the next half hour, stood up to announce: "I willingly sacrifice my time for this precious essay." The same attractive and charming atmosphere was again created for the enthusiastic audience with the continuation of Hazrat Aqdas' paper. But the essay could not be completed by 4 o'clock and the audience was still very thirsty for spiritual nourishment. It insisted on and the equally interested management agreed to its continuation. It was five thirty and the night had begun to spread its dark wings swiftly. The session was reluctantly ended and the reading of the remaining portion was postponed till December 29.

There was hardly a soul that did not experience the spiritual joy and hardly a tongue that did not acknowledge the superiority of this essay. The verdict was unanimous that the paper surpassed all others. People expressed views according to their own perception. Some said that it gave life to the conference and its beauty and high standard were responsible for its success. We also heard with our ears and saw with our eyes many Hindus and Sikhs, embracing other Muslims, were saying: "If this is the teachings of the Holy Quran and if this is the true Islam which Mirza Sahib has presented, then we have to accept it today or tomorrow." "If Mirza Sahib presents one or two similar essay, we

will have to embrace Islam."

## XVI

At the end of the evening session on December 27, I saw two persons at the gate handing over to the departing public the same posters which Hazrat Aqdas had strongly instructed to be widely publicized and which I had brought with me from Qadian. Hazoor had also advised for additional printing in Lahore as needed so that the message may be widely spread to people searching for truth. However, Khawja Kamal Deen Sahib was so afraid that the distribution of posters was delayed till the people had already witnessed Allah's Sign and acknowledged the superiority of the presentation.

The Promised Messiah, alaihissalaam, was not pleased to hear about Khawja Sahib's failure to carry out his directive and used to express his concern about this weakness of his whenever a report about the conference was presented to him.

The Managing Committee of the conference convened a special meeting and approved the addition of 4th day to the conference on December 29. This was done in response to the general public demand and the wide popularity of the essay.

The opponents did not like the extraordinary reception of Hazrat Aqdas' essay. Maulvi Muhammad Abdullah Sahib also asked for and was given half an hour extra time. However, he did not appear himself and gave his time to Maulvi Muhammad Hussain Sahib of Batala. (The reasons were well known for this jealousy). Maulvi Muhammad Hussain waited for the audience to fill the hall but eventually decided to read what he had written to make use of his time. In spite of the extra time given to him, he remained unhappy and the public was most dissatisfied with his performance.

## XVII

The conference session was scheduled to start at 9:30 AM on December 29, 1896. The winter at the end of December was severe and the city dwellers are pre-occupied with too many worldly matters to be free at such an early hour. It was feared that not many would come to attend this extra session and we wondered whether we would

witness that excitement which was experienced previously.

However, Allah's work has a special magnetic force and no other power can stop it. The Almighty's angels rouse the lazy and the forgetful human beings! Early in the morning in bitter cold shivering people began to arrive in so fast that the attendance surpassed that of the afternoon session of December 27. Thus this session had great and impressive beginning and ended with supreme success.

The opponents came to face inevitable defeat and disgrace and the transcendent superiority of Hazoor's paper was established bright as the sun and the moon, a great sign of truth and victory. Friends and foes could not help but praise it and the essay became the focus of talk everywhere in all spheres of life. Newspapers acknowledged and reported the true facts and wrote columns about it. The management committee of the conference published a report recognizing the outcome and expressing similar opinion.

It is true that no one can hide the moon or deny its light for that would be considered stupidity and night-blindness. God Almighty thus fulfilled His promise with his chosen and beloved servant, the Promised Messiah, alaihissalaam, what he was told beforehand was fulfilled. Allah's Will was done and no scheme or machination or power could thwart His Will.

## XVIII

The Report of the Conference of the Great Religions of the World was published by the organizing and management committee at its own expense. All the papers in original were included just as they were written or presented at the conference so that the world may review and compare the presentations to distinguish between truth and falsehood.

The fact is that the Truth of Islam was established. The superiority of the essay proved beyond doubt that the Holy Quran was the greatest of all revealed books, the Holy Prophet, peace and blessings of Allah be upon him, was the greatest of all prophets and the Promised Messiah, alaihissalaam, was the favored and the beloved of Allah

who spoke what God told him.

This essay of the Promised Messiah is now well known in its English version all over the world as "The Philosophy of the Teachings of Islam" and has been translated into several other languages of the world to provide guidance and understanding of True Islam.

## XIX

The report of the conference was printed. It was a faithful report and included the original text of all the papers as presented or written. The whole world was a witness to its truth. Maulvi Muhammad Hussain Sahib, however, tried to hide his defeat by saying that the essay printed by his name was not his; but failed to produce his original paper to prove his point. As a matter of fact, nobody paid any attention to his complaints. People could do nothing for him except to laugh or cry over his deceitfulness and ignorance!

## XX

Swami Shogun Chandar Sahib, who was inspired by God Almighty to be instrumental in the arrangement of the conference in which appeared the great 'Sign' of the time, kept contact with Ahmadis till the publication of the final report of the management committee but was never seen afterward. It seemed that he was brought to Qadian by the invisible hand of God Almighty for this service to disappear again.

I have been keeping in safe custody the original essay of the Promised Messiah, alaihissalaam, the paper which was scribed jointly by Hazrat Munshi Jalal Deen Sahib Balanvi and Hazrat Pirji Sarajul Haq Sahib Na'mani and was presented by Hazrat Maulana Maulvi Abdul Kareem (razi Allahu anho) Sahib at the Conference of the Great Religions of the World. It is a sacred and precious document; so I am now trusting this to the care of Hazrat Sahibzada Mirza Bashir Ahmad Sahib as he is better qualified to look after this national treasure for the guidance and benefit of our future generations.

Sincerely, Abdur Rahman Qadiani, July 20, 1942.



Bhai Abdur Rahman Qadiani, razi Allaho anho, standing in the center, with Hazrat Khalifatul-Masih II, razi Allaho anho, sitting in front.

## Notes and Comments.

### Tolstoy's Opinions.

The absurdity of the fundamental Christian doctrines is so apparent that no independent thinker can believe in them for a moment. Hence we find that the number of such persons as have rejected the peculiar tenets of Christianity is daily rising in Christian lands. Among those great men who have openly denounced Christian doctrines may be mentioned the name of the late Count Tolstoy. In "*What Tolstoy Taught*," edited by Bolton Hall (B. W. Huebsch, New York City, \$1.50), says *The Truthseeker*, is given in Tolstoy's own words the substance of his 'infidelity' (pages 166—2) as follows:—

"I deny the incomprehensible Trinity; the fable, which is altogether meaningless in our time, of the fall of the first man; the blasphemous story of a God born of a virgin to redeem the human race (*My Life*, 379).

"No religion has ever preached things so evidently incompatible with reason and with contemporary knowledge, or so immoral, as the doctrines preached by church-Christianity. Not to speak of all the absurdities of the Old Testament, or of the many immoral horrors, such as injunctions to massacre children and whole populations at God's command; . . . not to dwell on all that, what can be more absurd than that the sky opened and a voice spoke from up there; that Christ flew into the sky and sits somewhere at the right hand of his Father; or that God is both One and Three, not three Gods like Brahma, Vishnu and Shiva, but One and yet Three? And what can be more immoral than the terrible doctrine that an angry and revengeful God punishes all men for Adam's sin, and sent his son to earth to save them, knowing beforehand that men would kill him and would therefore be damned, and that salvation from sin depends on being baptized; or in believing that all

these things really happened, and that the son of God was killed by men that men might be saved, and that God will punish with eternal torments those who do not believe this? (*M. L.*, 599.)

"It is very well argued that Christ never existed, the probability is as strong against as for it. . . The moral teaching of goodness . . . flows not from any one source in time or space, but from the whole spiritual life of humanity in its entirety" (*M. L.*, 56). And on pp. 181-3:

"The arbitrary separation of the metaphysical and ethical aspects of Christianity entirely disfigures the doctrine, and deprives it of every sort of meaning. The separation began with the preaching of Paul, who knew but imperfectly the ethical doctrine set forth in the Gospel of Matthew, and who preached a metaphysico-cabalistic theory entirely foreign to the doctrine of Jesus; and this theory was perfected under Constantine, when the existing pagan social organization was proclaimed Christian simply by covering it with the mantle of Christianity. The church in spite of all Constantine's crimes and vices admits that arch-pagan to the category of the saints; after him began the domination of the councils, and the center of gravity of Christianity was permanently displaced till only the metaphysical portion was left in view. And this metaphysical theory with its accompanying ceremonial deviated more and more from its true and primitive meaning, until it has reached its present stage of development, as a doctrine which explains the mysteries of a celestial life beyond the comprehension of human reason, and, with all its complicated formulas, gives no religious guidance whatever with regard to the regulations of this earthly life" (*M. R.*, 245-6).

"Let it be considered that these selected gospels are the work of many human minds, that during centuries they underwent endless revisions, that all the Gospels of the fourth century which have reached us are written without punctuation or division into verse and chapter, and that the actual number of different renderings for gospels passages is estimated at fifty thousand" (*S. C. T.*)

It will not perhaps be out of place here to add that Count Tolstoy very much appreciated an article on Muslim heaven and hell by the Promised Messiah, and wrote to us, saying, "The ideas are very profound and true."

# KHAIBAR

*DR. RASHEED SYED AZAM,  
PSYCHOLOGIST*

## I

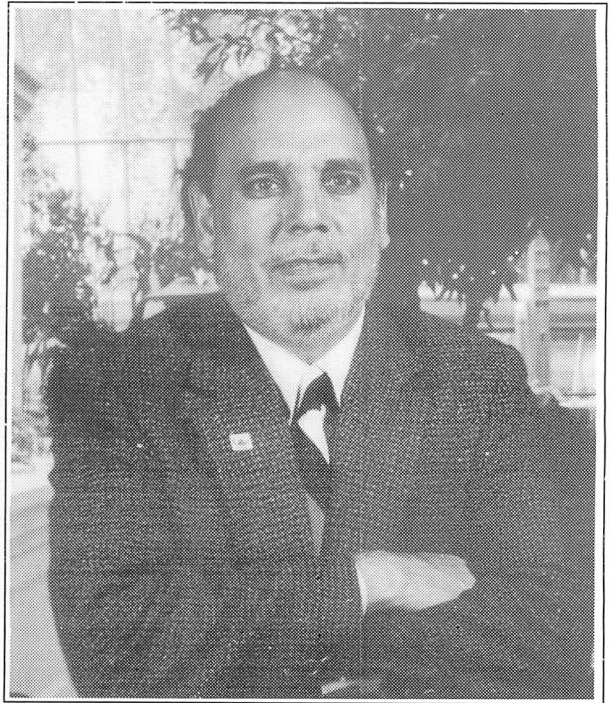
Have you heard the news? The Iblees re-  
fused to obey the Lord  
Falling from the high citadel of angelic  
abode.  
He now resides in the abyss of intriguing  
thoughts  
Building castles of sand, in darkness  
Luring the unsuspecting men of vain desires  
Of non-existing reality.

## II

Man, the Crown of His Creation, has  
knowledge  
Of pathways to Truth and the forbidden poi-  
sonous fruit,  
Free to choose light or darkness.  
Now, can darkness stand to light?  
Not for a microsecond of blinking lightening,  
Except for the deaf and dumb and blind of  
heart,  
And soul, in chains of unending woven web  
of dark thoughts  
Of false glory and power in the transitory life  
of the living dead.

## III

It was the worst blazing day and darkest night  
On this dying Earth of Eternal God.  
His Mercy came into play  
In answer to the cries of a sobbing soul  
In the dark and lonely cave,  
Like the gushing mountain spring of clean  
and cool water,



Reviving the almost dead humanity!

## IV

Angels were quick to celebrate and sing the  
songs of praise  
For the Lord, for raising the Glorious Leader  
of all the Prophets,  
Past or future, with Perfect Law for ever in  
his hand,  
Mercy for all Mankind, Best and Highest  
qualities combined  
In a man, born and living among men like a  
Perfect Man,  
Not a god but the humblest servant of Allah,  
the Only God.  
His was the prophecy: after three glorious  
bright days, the night  
Of thousand years of sufferings and pain will  
follow. Then  
My Mahdi will come to bring back the faith

from the Pleiades,  
Dajjal will run to hide but the worst creatures  
on earth  
Will have no place to run or hide! nigh is the  
day of judgment.

V

Wait no more; no one has gone up and no-  
body will come down,  
Praise the Lord, all glory belongs to Him,  
He never breaks His promise, He never breaks  
His Laws,  
Follow the Holy Prophet, the Khatamannabi-  
yyeen.  
Rejoice; the Promised Messiah has come,  
Muhammad's Mahdi has come to fulfill his  
Prophecy,  
The greatest Gift of God Almighty.

VI

For the Glory of God Almighty,  
For the Honor of the Holy Prophet, His ser-  
vant and His Messenger,  
The Champion of True Islam, a slave of his  
Master,

For the Love of Allah and His Creation, the  
Mahdi alaihissalaam  
Calls the whole world to Truth and Honesty,  
In the Conference of the Great Religions of  
the World.  
Stand up and speak, if you dare,  
And bring your argument, any proof, if you  
are truthful.

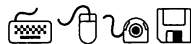
VII

The day of Judgment is here,  
No excuse, no machination will help,  
No intrigue, no vain talk will succeed,  
Only Allah's Plan will work.  
Khaibar has fallen, twice,  
All Glory belongs to God Almighty,  
The Master of the Day of Judgment.

VIII

COME JOIN THE FAITHFUL, USE YOUR  
GOD GIVEN BRAIN,  
BREAK THE KHAIBAR OF YOUR HEART  
TO BE FREE AND  
CLOSE TO GOD, THIS IS THE ONLY LIFE  
YOU HAVE.

Computer Guide Consultants, Inc.



Computer  Problems??

Leave it to the Experts

Labels, Invoices Sales, Reporting, Inventory Control General Ledger, Training and More  
*If you are thinking of buying a computer, let us buy you the right machine.*

For free ☺ information, contact:

Sheikh A. Wahid

☎ Telephone and Fax 908 457 0018



۲-۴

## خبر الاطمان

اس وقت یہ بندہ دکن صاحبان مذاہب کی خدمت میں جو اپنے اپنے مذہب کے اعلیٰ درجہ کے واعظ اور جہی نفع کی ہمدردی کے لئے سرگرم ہیں، وہ اب اور کھار سے گنار میں کرتا ہے کہ جو جلسہ اعظم مذاہب کا تمام لاہور، ٹاؤن، ہال، قرار پایا ہے جسکی تاریخین ۲۶-۲۸-۲۹ دسمبر ۱۸۹۶ء منعقد ہو چکی ہیں اس جلسہ کے اغراض یہی ہیں کہ سچے مذہب کے کمالات اور خوبیاں ایک عام مجمع مہذبین میں ظاہر ہو کر اسکی بھت دلو میں پیٹھ جائے اور اسکے دلائل اور برائیاں کو لوگ بخوبی سمجھ لیں اور اس طرح ہر ایک مذہب کے بزرگ واعظ کو موقع ملے کہ وہ اپنے مذہب کی سچائیاں دوسروں کے دلوں میں بچا دیں۔ اور سننے والو کو بھی یہ مبارک موقع حاصل ہو کہ وہ ان سب بزرگوں کے مجمع میں ہر ایک تقریر کا دوسرے کی تقریر کے ساتھ موازنہ کریں اور جہاں حق کی چمک پاوین اسکو قبول کریں اور پھر یہ سب تقریریں ایک مجموعہ میں چھپکے سبک کے فائدہ کے لئے اردو اور انگریزی میں شائع کر دی جائیں۔

اس بات کو کون نہیں جانتا کہ اچھلی مذاہب کے جھگڑوں نے دلوں میں بہت کچھ ابال اٹھا ہوا ہے اور ہر ایک مذاہب حق سچے مذہب کی تلاش میں ہے اور ہر ایک دل اس بات کا خواہشمند ہے کہ جس مذہب میں حقیقت سچائی ہے وہ مذہب معلوم ہو جائے۔ مگر سوال یہ ہے کہ کیونکر معلوم ہو۔ اس سوال کے جواب میں جہاں تک فکر کا کام کر سکتا ہے یہی اس طریق معلوم ہوتا ہے کہ تمام بزرگان مذہب جو وعظ و نصیحت اپنا شیوہ رکھتے ہیں ایک مقام میں جمع ہوں اور اپنے اپنے مذہب کی خوبیاں سوالات مشہورہ کی پابندی سے بیان فرما دیں۔ پس اس مجمع کا ہر مذاہب میں جو مذہب سچے پرستیر کی طرف سے ہوگا ضرور وہ اپنی نمایاں چمک دکھلاے گا۔ اسی غرض سے اس جلسہ کی تجویز ہوئی ہے اور اس میں کوئی ایسی بات نہیں ہوگی جسکی مذہب کو اس پر اعتراض ہو سراسر بے تعصب اصول پر مبنی ہے۔ لہذا یہ خاکسار ہر ایک بزرگ واعظ مذہب کی خدمت میں با کھار عرض کرتا ہے کہ میرا اس ارادہ میں جھگڑا، دروین اور مہربانی فرما کر اپنے سچے مذہب کے جوہر دکھانے کیلئے تاریخ مقررہ پر تشریف لادیں۔ میں اس بات کا یقین دلاتا ہوں کہ خلاف تہذیب اور بخلاف شرائط مشہورہ کے کوئی امر ظہور میں نہیں آئی گا۔ اور صلح کاری اور محبت کے ساتھ یہ جلسہ ہوگا۔ اور ہر ایک قوم کے بزرگ واعظ خوب جانتے ہیں کہ اپنے مذہب کی سچائی ظاہر کرنا اپنے فرض ہے پس جس حالت میں اسی فرض کے لئے یہ جلسہ انعقاد پایا ہے کہ سچائیاں ظاہر ہوں تو خدا نے انکو اس فرض کے ادا کرنے کا اب خوب موقعہ دیا ہے جو ہمیشہ ان کے اختیار میں نہیں ہوتا۔ میرا دل اس بات کے قبول نہیں کر سکتا کہ اگر ایک شخص سچا جو شس اپنے مذہب کے لئے رکھتا ہو اور فی الواقعہ اس بات میں ہمدردی نہ لے

دیکھتا ہو کہ مذہب کی عرفیتیں تو یہ وہ ایسی نیک تقریب ہیں کہ کیا صمد یا مذہب اور تعلیم یافتہ لوگ ایک عالم خاموشی میں بیٹھ کر اس کے مذہب کی خوبیاں سننے کے لئے طیار ہوں گے ایسے مبارک وقت کو وہ ہاتھ سے دیکھ کر زبردستی اس کو اپنے فرض کا خیال نہ دے۔ اس وقت میں کیونکر کوئی محکمہ قبول کر دے کیا میں قبول کر سکتا ہوں کہ جو شخص دوسروں کو ایک جہلک بھاری میں خیال کرتا ہے اور یقین رکھتا ہے کہ اس کی سلامتی میری دوا ہے اور جی تو اس کی ہمدردی کا دعویٰ ہی کرتا ہے وہ ایسے موقع میں جو غریب بیمار اس کو علاج کے لئے بلاتے ہیں وہ دانستہ پہنچتی کرے۔ یہ اول اس بات کے لئے ترپ۔ یہاں ہے کہ یہ فیضیہ مسیحی کہ کوئی مذہب و حقیقت سچائیوں اور صداقتوں سے ہمراہ ہوا ہے۔ اور یہ کہ پاس وہ الفاظ نہیں جن کے ذریعہ سے میں اپنے استیج جوش کو بیان کر سکوں۔ میرا فوٹو کے بزرگ و غفلت اور ضلالت ان مایہ نون پر کوئی حکم نہیں۔ عرف کی خدمت میں سچائی کے ظاہر کر کے لئے ایک عاجز انسان ہے۔ میں۔ اس وقت مسلمانوں کے معزز علم کی خدمت میں اس کے خدا کی قسم دیکر یا ادب التماس کرتا ہوں کہ اگر وہ اپنا مذہب مجازاً اللہ جہلستے ہیں تو اس موقع پر اپنے اسی جی کی عزت کیلئے جس کے خدا شاہ اپنے سین میں خیال کرتے ہیں اس جلسہ میں حاضر ہوں۔ اسی طرح بخدمت پادری صاحبان نہایت ادب اور انکسار سے میری التماس ہے کہ اگر وہ اپنے مذہب کو فی الواقع سچا اور ان لوگوں کی نجات کا ذریعہ خیال کرتے ہیں تو اس موقع پر ایک اعلیٰ درجہ کا بزرگ ایمن سے اپنے مذہب کی خوبیاں سنائیے لئے جلسہ میں تشریف لائیں جیسے کہ مسلمانوں کو جو قسم دی ایسا ہی بزرگ پادری صاحب کو جو حضرت مسیح کی قسم دیتا ہوں اور اس کی نیت اور عزت اور بزرگی کا واسطہ ڈال کر ناک کیلئے ساتھ عرض پرداز ہوں کہ اگر کسی اور نیت کے لئے نہیں تو اس قسم کے عزت کے لئے نہ تو اس جلسہ میں اپنا اعلیٰ بزرگ ایمن سے اپنے مذہب کی خوبیاں بیان کر کے لئے تشریف لادیں۔ ایسا ہی میں اپنے بھائیوں آریہ مسیح والوں کی خدمت میں اس پیش کی قسم دیکر جسے وہ مقدس کو اہست کیا عاجزانه عرض کرتا ہوں کہ اس جلسہ میں ضرور کوئی اعلیٰ و غنی شخص تشریف لاکر وہ مقدس کی خوبیاں بیان کرے۔ اور ایسا ہی صاحبان سنان دھرم اور برہمن صاحبوں وغیرہ کی خدمت میں اسی قسم کے ساتھ التماس ہے۔

پبلک کو اس اشتہار کے بعد ایک یہ فائدہ بھی حاصل ہوگا کہ ان تمام قوموں میں سے کس قوم کو در حقیقت اپنے خدا کی عزت اور قسم کا پاس ہے۔ اور اگر اس کے بعد بعض صاحبوں پہلو ہوتی کیا تو بلاشبہ ان کا پہلو ہوتی کہ اگر وہ اپنے مذہب کی سچائی سے انکار کرنا ہے۔

المشہر شوکن المعروف سوامی شوکن چندر

دہرم ہوتو اوپریک۔ لاہور

# The Great Conference of the World Religions

*Mr Aminur Rahman Shahid, Jamia Ahmadia Rabwah, Pakistan*

*(The following article has been translated from Urdu by Majeed Mian. It was first read out at the occasion of the Promised Messiah Day, at Jamia Ahmadia, Rabwah and later published by the Monthly Ansarullah, Rabwah, in its issue of June, 1996.)*

**"God, the All-Knowing has revealed to me that my paper will be declared supreme over all other papers. I saw in a vision that out of the unseen a hand was laid on my mansion and by the touch of that hand a shining light emerged from the mansion and spread itself in all directions. It also illumined my hands. Thereupon someone who was standing by me proclaimed in a loud voice: Allaho Akbar, Kharibat Khaibar (God is great, Khaibar has fallen)."**  
**(Hazrat Promised Messiah, Alaihis Salam)**

The predominance of Islam was destined in our times through the advent of the Promised Messiah and Imam Mehdi. There are clear directions and proofs in the Holy Quran and Ahadith, that point towards this fact. The ascendancy of Islam has been mentioned in Sura Al-Saf, as follows:

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.

The commentators have agreed that this ascendancy of Islam over all other religions will take place through the Promised Messiah, the Mehdi of the later times. The traditions also clearly mention the preeminence of Islam in the later days and particularly mention it to happen through the blessed personality of Hazrat Promised Messiah and Mehdi, Alahis-Salaam.

Hazrat Mirza Ghulam Ahmad of Qadian, alaihis-salaam, was appointed to the blessed status of the Promised Messiah and the Mehdi (Guide) for the later days, by Allah. Then according to the prophecies of the Divine Scriptures, Almighty Allah began to reveal the splendor and superiority of Islam through the Promised Messiah. Although three hundred years were to pass for the comple-

tion of that supremacy, yet the signs pointing in that direction were set in motion with his claim to the status of the Promised Messiah and Imam Mehdi. Almighty Allah, simultaneously created such conditions through which the absolute truth of Islam could be vividly witnessed. This emerging light quickly started to spread in all directions. In the second decade after the claim by Hazrat Promised Messiah, alaihis-salaam, the great conference of the World Religions was held in Lahore, Punjab. The legendary success of the lecture of Hazrat Promised Messiah, alaihis-salaam, and its unquestioning superiority over all other religions, established the greatness of the Holy Quran. The details of this event are the subject of this article.

Hazrat Promised Messiah, alaihis-salaam, who was busy day and night in the struggle to gather all the nations of the world to the sweet fountain of the Unity of God, published a leaflet entitled, "A Meeting for the Research of Religions." Hazrat Promised Messiah, alaihis-salaam, invited the representatives of all the major religions of the world to this meeting. He even offered to bear the expense of their travel and for their stay in Qadian. He urged that such a meeting to continue for 30 days and that all the speakers are given equal time. The leaflet further urged that the representatives of

all the religions to speak about the beauties of their respective religion but would not be permitted to comment on others' religion. The purpose of such a conference was to find the true faith among so many denominations. In this leaflet, Hazrat Promised Messiah, alaihis-salaam, addressed the major religions by name. But no one accepted the challenge as the scheduled date expired in May 1896. (*Majmooa Ishtiharaat*, Vol. 2 pp. 192 - 199)

No one availed the opportunity offered through the direct call of the Messiah of God. However, according to the Divine traditions,

That Allah may separate the bad  
from the good (Al-Anfaal, v. 38),

for the past three years preparations had been underway for the Truth and Falsehood to collide so that the Truth could prevail. The light was about to differentiate itself from the darkness.

### Invitation by a Hindu Leader

In 1895, Mr Shogun Chandar, a reformer of a Hindu sect, Kaisiyth, reflected that unless representatives from all schools of thought got together, it was not possible to identify the true religion, the faith that guides man towards his spiritual, physical, and moral progress. At last he arrived at the conclusion that only a religious conference of all the religions could resolve issues of that nature. The first such meeting was thus held at Ajmer in 1895. The success of this meeting inspired Mr Chandar to hold a similar conference on a greater scale, so all major religions could be adequately represented and that the followers of all those religions would have an opportunity to hear each other's views. Swami Shogun Chandar undertook the preparations for this conference on a large scale. He formed a committee for this purpose. Master Durga Prasad and an attorney of the Lahore Chief Court, Lala Dhanpat Rai, B.A., L.L.B., were jointly appointed for the presidency of this conference. The conference was scheduled to be held on December 26, 27, and 28, 1896. Initially Lahore Town Hall (as found in the writings of Hazrat Promised Messiah, alaihis-salaam, and other historical records) was selected as the venue for this

great conference. However, due to some unknown reasons, the venue was changed to Islamia High School (in some records, the words *Islamia College* also appear, but at the time of the conference, it was still a school. It became a college much later.)

Six moderators were appointed for the proceedings of the conference. One among them was Hazrat Maulvi Nuruddin, may Allah be pleased with him, later to be the first Khalifa of Hazrat Promised Messiah, alaihis-salaam.

### An Important Announcement

Swami Shogun Chandar, with the advice of the committee, published an announcement through a leaflet in which he challenged under oath the leaders of Muslims, Christians, and the Arya Samaj, that they come forward and present before the audience the teachings of their respective faith. The subject matter of that important leaflet was somewhat as follows:

At this time this humble servant requests with humility and utmost respect, the high class orators of all the Faiths, and those who are actively involved in the welfare of humanity, that the Great Conference of Religions has been scheduled to be held at Islamia High School Lahore, on December 26, 27, and 28 of 1896. The purpose of this conference is solely to have the true faith manifest its beautiful teachings, and display its charisma before a gathering of the general public, so that the arguments and proofs put forth by the true faith are well understood by people. This will provide an opportunity to the leader of every faith to convince the audience to the truth of their respective religion. Similarly, the listeners would avail of this blessed opportunity to compare the speech of one leader with the other, and where they find the truth, may accept that faith. In the end, all the speeches will be published in a single collection, one in Urdu, and the other in

English, for the benefit of the public.  
(With reference to Al-Fazl July 5, 1952,  
pp. 5-7.)

## Representatives

### Attending the Conference:

As a result of the invitation extended by Swami Shogun Chandar, a total of 16 speakers, representing 10 different religions addressed the gathering in support of their respective faiths. Three each represented Islam and Sanatan Dharam respectively, 2 each represented Sikhism and Arya Samaj. In addition, 1 representative each from Christianity, Theosophical Society, Free Thinkers, Harmonical Society, and Brahmū Samaj, also delivered their respective lectures.

A certain Munshi Imam Din, who was not on the list of the speakers, requested some time to be allocated to him to present his views. During his short speech, he declared that he was neither a Jew, nor a Christian, nor a Muslim but was a collection of all the three and that he had come to reconcile between them. A representative of Jainism accepted the invitation but did not attend.

The Christians who considered themselves the champions, and while blowing the horn of victory, claimed to annihilate Islam from the surface of the earth, called a meeting to consider the Swami's invitation. They, however, unanimously decided that they would refuse to attend the conference. Some of the noteworthy personalities that refused to attend were as follows:

1. Dr Ewing, Principal Mission College
2. Father Findel and
3. Father Welty

For the Christians, the Great Conference of Religions was a great opportunity where they could have produced the truth about their lofty claims. They, however, showed no excitement of any kind. Yet, after the refusal to attend the conference, two Christian leaders, namely, Mr John Morris and Mr Row, privately attended the conference.

## Purpose of the Great Conference:

In order to understand the background of this conference, it is important to know its purpose and goal. In the words of the secretary of the conference, Lala Dhanpat Rai, the objectives of that conference were as follows:

1. To create interest for religious issues among the public.
2. To create easy and practical ways to acquire a religion.
3. To create tolerance for every one's religious views.
4. To try to find the sources for the physical, moral, and spiritual progress of man.

(Report of the Great Con. of Religions, p 251)

## Questions to be Answered by the Great Conference:

In order to achieve the above mentioned objectives, five questions were designed. The representative of each religion was required to answer those questions based on the recognized teachings of their respective holy books. The questions presented before the conference were as follows:

1. The physical, moral, and spiritual states of man.
2. State of man after death, i.e. The Hereafter
3. The real purpose of man's existence in this world, and how can that purpose be achieved.
4. Karma, or the effects of one's actions in this world and the hereafter.
5. The source of acquiring ultimate understanding and depth of knowledge.

(Report of the Great Conference of Religions, Introduction, Page 2.)

These questions, in their content, were sufficient to identify the perfect faith. All such elements that may be needed to highlight the basic structure of a religion were present in these questions. A complete summary of the relationship

between God and man, and the man's physical, mental, moral, and spiritual progress, can be found in these questions. The key to a straight path to acquiring the knowledge of all types of human development is embedded in these questions. These are the basic elements that are linked to the human existence in the same way as the night is linked to the day.

In the light of the above questions, the perfect guidance of human beings could only be provided by a perfect religion which obviously was not possible for any other faith. In other words, a victory of a particular faith in this conference would establish the truth of that religion. In fact, it was Allah's will that was about to discriminate between the truth and the falsehood, through this conference.

## Promised Messiah Writes the Essay

Swami Shogun Chandar himself traveled to Qadian to meet personally with Hazrat Promised Messiah, alaihis-salaam, to make a very personal request. Hazrat Promised Messiah, alaihis-salaam, assured him of full cooperation as he himself had earlier wished to hold such a conference. After some initial hesitation, however, when the divine decree had become manifest, Hazrat Promised Messiah, alaihis-salaam, set out to writing the essay. Hazrat Promised Messiah, alaihis-salaam writes:

Once a Hindu dignitary came to me in Qadian... (His name was Swami Shogun Chandar) and he said that he was going to arrange a religious conference. ( The name of this religious conference was being publicized as *Dharam Mahu Tasu* or *The Great Conference of Faith*.) He requested that I write an essay to be read in that conference. I excused myself but he insisted that I must write. Since I am aware that I am incapable of doing anything through my own strength, as in fact, I do not possess any strength. I can not speak until I am spoken to by Allah and without His guidance, I can not see

anything. Therefore I prayed to Almighty Allah that may He inspire my heart to write such an essay that would overwhelm all the others in that conference. After the prayer, I noticed that some kind of power was blown into me. I felt the movement of this heavenly strength inside my body. My friends who were present at the time know that I never wrote a draft of that essay. Whatever I wrote, just flowed out of my pen. It moved so fast that proof reading of it had become difficult. They (the proof readers) could not keep pace with that speed. As I finished writing the essay, I received the revelation, 'Mazmoon Bala Raha' or that the essay had triumphed.

## A Grand Piece of News

Hazrat Promised Messiah, alaihis-salaam, having received the revelation, "Mazmoon Bala Raha," rushed to publish an announcement entitled, "A Grand Piece of News For Seekers After Truth." This announcement was dated December 21, 1896. Hazrat Promised Messiah, alaihis-salaam, stated in that announcement:

"In the conference of Great Religions which will be held in Lahore Town Hall on the 26th, 27th and 28th of December 1896, a paper written by this humble one, dealing with the excellence and miracles of the Holy Quran, will be read out. This paper is not the result of ordinary human effort but is a sign among the signs of God, written with His special support. It sets forth the beauties and truths of the Holy Quran and establishes like the noon-day sun that the Holy Quran is in truth God's own Word and is a book revealed by the Lord of all creation. Everyone who listens to this paper from beginning to the end, to my treatment of all the five themes prescribed for the conference, will, I am sure, develop a new faith and

will perceive a new light shining within himself and will acquire a comprehensive commentary on the Holy Word of God. This paper of mine is free from human weakness, empty boasts and vain assertions.

I have been moved by sympathy for my fellow beings to make this announcement, so that they should witness the beauty of the Holy Quran and should realize how mistaken are our opponents in that they love darkness and hate light. God, the All-Knowing, has revealed to me that my paper will be declared supreme over all other papers. It is full of the light of truth, wisdom and understanding which will put to shame all other parties, provided they attend the conference and listen to it from beginning to end. They will not be able to match these qualities from their scriptures, whether they are Christians or Aryas or those of Sanatan Dharam or any others, because God Almighty has determined that the glory of His Holy Book shall be manifested on that day. I saw in a vision that out of the unseen a hand was laid on my mansion and by the touch of that hand a shining light emerged from the mansion and spread itself in all directions. It also illumined my hands. Thereupon someone who was standing by me proclaimed in a loud voice: Allaho Akbar, Kharibat Khaibar (God is great, Khaibar has fallen). The interpretation is that by mansion is meant my heart on which the heavenly light of the verities of the Holy Quran is descending, and by Khaibar are meant all the perverted religions which are afflicted with paganism and falsehood, in which man has been raised to occupy the place of God, or in which divine attributes have been cast down from their perfect station. It was thus disclosed to me that the wide publica-

tion of this paper would expose the untruth of false religions and the truth of the Quran will spread progressively around the earth till it arrives at its climax. From this vision my mind moved towards the reception of revelation and I received the revelation: *God is with you and God stands where you stand*. This is a metaphor conveying the assurance of Divine support.

I need write no more. I urge everyone to attend the conference in Lahore even at some inconvenience and to listen to these verities. If they do so, their reason and their faith will derive such benefit as is beyond their expectation. Peace be upon those who follow the guidance.

Ghulam Ahmad, Qadian, December 21,  
1896.

This leaflet was widely published and distributed prior to the conference. This however, was not an ordinary matter. Keeping in view the religious environment of India at the time, one can easily judge the greatness of this prophecy. He foretold and emphasized four major elements that were to be established by this conference. These elements were as follows:

1. All the five questions set forth as the agenda of the conference, could only be answered by a perfect religion. The domination of this essay would mean that only Islam was that perfect and living religion that could provide the right guidance in all the matters. This of course was not acceptable to the opponents.
2. Several religions had invaded the spiritual environment from all directions. Under these conditions, no religion was prepared to accept the superiority of Islam. What to speak of the animosity of the followers of the other faiths, the Muslims themselves had turned against Hazrat Promised Messiah, alaihis-salaam, when he claimed to be the Promised Messiah and Mehdi. It was, therefore, not expected from



them that they would give up their prejudice and stand up in favor of Islam. In fact, the Muslims had turned out to be the worst enemies of Hazrat Promised Messiah, alaihis-salaam.

3. Hazrat Promised Messiah, alaihis-salaam, had mentioned the revelation, saying that Allah had informed him that his essay would triumph in the conference. This meant that God continued to speak and that the revelation of Hazrat Mirza Sahib, alaihis-salaam, was in fact from God. In short, the triumph of the essay would prove the truth of the revelation, which in turn was a proof of the truth of Hazrat Promised Messiah, alaihis-salaam. From this point of view, the triumph of the essay held special importance.
4. It was not in the hands of any individual who could be bought out or be influenced in some manner to give his verdict in favor of the underserving. On the contrary, the verdict was to be delivered by the general public. There were only a handful of Ahmadies out of about seven to eight thousand people attending that conference. Naturally no one would have wished that their opponent should come out on top. It was only the heavenly hand that was preparing the ground for the triumph of the great essay. Allah's inevitable support was witnessed by all in such a way that to the dismay and shock of all opponents, The essay of Hazrat Promised Messiah, alaihis-salaam, won with flying colors. On that day, the opponents' situation could be seen in the words of the Holy Quran, as "Thereupon the infidel was dumbfounded" (Al-Quran, 2 [Al-Baqarah]:259).

### The Scholarly Lecture

On the second day of the conference, Hazrat Hakeem Maulana Nuruddin, may Allah be pleased with him, was unanimously elected to chair the proceedings. Master Durga Prasad opened the conference. Three speeches were scheduled before that of Hazrat Promised Messiah's lecture. A half hour break followed after the speech of Pundit Gordhan Das. The audience, however, did not

move from their seats during the break. The hall of Islamia School started to fill up. When no more seats were available, people started to look for standing room. Among the audience who were standing, included many affluent people, professionals, high officials, and intellectuals from all walks of life.

Hazrat Promised Messiah, alaihis-salaam, could not attend himself due to his illness. He had instead appointed Hazrat Maulana Abdul Karim Sialkoti, may Allah be pleased with him, to read out his essay in the conference. Two hours were assigned for the reading but that time was insufficient for the whole essay. Maulvi Abu Yusuf Mubarak Ali Sahib offered his time to continue the reading. However, in all this time, the answer to even the first question had not finished. Then further time was allowed, extending the schedule beyond the originally allocated time. For four hours, people listened to the speech with rapt attention and interest. Near the close of the day, the audience insisted that the lecture be continued. Upon this the executive committee decided that the lecture would continue on the following day. As that decision was taken, the chairperson made the following announcement:

"I hereby gladly inform you that in view of the profound interest and fondness displayed by you in listening to this speech, and particularly at the request of the moderators, the scholars, and other honorable guests, the executive committee has decided that in order to complete the remainder of Hazrat Mirza Sahib's essay, the last session of this conference will be held on the fourth day."

(Report of the Great Conference of Religions, Page 139.)

December 29, 1896 was a Tuesday. The proceedings began at 9:30 A.M. There was an unusually large crowd on that day. People had started gathering early in the morning. The chairperson on that day was Sardar Jawahar Singh. Mr Singh, in a delightful voice referred to the essay of Hazrat Promised Messiah, alaihis-salaam, and in-

roduced Maulana Abdul Karim Sialkoti Sahib. The allocated time on that day also expired but the reading of the essay still continued. Once again, upon the request of the moderators and the audience's insistence, it was decided not to close the session until the completion of the reading. When this announcement was made, thousands of hearts were exhilarated. At last, after a total of seven and one half hours, concluded the great essay of Hazrat Promised Messiah, alaihis-salaam, the *Sultan-ul-Qalam* (i.e., King of the pen, a revelation of God to Hazrat Promised Messiah, alaihis-salaam.)

## Views of the Media

The unusual excitement and interest shown for the lecture of Hazrat Promised Messiah, alaihis-salaam, by the audience, the Chaudhween Sadi Newspaper expressed special views about this great conference. Some of the remarks are presented as follows:

“Out of all the lectures, the best lecture that could also be termed as the soul-mover of the conference, belonged to Mirza Ghulam Ahmad of Qadian. The lecture was read out beautifully by the famous orator, Maulvi Abdul Karim Sialkoti. The respected speaker started this lecture and in a manner that stunned the audience. Sounds of applause were frequently raised by them, and at times, after every sentence. At numerous occasions, Maulvi Sahib was requested to repeat a sentence or even a whole paragraph. I have never heard such a fine lecture in my lifetime. Lectures delivered by the representatives of other faiths, did not even cover all the questions assigned by the management of the conference. The speakers mostly delved around question four and tried to avoid the other questions. Some of them were known for their power of speech and yet the substance of their speech did not measure up to the task. The only lecture that dealt with all the questions separately and provided a de-

tailed answer to every question came from the lecture of Mirza Sahib. His essay was listened to with total devotion and interest. The audience highly valued Mirza Sahib's lecture and gave it the honor it deserved.

I am neither a follower of Mirza Sahib nor have I any relationship with him. Nevertheless, I can not remain silent where justice must prevail. Mirza Sahib answered all the questions, (most appropriately), from the Holy Quran. He presented all the major principles with concrete evidence and intellectual logic. First he proved a point with the reason of human intellect and then related it to a verse or verses of the Holy Quran. This technique had an amazing affect upon the participants of the conference.

Mirza Sahib not only described the philosophy of the Quranic issues but also presented the philosophy of the Quranic words. In short, Mirza Sahib's lecture on the whole, was complete and overwhelming. Countless pearls of wisdom, facts, and inner secrets could be seen glowing during the course of that lecture. The divine philosophy was explained in such a way that the followers of all other religions were taken aback. No other lecture could attract as large a crowd as did that of Mirza Sahib. The whole hall, from wall to wall, had filled up and the audience was all ears. It would not be out of place to mention that the difference between Mirza Sahib's lecture and those of others, was that during his lecture, people thronged in a manner as if the bees were falling on honey.”

(Chaudhween Sadi, Rawalpindi,  
February 1, 1897.)

After his claim, besides others, Hazrat Prom-

ised Messiah's own relatives had also turned against him. No one was prepared to consider him as a formidable defensive wall against the enemies of Islam. However, through this essay, on one hand, Almighty Allah established the truth of Islam, and on the other, it became evident as to who was the great and real defender of Islam.

## The Other Representatives

Let us now glance at the performance of the other representatives who delivered an address at the great conference in support of their respective faiths:

Swami Shogun Chandar had invited some of the well known figures of the Muslim India. Among them Maulvi Syed Muhammad Ali of Cawnpur, Maulvi Abdul Haq of Delhi, and Maulvi Ahmad Hussain of Azim Abad did not even care to respond. Sir Syed Ahmad Khan refused to attend the conference. The performance of the two others who did speak at the conference, can be easily judged from the following account:

Maulvi Sanaullah of Amritsar spoke for only half an hour on the second day of the conference. The audience paid no particular attention. Maulvi Abu Saeed Muhammad Hussain of Batala spoke on the first day as scheduled but on the third day, on his insistence, he was given the time allocated for Mufti Muhammad Abdullah of Tonk. His lecture was full of dismay and hopelessness. For example, he said, "... prophets have passed away. The saints of the Muhammadan Ummah have all gone by. There is no doubt that the heirs to the prophets were these saints who possessed the power of miracles and blessings, but we can no longer see them. They have gone under ground and, therefore, Islam today is void of such personalities who could show miracles, and unfortunately, we can only refer to the past news. We can not perform those miracles ourselves."

(Report of the Great Conference of Religions,  
Page 146)

The *Chaudhween Sadi* newspaper commented on Maulvi Muhammad Hussain's lecture in the following words:

"Maulvi Muhammad Hussain of Batala's lecture was of an ordinary quality. It carried the same old thoughts of the Mullah that we hear every day. There was nothing extraordinary about his lecture. During the second address of Maulvi Sahib, many people got up and left the hall."

(Chaudhween Sadi, Rawalpindi, Feb. 1, 1897.)

In the words of Hazrat Promised Messiah, alaihis-salaam, the story of the conference is somewhat as follows:

"... The essence of the matter is that when that essay was being read out in that conference, the audience had become spellbound. The sounds of applause rose from every corner. So much so that one of the Hindu dignitaries, who was chairing the conference, inadvertently uttered the words, "This essay has superseded all others." The Civil and Military Gazette, a newspaper published from Lahore, has also become a witness by printing the words, "The essay had triumphed." There are close to twenty Urdu newspapers that have reported witnessing the same. In that gathering, except the bigoted few, everyone admitted that this essay was victorious. There are hundreds of such people who are alive today and who continue to testify to that fact. In short, as every denomination and the English newspapers testified, my prophecy, *Mazmoon bala raha*, has come true. This duel was similar to the one that prophet Moses had to undertake against the magicians. Many different views were presented by different people in this gathering. Among them were

Christians, the Sanatan Dharam Hindus, the Arya Samaj Hindus, Brahmus, Sikhs, and some of our Muslim opponents. They all had devised imaginary snakes out of their respective beliefs. Nevertheless, when Allah let loose the scepter in the shape of that powerful essay through my hand, it turned into a dragon and swallowed all the others. The people still popularly continue to praise that lecture of mine.”

(Haqeeqatul Wahee, Roohani Khazain, Vol. 22, Pages 291, 292, Sign #123.)

One part of the prophecy became manifest through this triumph but there are several other parts that have yet to be become manifest. Hazrat Promised Messiah, alaihis-salaam, says:

“It was thus disclosed to me that the wide publication of this paper would expose the untruth of false religions and the truth of the Quran will spread progressively around the earth till it arrives at its climax. From this vision my mind moved towards the reception of revelation and I received the following revelation:

*God is with you and God stands where you stand.* This is a metaphor conveying the assurance of Divine support.

(Roohani Khazain, Vol. 10, Page 13.)

The manifestation of the first part of the prophecies about the grand essay of Hazrat Promised Messiah alaihis-salaam has been witnessed by all, that this was in fact the essay that triumphed, unequivocally, over all others. Time is not far when we shall witness the fulfillment of the other parts of these prophecies, as well. All the false religions that in our times are like the fortress of Khaibar, will be conquered by the blessed hands of Hazrat Promised Messiah alaihis-salaam and his successors. No matter where Khaibar is found, be it in Russia, America, China, or Britain, all shall witness the colors of the Holy Prophet, peace and blessings of Allah be upon him, flying atop their staffs. It shall fly with great splendor and the cries of *Allaho Akbar - Kharibat Khaibar*, from around the world will be heard. Then shall that prophecy come to pass that; *There shall be only one faith, that of Islam, and only one leader, Hazrat Muhammad Mustafā, sal Allaho alaihe wasallam.*

## Ansar Chanda Literature

Sadr Ansarullah, U.S.A., has noted that many members of Ansarullah have not paid the Ansarullah Chanda Literature. All the members are reminded that the rate of Chanda Literature, for Ansarullah, has been set at \$10.00 per year. Currently the cost of publishing Al-Nahl is being met out of other funds. This creates a burden on our other important activities. Members are therefore urged to please pay their share of the Chanda Literature as soon as possible. May Allah enable us to fulfill our obligations in a timely manner. Amen.

# **A Summary of The Philosophy of the Teachings of Islam**

*(The world acclaimed Urdu lecture of the Promised Messiah, alaihissalaam, at the Great Religious Conference, discussed throughout this issue of the Al-Nahl, is presently available in English in book form titled "The Philosophy of the Teachings of Islam." All the words in this summary are that of the holy author. All references in the text are to the Holy Quran and have the format (Chapter:Verse). Ellipses (...) for the text not included have been omitted to facilitate readability. Please obtain the book and read the complete text to fully enjoy this eminent writing responding to the five questions posed at the Conference. — Sajid)*

I have made it obligatory upon myself that whatever I state will be based upon the Holy Quran which is the Word of God Almighty. I consider it essential that everyone who follows a book, believ-

ing it to be revealed, should base his exposition upon that book and should not extend the scope his advocacy of his faith as he is compiling a new book.

## **FIRST QUESTION**

### **The Physical, Moral and Spiritual States of Man**

---

The Holy Quran has indicated three separate sources of these three states. In other words, it has pointed out three springs out of which these respective states flow.

#### **First Source: The Self that Incites to Evil**

The first spring which is the source of all natural states is designated by the Holy Quran the Nafse Ammarah, which means the self that incites to evil. It is characteristic of the human self that it incites man to evil and is opposed to his attainment of perfection and to his moral state, and urges him towards undesirable and evil ways. This is man's natural state, so long as he is not guided by reason and understanding but follows his natural bent in eating, drinking, sleeping, waking, anger and provocation, like the animals. When a person is guided by reason and understanding and brings his natural state under control and regulates it in a proper manner, that state ceases to be his natural state and is called his moral state.

#### **Second Source: The Reproving Self**

The source of the moral state of man is designated by the Holy Quran Nafse Lawwama. This reproving self is the second source of human state

from which the moral state is generated. At this stage man ceases to resemble the animals. It desires that man should be in a good state and should practice good morals, and no kind of intemperance should be manifested in any aspect of human life, and natural emotions and desires should be regulated by reason. Though it reproves itself in respect of vices, yet it is not fully effective in practicing virtue and occasionally it is dominated by natural emotions, when it stumbles and falls.

#### **The Third Source: The Soul at Rest**

The third source which should be described as the beginning of the spiritual state of man is called by the Holy Quran Nafse Mutmainnah, that is to say, the soul at rest. This is the stage when the soul of a person being delivered from all weaknesses is filled with spiritual powers and establishes a relationship with God Almighty without Whose support it cannot exist. As water flowing down from a height, on account of its volume and the absence of any obstruction, rushes with great force, in the same way the soul at rest flows towards God. It undergoes a great transformation in this very life and is bestowed a paradise while still in this world. It is nourished by its Lord and its love of God be-

comes its nurture and it drinks at this fountain of life and is thus delivered from death. He who purifies his soul of earthly passions shall be saved and shall not suffer ruin, but he who is overcome by his earthly passions should despair of life (91:10-11).

These three states may be called the natural, moral and spiritual states of man.

The natural state of man has a very strong relationship with his moral and spiritual states, so much so that even a person's manner of eating and drinking affects his moral and spiritual states. If the natural state of a person is subjected to the control of the directions of divine law it becomes his moral state and deeply affects his spirituality.

As the soul is affected by physical conduct, in the same way sometimes the soul affects the body. The body is the mother of the soul. The soul does not descend from outside into the womb of a pregnant woman. It is a light that is inherent in the sperm which begins to shine forth with the development of the embryo.

## The Soul is Created

The soul is developed in the body and this also proves that it is created and is not self-existent. The second birth of the soul The design of the Almighty Who has created the soul from the body with His perfect power appears to be that the second birth of the soul should also take place through the body. The movements of the soul follow the movements of the body. It is, therefore, a function of the Book of God to direct itself to the natural state of man: that is why the Holy Quran pays so much attention to the reform of the natural state of man and gives directions with regard to every one of his actions, his language, weeping, speaking keeping silent, marrying, remaining single, walking, stopping, physical cleanliness, bathing, submitting to a discipline in health and in illness, etc. It affirms that man's physical condition affects his spiritual condition deeply.

## Gradual Progress of Man

The Holy Word of God discloses that it lays down rules for the reform of the natural condition of man and then lifts him gradually upwards and

desires to raise him to the highest spiritual state.

First, God desires to teach man the rules of social behavior to deliver him from a state of barbarism and distinguish him from the animals and thus bestow upon him an elementary moral state which might be described as social culture.

He then desires to regulate his elementary moral habits so that they should acquire the character of high moral qualities.

The third grade of progress is that a person should become wholly devoted to the love of his True Creator and to a winning of His pleasure. The whole of his being should be committed to God. To remind Muslims constantly of this grade their religion has been named Islam, which means to devote oneself wholly to God and to keep nothing back.

Natural conditions, when they are consciously regulated and controlled and are brought into action on their proper occasions and places, become moral qualities. In the same way, moral conditions are not entirely distinct from spiritual conditions. When moral conditions develop absolute devotion to God and complete purification of self and, cutting asunder from the world, turn wholly to God and to perfect love and complete devotion and full serenity and satisfaction and complete accord with the divine will, they become spiritual conditions.

So long as his natural conditions are not converted into moral conditions, man deserves no praise, inasmuch as they are to be found in other animates and even in solids also. In the same way the mere acquisition of moral qualities does not bestow spiritual life upon a person. A person who denies the existence of God can yet exhibit good moral qualities, such as to be humble of heart, to seek peace, to discard evil and not to resist it. These are all natural conditions which may be possessed even by an unworthy one who is utterly unacquainted with the fountain-head of salvation and enjoys no part of it.

## Three Methods of Reform

The first is that senseless savages should be taught the elementary social values pertaining to eating, drinking, marriage, etc.

The second method of reform is that when a person has adopted elementary human ways, he may be taught the higher moral qualities and should be instructed to employ his faculties in their proper places and on their proper occasions.

The third method of reform is that those who have acquired high moral qualities should be given a taste of the draught of the love of and union with God.

### The Advent of the Holy Prophet at the Time of the Greatest Need

Our lord and master, the Holy Prophet, peace and blessings of Allah be upon him, was raised at a time when the world had been thoroughly corrupted.

At such time and for the reform of such people, our lord and master, the Holy Prophet, peace and blessings of Allah be upon him, appeared in Mecca. This was the time that called for the three types of reform that we have just mentioned. That is why the Holy Quran claims to be more complete and more perfect than all other books of guidance, inasmuch as the other books had not the opportunity of carrying out the three types of reforms which the Holy Quran was designed to carry out. The purpose of the Holy Quran was to elevate savages into men, and then to equip them with moral qualities, and finally raise them to the level of godly persons. The Holy Quran thus comprehends all those three projects.

### Distinction Between Creation and Morals

The common conception that morals merely mean meekness, courtesy and humility is entirely mistaken. The truth is that corresponding to every physical action there is an inner quality which is moral; for instance a person sheds tears through the eyes and corresponding to that action there is an inner quality which is called tenderness, which takes on the character of a moral quality when under the control of reason it is exercised on its proper occasion.

In the same way, a person defends himself against the attack of an enemy with his hands, and corresponding to this action there is an inner qual-

ity which is called bravery. When this quality is exercised at its proper place and on its proper occasion, it is called a moral quality.

### Five Remedies Against Unchastity

God Almighty has not only set forth excellent teaching for acquiring the quality of chastity but has furnished man with five remedies against unchastity. These are: to restrain one's eyes from gazing on those who are outside the prohibited degrees; to restrain one's ears from listening to their voices and to descriptions of their good looks; to avoid occasions which might furnish incitement towards this vice; and to control oneself during the period of celibacy through fasting, dieting, etc.

### Moral Qualities Related to the Doing of Good

The first is the doing of good in return for good.

The second gradation is to take the initiative in doing good out of pure benevolence.

The third grade of doing is graciousness as between kindred. In this grade there should be no idea of benevolence or any desire for gratitude, but good should be done out of such eager sympathy as, for instance, a mother does good to her child. This is the highest grade of doing good which cannot be exceeded.

### Search for an Exalted Being

Of the natural conditions of man is his search after an Exalted Being towards Whom he has an inherent attraction. This is manifested by an infant from the moment of its birth. As soon as it is born, it displays a spiritual characteristic that it inclines towards its mother and is inspired by love of her. As its faculties are developed and its nature begins to display itself openly, this inherent quality is displayed more and more strongly. If it is separated from her and finds itself at a distance from her its life becomes bitter. Heaps of bounties fail to beguile it away from its mother in whom all its joy is concentrated. It feels no joy apart from her.

What, then, is the nature of the attraction which an infant feels so strongly towards its mother ?



It is the attraction which the True Creator has implanted in the nature of man. The same attraction comes into play whenever a person feels love for another. It is a reflection of the attraction that is inherent in man's nature towards God, as if he is in search of something that he misses, the name of which he has forgotten and which he seeks to find in one thing or another which he takes up from time to time. A person's love of wealth or offspring or wife or his soul being attracted towards a musical voice are all indications of his search for the True Beloved. As man cannot behold with his physical eyes the Imperceptible Being, Who is latent like the quality of fire in everyone, but is hidden, nor can he discover Him through the mere exercise of imperfect reason, he has been misled grievously in his search and has mistakenly assigned His position to others. The Holy Quran has, in this context, set forth an excellent illustration, to the effect that the world is like a palace, the floor of which is paved with smooth slabs of glass, under which flows a rapid current of water. Every eye that beholds this floor mistakenly imagines it to be running water. A person fears to tread upon the floor as he would be afraid of treading upon running water, though in reality the floor is only paved with smooth transparent slabs of glass. Thus these heavenly bodies like the sun and the moon, etc., are the smooth and transparent slabs of glass under which a great power is in operation like a fast flowing current of water. It is a great mistake on the part of those who worship these heavenly bodies that they attribute to them that which is manifested by the power that operates behind them.

Unless God Almighty affirms His existence through His Word, as He has manifested it through His work, the observation of the work alone does not afford complete satisfaction.

It is a great mistake to imagine that God is like a corpse interred in the earth whose recovery is the business of man. If God has only been discovered through human effort, it is vain to expect anything from Him.

It is equally stupid to inquire how can God speak unless He has a tongue to speak with? The answer is: Has He not created the earth and the

heavenly bodies without physical hands? Does He not view the universe without eyes? Does He not hear our supplications without physical ears? Then is it not necessary that He should also speak to us?

Nor is it correct to say that God spoke in the past but does not speak now. We cannot limit His Word or His discourse to any particular time. He is as ready today to enrich His seekers from the fountain of revelation as He was at any time, and the gates of His grace are as wide open today as they were at any time.

## What the World Owes to the Holy Quran

It is a bounty of the Holy Quran upon mankind that it has set forth the distinction between man's natural State and moral qualities. And that it does not stop merely at leading man from his natural conditions to the elevated palace of high moral qualities, but also opens the doors of the holy understanding that leads man to the spiritual heights. As it comprehends all the teachings which are necessary for religious training, it claims it has discharged this function to perfection.

Thus, The Holy Quran has presented the God Who was not identified by the philosophers. The Quran has adopted two methods for the understanding of God. First, the method whereby human reason is strengthened and illumined for the purpose of setting forth reasons in support of the existence of God, and thus saves a person from falling into error. Secondly, the spiritual method which we shall set forth in answer to the third question.

## Proof of the Existence of God

The Holy Quran has said: Our Lord is He Who has bestowed upon everything its appropriate faculties, and has then guided it to the achievement of its appropriate purposes (20:51).

The second proof of the existence of God that the Holy Quran has set forth is that God is the ultimate cause of all causes.

He has set forth another proof of His existence in the words: All that is on the earth will perish and only the countenance of thy Lord, Master of Glory and Honor, will survive (55:27-28). If we assume that the earth might be reduced into particles and

the heavenly bodies might be broken down and everything might be overtaken by a blast that would wipe out every sign of these bodies, yet reason acknowledges and right conscience deems it necessary that after all this destruction there should survive One, Who is not subject to destruction, and can undergo no change and Who should continue in His pristine state. That One is God, Who has created everything mortal and is Himself immune from mortality.

Another proof of His existence that God has set forth in the Holy Quran is: God inquired from the souls: Am I not your Lord ? and they answered: Indeed (7:173). In this verse God Almighty sets forth, in the form of question and answer, the characteristic with which He has invested the souls, and that is that by its very nature no soul can deny the existence of God.

Those who deny God do so because they can find no proof of His existence according to their own fancy. Yet they acknowledge that for everything that is created there must be a creator.

The highest spiritual condition of a person in this life is that he should find comfort in God and all his satisfaction, and ecstasy and delight should be centered in God. This is the Condition which is called the heavenly life. In this condition a person is bestowed the heavenly life in this very world in return for his perfect sincerity, purity and faithfulness. Other people look forward to paradise in the hereafter, but he enters it in this very life.

### An Excellent Prayer

The most excellent prayer which instructs us concerning the time and occasion of supplication and depicts before us the picture of spiritual zeal is the one that God, the Beneficent, has taught us in the opening chapter of the Holy Quran. It is as follows:

All worthiness of praise belongs to Allah alone Who is the Creator and Sustainer of all the worlds (1:2).

He provides for us out of His mercy before any action proceeds from us, and after we have acted He rewards our action out of His mercy (1:3).

He alone is the Master of the Day of Judgment

and has not committed that day to anyone else (1:4).

O Thou Who dost comprehend all these attributes, we worship Thee alone and seek Thy help in all our affairs (1:5).

The use of the plural pronoun in this context indicates that all our faculties are occupied in His worship and are prostrate at His threshold. Every person by virtue of his inner faculties is a multiple entity and the prostration of all his faculties before God is the condition that is called Islam.

Guide us along Thy straight path and establish us firmly on it (1:6); the path of those upon whom Thou hast bestowed Thy bounties and favors, and not of those who have incurred Thy wrath, nor of those who went astray and did not reach Thee (1:7). Amen.

These verses tell us that divine bounties and favors are bestowed only upon those who offer up their lives as a sacrifice in the cause of God, and devoting themselves wholly to it and being occupied entirely with His pleasure continue to supplicate so that they might be bestowed all the spiritual bounties that a human being can receive by way of nearness to God, meeting Him and hearing His words. With this supplication they worship God through all their faculties, eschew sin and remain prostrate at His threshold. They safeguard themselves against all vice and shun the ways of God's wrath. As they seek God with high resolve and perfect sincerity, they find Him and are given to drink their fill of their understanding of God.

The true and perfect grace that conveys a person to the spiritual world depends upon steadfastness, by which is meant that degree of sincerity and faithfulness which cannot be shaken by any trial. It means a strong relationship with the Divine which a sword cannot cut asunder and fire cannot consume, nor can any other calamity damage it. The death of dear ones or separation from them should not interfere with it, nor should fear of dishonor affect it, nor should a painful death move the heart away from it in the least degree. Thus this door is very narrow and this path is very hard. Alas how difficult it is! This is indicated by Almighty God in the following Verse: Tell them: if your fathers, and

your sons, and your brethren, and your wives, and your kinsfolk, and the wealth that you have acquired, and the trade the dullness of which you apprehend, and the dwellings that you fancy, are dearer to you than Allah and His Messenger and striving in His cause, then wait until Allah declares His judgment. Allah guides not the disobedient people (9:24).

### Means of Establishing Perfect Spiritual Relationship with God

The method of establishing perfect spiritual relationship with God that the Holy Quran teaches us is Islam, meaning devoting one's whole life to the cause of God and being occupied with the supplications which we have been taught in Surah Fatiha.

## SECOND QUESTION

### What is the State of Man after Death?

---

The state of man after death is not a new state, only his condition in this life is made manifest more clearly in the next life. Whatever is the true condition of a person with respect to his beliefs and actions, righteous or otherwise, in this life, it remains hidden inside him and its poison or its antidote affects his being covertly. In the life after death it will not be so; everything will manifest itself openly. One experiences a specimen of it in a dream. The prevailing condition of the body of the sleeper makes itself manifest in his dream. When he is heading towards high fever he is apt to see fire and flames in his dream and if he is sickening for influenza or a severe cold he is apt to find himself floating about in water.

As a dream transmutes our spiritual condition into a physical form, the same will happen in the next life. Our actions and their consequences will be manifested physically in the next life, and whatever we carry hidden within us from this life will all be displayed openly on our countenances in the next life. As a person observes diverse types of manifestations in his dreams but is not conscious that they are only manifestations, and deems them

Through our complete surrender to the will of God our passions are killed, and through supplications we acquire new life. This life is signalized by the receipt of revelation. Arriving at this stage is interpreted as meeting with God, in other words beholding God. At this stage a person establishes a relationship with God by virtue of which he becomes as if he were beholding of God, and he is invested with power and all his senses and his inner faculties are illumined and he feels the strong pull of a holy life. At this stage God becomes his eye with which he sees, and becomes his tongue with which he speaks, and becomes his hand which he assaults his enemy, and becomes his ear with which he hears, and becomes his feet with which he walks.

as realities, the same will happen in the next life. Through those manifestations God will display a new power which is perfect. If we were not to call the conditions of the next life manifestations and were to say that they would be a new creation by Divine power, that would be perfectly correct.

The bounties of the next life are something else and have nothing in common with the bounties of this life, except the name.

### Three Quranic Insights Concerning the Hereafter

#### First Insight

The Holy Quran has repeatedly affirmed that the life after death is not a new phenomenon and all its manifestations are reflections of this life.

The Quran sets forth the principle that every human action leaves its hidden impress upon its author and attracts an appropriate Divine reaction which preserves the evil or the virtue of that action. Its impress is inscribed on the heart and face and eyes and ears and hands and feet of its performer. This is the hidden record which will become manifest in the hereafter.

## Three Conditions

According to the Holy Quran there are three states of existence.

The first is the world, which is called the first creation and is the state of effort. In this world man works good or evil. After resurrection the virtuous will continue their advance in goodness but that would be by the sheer grace of God and would not be the result of any effort of man.

The second is the intermediate state which is called barzakh. Barzakh is a state in which the mortal condition of man is dissolved and the soul and the body are separated. It is no longer able to earn good or evil which it could only do through its relationship with the body.

The soul, divorced from the body, is utterly useless. It is entirely vain to imagine that our soul without its body can enjoy any kind of bliss.

If the soul is not able to achieve the progress possible in this brief life without the companionship of the body, how can we expect that it would be able, by itself, without the companionship of the body, achieve limitless progress in the hereafter?

On death the soul departs from this mortal body, but in the intermediate state every soul is invested with a body in order to enable it to react to the conditions of that state. That body is not like this physical body, but is prepared from light or from darkness, according to the quality of the person's actions in this life. As if a man's actions serve as a body for the soul in that state.

After Barzakh there is the state of resurrection. In that state every soul good or bad, righteous or disobedient, will be bestowed a visible body. That day has been appointed for the perfect manifestations of God, when every person will get to know the Being of his Lord fully, and everyone will arrive at the climax of his recompense.

In the Book of God there are two states mentioned for the recompense of the good and the bad, one of which is the state of barzakh in which everyone will receive his recompense in a covert manner. The wicked would enter hell immediately on death and the virtuous will find comfort in heaven

immediately after death.

## Second Insight

In the hereafter all the spiritual conditions of this world will be manifested physically, both in the intermediate state and in the resurrection. In this context one verse is : He who Continues blind in this life will be blind in the hereafter and even more astray (17:73). This means that the spiritual blindness of this life will be manifested and felt physically in the hereafter.

The Water of life which a person of spiritual understanding drinks in this life will be manifested visibly in the hereafter. The spiritual milk by which he is sustained like a suckling in this life will become physically visible in heaven. The wine of God's love which inebriated him all the time spiritually in this life, will be manifested in the shape of rivers in heaven. The honey of the sweetness of faith which a person possessing spiritual understanding swallowed spiritually in this world will be manifested and felt physically in heaven. Every dweller of heaven will proclaim his spiritual condition openly through his gardens and rivers. God will unveil Himself on that day for the dwellers of heaven. In short, spiritual conditions will not remain hidden in the hereafter but will be physically visible and perceptible.

## Third Insight

The third insight concerning the hereafter is that there will be unlimited progress therein. When they have arrived at one stage of illumination, they will perceive a higher stage ahead of them and viewing it they will consider the stage in which they are as being inferior and will supplicate for the attainment of the higher stage, and when they arrive at that stage they will perceive a still higher third stage ahead of them and they will supplicate for its achievement.

According to the Holy Quran, hell and heaven are both reflections of a man's life, and are not something new that comes from outside. In the hereafter they will be manifested physically.

## THIRD QUESTION

### The Object of Man's Life and the Means of its Attainment

---

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 Word is as follows: I have created men and jinn so that they may know Me and worship Me (51:57). Thus the true purpose of man's life is the worship of God, His understanding and complete devotion to Him.

The true purpose of the internal and external limbs and faculties that have been bestowed on man is the understanding of God and His worship and His love. That is why, despite occupying himself with diverse projects in this life, man does not find his true welfare except in God. Having had great wealth, having held high office, having become a great merchant, having ruled a great kingdom, having been known as a great philosopher, in the end he departs from all these involvements with great regret. His heart constantly rebukes him on his total preoccupation with worldly affairs and his conscience never approves his cunning and deceit and illicit activities.

The purpose of everything is to be determined by its highest performance beyond which its faculties cannot operate. When we look into the faculties of man and try to discover what is their highest reach, we find that he seeks after God, the Exalted. He shares with the other animals his natural urge towards eating, sleeping etc. In industry some animals are far ahead of him. Indeed the bees extracting the essence of different types of flowers produce such excellent honey that man has not yet been able to match them. It is obvious, therefore, that the highest reach of man's faculties is to meet God, the Exalted.

#### Means of the Attainment of Man's Purpose

The very first means of achieving this goal is to recognize God Almighty correctly and to believe in the True God. For if the very first step is not

right, for instance, if a person believes in a bird, or an animal, or in the elements, or in the issue of a human being, as god, there can be no hope of his treading along the straight path in his further progress towards God.

The second means is to be informed of the perfect beauty of God Almighty; for the heart is naturally drawn to beauty, the observation of which generates love in the heart. God's beauty is His Unity and His Greatness and His Majesty and His other attributes.

The third means of approach to God is knowledge of His beneficence, for beauty and beneficence are the two incentives of love.

The fourth means of achieving the true purpose of life appointed by God Almighty is supplication, as He has said: Call on Me, I shall respond to you (40:61).

The fifth means of achieving the purpose of life appointed by God Almighty, is striving in His cause; that is to say, we should seek God by spending our wealth in His cause and by employing all our faculties in furthering His cause, and by laying down our lives in His cause and by employing our reason in His cause.

The sixth means of achieving this purpose has been described as steadfastness, meaning that a seeker should not get tired or disheartened and should not be afraid of being tried.

The seventh means of achieving the purpose of life is to keep company with the righteous, and to observe their perfect example. One of the needs for the advent of prophets is that man naturally desires a perfect example, and such an example fosters zeal and promotes high resolve. He who does not follow an example becomes slothful and is led astray.

The eighth means of achieving the purpose of life are visions and true dreams and revelation. As the path that leads to God Almighty is a difficult one and is studded with misfortunes and hardships and it is possible that a person might go astray

while treading along this unfamiliar path and might begin to despair and stop going forward, the mercy of God desires to keep comforting him and encouraging him and augmenting his zeal and eagerness. So it is His way that from time to time He

comforts such people with His Word and His revelation and makes it manifest to them that He is with them. Thus they are strengthened and go forward eagerly on this journey.

## **FOURTH QUESTION**

### **The Operation of the Practical Ordinances of the Law in this Life and the Next**

---

The effect of the true and perfect Divine law upon man's heart in this life is that it lifts him from a savage condition and converts him into a human being, and thereafter invests him with high morals, and finally makes him godly. One of the effects of the practical ordinances of the law is that a person who follows the true law progressively recognizes the rights of his fellow beings and exercises his faculties of equity, and benevolence and true sympathy, on their proper occasions. Such a one shares with his fellow beings, according to their respective ranks, the bounties with which God has favored him, like knowledge, understanding, wealth and means of comfort. He sheds his light like the sun upon the whole of mankind, and like the moon, acquiring light from God conveys it to others. Being illumined like the day he shows the paths of virtue and goodness to others, and like the night he covers up their weaknesses and provides comfort for those who are weary. Like the sky he provides shelter under his shade for everyone who is in need, and pours down the rain of grace at its proper time. Like the earth, out of utter humility, he becomes like a floor for everyone's comfort and gathers them close to afford them security, and offers them diverse types of spiritual fruits. Thus, he who adheres to the perfect law discharges his obligations to God and to his fellow creatures to the utmost. He loses himself in God and becomes a true servant of His creatures. This is the effect of the practical ordinances of the law on his life here.

Their effect in the hereafter is that a person who adheres to them will observe his spiritual relationship with God as a manifest reality. The service that he rendered to God's creatures out of

his love for God, which was stimulated by his faith, and his yearning for righteous action, will be manifested to him as the trees and rivers of paradise.

### **The Philosophy of the Oaths of the Holy Quran**

There is a deep philosophy in God's calling the sun and the moon, etc., to witness. The purpose of taking an oath is that the one who takes an oath puts forward a testimony in support of his claim. A person who has no witness of his claim calls God to witness, for He knows what is hidden and He is the foremost witness in every controversy.

It is, therefore, not permissible for a person to take the oath of any created thing, for no created thing possesses knowledge of the unseen, nor has it the power to punish one who takes a false oath. Divine manifestations are of two types. One, those that are obvious and concerning which there is no controversy. Secondly, there are those Divine manifestations which are inferential concerning which people differ and can fall into error. By calling to witness the obvious phenomena God Almighty's purpose is to establish by their evidence His inferential manifestations. God has set forth His obvious manifestations as witnesses for the purpose of explaining His inferential manifestations. It is as if He says: if you are in doubt with regard to the qualities with which the human soul is invested, then reflect upon the sun and the moon and the other phenomena cited which obviously possess these qualities. You know that man is a microcosm that comprises a tiny representation of the pattern of the universe. As it is clear that the

great bodies of the macrocosm possess these qualities and provide benefits for God's creatures, then how can man, who ranks above all those bodies, be without those qualities? That is not so. Indeed, like the sun man possesses the light of knowledge and reason whereby he can illumine the world. Like the moon he receives the light of vision and revelation from the Divine and conveys it to others who have not yet arrived at the highest stage of human progress. Then how can you say that prophethood is a false notion and that all prophethoods and purported Divine laws and books are only the imposture and selfishness of certain human beings. That is the reason why no Muslim philosopher offered the sacrifice of a rooster to an idol as was done by Plato. Plato was misled as he was deprived of the light of revelation and despite being a great philosopher he perpetrated such a stupid and hateful act.

The following of our lord and master the Holy Prophet, peace and blessings of Allah be upon him, safeguarded the Muslim philosophers against such stupid and unholy practices. This shows how Di-

vine revelation covers up, like the night, the deficiencies of the wise.

The perfect servants of God provide, like heaven, shelter for every weary one. His prophets and the recipients of His revelation pour down the rain of their beneficence like the sky, and they also possess the qualities of the earth. Diverse types of trees of high knowledge spring forth from their fine souls, from the shade and flowers and fruits of which people derive benefit.

When heavenly water, that is to say divine revelation, is held back, the earthly water also dries up gradually. That is the reason why, when a long time passes and no recipient of revelation appears on the earth, the reason of the wise is corrupted, as earthly water is corrupted and dries up.

As six hundred years had passed after the time of Jesus, and no recipient of revelation had appeared during the interval, the whole world had been corrupted. The history of every country shows that before the advent of the Holy Prophet, peace and blessings, falsehood had become current throughout the world.

## **FIFTH QUESTION**

### **Sources of Divine Knowledge**

The Holy Quran has drawn attention to three types of knowledge, knowledge by way of certainty of inference, knowledge by way of certainty of sight, and knowledge by way of certainty of experience. Knowledge by certainty of inference is that a thing should be known not directly but through something through which it can be inferred, as by observing smoke we infer the existence of fire. We do not see the fire, but see the smoke and because of it we believe in the existence of the fire. Then if we see the fire, this, according to the Holy Quran, would be certainty by sight. If we were to enter into the fire, our knowledge would have the quality of certainty by experience.

The source of the first type of knowledge, that is to say knowledge by the certainty of inference, is reason and information. God Almighty does not require human beings to accept anything that is

beyond their intellectual capacity, and only sets forth such doctrines as are comprehensible by men, so that His directives should not impose upon man that which he is not able to bear.

The Holy Quran is not confined merely to knowledge gained through continuity of hearing, it contains well reasoned arguments which carry conviction. Not one of the doctrines and principles and commandments that it sets forth is sought to be imposed merely by authority; as it has explained, they are all inscribed in man's nature. Islam does not try to inculcate anything by compulsion, but sets forth reasons in support of everything. The Quran possesses a spiritual quality that enlightens the hearts.

Intellectual arguments which have a sound basis undoubtedly lead a person to the certainty of knowledge by inference.



Human conscience is also a source of knowledge which has been named human nature in the Book of God.

## Meaning of Revelation

Revelation does not mean that an idea should arise in the mind of a person who sets himself to ponder over a thing as, for instance, a poet having thought out half a verse seeks the other half in his mind and his mind suggests the other half. This is not revelation but is the result of reflection, in accordance with the law of nature.

What then is revelation? It is the living and powerful converse of the Holy and Mighty God with a chosen servant of His, or with one whom He designs to make His elect. When this converse starts in an adequate and satisfactory manner, being altogether free from the darkness of false concepts, and is not composed merely of a few inadequate and meaningless words, and is full of delight and wisdom and grandeur, then it surely is the word of God with which He designs to comfort His servant and to manifest Himself to him.

Sometimes revelation is vouchsafed to a person by way of trial and is not equipped with full blessings. In such a case the recipient is put on his trial at this elementary stage so that having tasted somewhat of revelation he should order his life along the lines of those who are true recipients of revelation, in default of which he would encounter frustration. If he does not adopt the ways of the truly righteous he is deprived of the fullness of this bounty and is left only with vain boasting.

Millions of the virtuous have been recipients of revelation, but they were not of equal standing in the estimation of God. Indeed, even the holy Prophets of God, who are recipients of divine revelation at the highest level, are not equal in rank. This shows that revelation is pure divine grace and is not evidence of exaltation. Exaltation is according to the degree of truth, sincerity, and faithfulness of the recipient, which is known only to God. If revelation possesses all its blessed conditions it is also one of the fruits of such qualities.

Islam has always produced persons of this rank.

It is Islam alone in which God approaches a servant and holds converse with him and speaks inside him. He builds His throne in the heart of such a one and pulls him from inside towards heaven. He bestows upon him all the bounties that were bestowed on those before him.

## The Speaker is Honored with Divine Converse

I would be guilty of doing great wrong to my fellow beings if I were not to declare at this stage that divine bounty has bestowed upon me the status which I have just defined and has honored me with the kind of converse the features of which I have just set out in detail, so that I should bestow sight upon the blind and should guide the seekers of the One Who has been so far lost, and should give to those who accept the truth the good news of that holy fountain of which many speak but which few find. I tell you truly that if souls are charged with true seeking and hearts develop true thirst, people would search for that way and would seek that path. How can that way be discovered, and how can the intervening veil be removed? I assure all seekers that it is Islam alone which conveys the good news of that path. All other people have since long sealed up divine revelation. Be sure, however, that this seal is not imposed by God, but is an excuse that is put forward by man on account of his privation. Be sure that as it is not possible that we should be able to see without eyes, or should be able to hear without ears, or should be able to speak without a tongue, in the same way it is not possible that without the help of the Quran we should be able to behold the countenance of the True Beloved.

## The Source of Perfect Knowledge is Divine Revelation

Dear ones, no one can fight God's designs. Be sure that the source of perfect knowledge is divine revelation which is bestowed on the holy prophets of God.

The third source of knowledge is certainty through experience, that is to say, all the hardships and calamities and sufferings that are experienced

by the Prophets and the righteous at the hands of their opponents, or that are imposed upon them by Divine decree. Through these hardships and sufferings all the commandments of the law and its directions that were comprehended by the human mind intellectually, appear in practical shape and become experience, and by being developed by practical exercise arrive at their climax, and the person concerned himself becomes a perfect code of Divine guidance. All the moral qualities like forbearance, retribution, endurance, mercy etc. which hitherto pervaded the mind and heart theoretically, become part of the personality through practical experience and make their impress upon the total personality of the sufferer. Knowledge is strengthened and fostered through its impress being imposed on all the limbs by practical experience. Only that knowledge is beneficial which has been tested by experience, and the knowledge that is merely academic and has not been the subject of experience is without beneficence.

## Two Phases of the Life of the Holy Prophet

God Almighty divided the life of the Holy Prophet, peace and blessings of Allah be upon him, into two phases; one phase of hardship and calamities and sufferings, and the other of victory; so that during the phase of sufferings those high moral qualities might be demonstrated which come into play at such times, and during the phase of victory and authority those high moral qualities might be illustrated which cannot be displayed in the absence of authority. Thus both these types of qualities were perfectly illustrated in the life of the Holy Prophet, peace and blessings of Allah be upon him, by his passing through both these phases and conditions. Observing his steadfastness many of the disbelievers believed in him and thus testified that it is only one who has complete trust in God who can display such steadfastness and endurance of suffering.

In both phases of his life, in weakness and power, indigence and prosperity he demonstrated to the whole world to what high degree he comprehended all the moral qualities. There is no high moral quality for the exercise of which God Al-

mighty did not afford him an opportunity. All excellent moral qualities like bravery, generosity, steadfastness, forbearance meekness, etc., were in his case so clearly established that it is not possible to seek his equal. It is also true that those who had carried their persecution of him to the extreme and had designed the destruction of Islam, were not left unpunished by God. To forego chastisement in their case would have amounted to the destruction of the righteous under the heels of their enemies.

## The Purpose of The Wars of The Holy Prophet

The purpose of the wars of the Holy Prophet, peace and blessings of Allah be upon him, was not to cause needless bloodshed. Those wars were directed towards rooting out the mischief of those who were bent upon murder and were aimed at repelling evil. In these circumstances, if Islam had not had recourse to measures of self defense, thousands of innocent women and children would have been slaughtered and an end would have been put to Islam.

It is a great error on the part of our opponents that they imagine that revealed guidance must under no circumstances inculcate resistance to the enemy and should always demonstrate its love and mercy by way of meekness and gentleness. Such people imagine that they display great reverence for God, the Lord of Honor and Glory, by attributing to Him only the qualities of gentleness and tenderness. A contemplation of the Divine law of nature clearly shows that it certainly is pure mercy. But that mercy does not manifest itself by way of gentleness and tenderness in all circumstances.

Out of pure mercy. Like an expert physician, it sometimes administers a sweet draught to us and at other times it prescribes a bitter medicine for us. Divine mercy deals with us as each of us deals mercifully with his body. When God observes that His righteous servants are in peril of being destroyed at the hands of the worshippers of falsehood and that this would lead to great disorder He manifests His appropriate design, whether from heaven or from earth, for the safeguarding of the righteous and for the putting down of disorder; for as He is Merciful, He is also Wise.

# Opinions On The Teachings on Islam

(This article, which was first published by 'The Review of Religions' in their issue of July 1912, is being reproduced here for the interest of our readers.)

We are glad to note that highly favorable opinions have been expressed about our first book on Islam in the English language, both by the press, and the public. We give below some of the opinions on the book:

*Theosophical Book Notes* (March 1912):

"We have read with pleasure and profit a small volume entitled, *The Teachings of Islam*, which has been sent us from the office of *The Review of Religions*, Punjab, India. To us it seems the best and most attractive presentation of the Faith of Muhammad which we have yet come across. It is the work of the late Mirza Ghulam Ahmad and has been most admirably translated from Urdu by Muhammad Ali of Qadian. Few are the passages to which the broad-minded Christian or Jew need exception, and many are the stimulating thoughts and expositions which would find an echo in the hearts of lovers of God in any religion. Admirably calculated to appeal to the student of comparative religion, who will find exactly what he wants to know as to Muhammadan doctrines on souls and bodies, the three worlds, divine existence, moral law and much else."

*The Indian Spectator* (October 28<sup>th</sup>, 1911):

"Most books on Islam which come to hand have a large proportion of their space devoted to the refutation of misstatements of critics and to the endeavor to prove that the tenets of Islam are not inferior to those of other religions which on certain points claim a higher stand-point. The little book under notice on the other hand, is simply an exposition of the teachings of the Koran; ... there is nothing disputatious and nothing which is not drawn direct from the Koran. The author, who wrote the book originally in Urdu, was the founder

of the Ahmadiyya Movement, which is entirely a propagandist movement for the dissemination of the uncorrupted doctrines of Islam; and he presents his tenets in a very attractive form. It is a very useful book both for the Faithful and for those who wish to get a fair idea of the intelligently orthodox among the followers of the Prophet."

*The English Mail* (October 27<sup>th</sup>, 1911):

"A nicely got up little book, 'The Teachings of Islam,' by Mirza Ghulam Ahmad, comes to hand for review. The author says, 'I deem it a matter of the first importance that every-body who believes in any sacred scriptures as a revealed Word of God, should set limits to the advocacy of the religion he supports as not to go out of the holy book or depend upon arguments other than those which the book furnishes. This is rather telling the Unbeliever not to read the book. It makes the book more interesting, however, since it gives a summary of really Islamic ideas, and does not, as the books of this sort are very prone to do, twist the sense of the Quran to make it agree with Christian teaching."

*The Indian Review* (November and December 1911):

"We are glad that we have been afforded opportunity of perusing and commenting on this very interesting booklet. Mr Mirza bears a wide reputation as an authoritative and powerful writer on religious subjects and the present production from his versatile pen has contributed materially to the augmentation of his fame. He is one of that small band of Indian writers to whom the Urdu language is much indebted for the sublimity, elegance, and purity of their style. It is very satisfactory to find that the English rendering of the book is in keeping

with the literary merit of the original, and bears ample testimony to the ability and industry of those responsible for it. Mr Muhammad Ali has been fortunate in securing the assistance of so chaste a writer as Mr Muhammad Alexander Russell Webb in revising his translation which as it now stands is a very entertaining and pleasant reading.

“The author has divided his subject into the physical, mental and spiritual conditions of man, and has also separate chapters on the existence and attributes of God, on the state of man in the after-life, and other allied subjects. He deals with these difficult and intricate problems in a lucid, comprehensive and philosophical manner which evokes admiration. ... His discourse on the spiritual conditions of man is worthy of the writer, and deserves repeated perusal.

“We wish we had space at our disposal to quote freely from his writings but have to content ourselves with a few quotations from the Quran so as to give our readers some idea of the sublime teachings of Islam. The Mirza asserts that the Quran does not inculcate doctrines which are against the reason of man and which therefore one has to follow against better judgment. The whole drift the Holy Book and the pith of its teachings is the threefold reformation of man and all other directions are simply means to the end. As we see that in the treatment of bodily disease that the physician recognizes the necessity of dissecting or performing surgical operations on proper occasions or applying ointments to wounds, etc., so have the teachings of the Holy Quran also employed these means on fit occasions to serve the purpose when necessary and advisable. All its moral teachings have an all-pervading purpose beneath them which consists in transforming men from the physical state which is imbued with a tinge of savageness into the moral state and from the moral into the boundless deep of the spiritual state. One is inclined to agree with the assertion after reading the various quotations from the Quran contained in the book—some of which we cite below... We need hardly remark that such teachings will do credit to any religion. The book de-

serves to be in the hands of every Muhammadan student and also in the libraries of those who wish to know something of Muhammadan religion.”

*The Spiritual Journal*, Boston, (March 1912):

“Through the courtesy of that ripe scholar and able editor, M. Sadiq of Qadian, India, this little volume has been sent to us for review. It embodies the paper originally written by the late Mirza Ghulam Ahmad and read by one of his devoted votaries, at the great Religious Conference held at Lahore in December 1896. The paper discourses from a Moslem’s point of view, the five subjects selected for discussion by the Conference... The vital topics constitute a wide field for study, and are calculated to fulfill their intention of diffusing the teachings of Islam in this Western World.”

The journal then proceeds to give the main subjects discussed in book and make quotations from it. He finds in it only one point on which he expresses his dissent from “this pure Gospel” as he calls it. The reviewer (Mr Sucie C. Clark) seems to be a believer in the doctrine of the Transmigration of souls and therefore he naturally takes exception to the passage wherein the body is described as the mother of the soul which grows from the body during gestation. For the same reason he objects to another passage wherein it is stated that man does enter the world or leave it as he chooses, that he is a creature and the Creator who has brought him into existence and bestowed upon him higher and more excellent faculties than upon other animals has also assigned an object to his existence. “How much grander the philosophy,” says he, “that holds the soul to be eternal and uncreate, for ever one with the Over Soul, and itself deciding upon the purpose of its every expression, being constrained thereto by past errors or virtues which constitute the only Creator of all subsequent record.” This is not the place to enter upon a detailed discussion of the question, but it may be pointed out in passing that what has been stated by the holy author of the *Teachings of Islam* is in conformity with the experience and observation of the whole human race while the grand philosophy of Mr Sucie C. Clark stands on no better

foundation than pure fancy. Has Mr Clark or any other man in the world even a faint reminiscence of the so-called previous births? The doctrine may appeal to the imagination of our worthy reviewer and appear to him to be very grand, but it detracts a good deal from the grandeur of the Over-Soul whom the doctrine represents as unable to create even a single soul or a single particle of matter. Such an Over-Soul can not be God. Any attempt to please the fancy at the expense of the power and knowledge of God does not look to us to be very grand, however fascinating it may appear to Mr Sucie C. Clark. It is not a question of imagination but of facts. We will readily accept his fanciful theory if he can produce even a single solid fact in support of it.

*Milwaukee Journal*, U. S. A. (March 18<sup>th</sup>, 1912):

"It is hoped to help in the diffusion of the teachings of Islam in the West. The contents have been drawn entirely from the Holy Quran."

*The Daily News*, Chicago, (March 16<sup>th</sup>, 1912):

"A slender volume published in the interests of the propaganda for diffusing the teachings of Muhammad among western nations has come from India. It bears the title 'The teachings of Islam' and the author, Mirza Ghulam Ahmad, was a Promised Messiah and Mahdi, now deceased. The work aims to present a solution of the five fundamental religious problems of life from the Moslem point of view. The discussion is based on the Quran." After alluding to some of the questions discussed in the book and after giving quotations from it, the paper adds: "The devout and earnest character of the author is apparent."

*The Bristol Times and Mirror*:

"The author states in a discussion of the highest divine favor that the mantle of divinity is cast upon the person who is thus favored by God, and he becomes a looking glass for the image of the Divine Being... I shall be guilty of a great injustice if I hide the fact that I have been raised to this spiritual eminence. Almighty God has favored me with His certain word, and has chosen me that I may give sight to the blind, lead the seekers to the ob-

ject of their search, and give to the acceptors of truth the glad tidings of the pure fountain which is talked of among many, but is found by very few." But it is necessary to follow the Holy Quran to find the true God. Clearly it is no ordinary person who thus addresses himself to the West, and it may at once be admitted that the sonorous language of the Quran has been the means of conveying truth to a large number of the human race."

*The Muslim Review*, Allahabad (November and December, 1911):

"The learned writer very wisely depends solely on the Quran for every assertion and argument, stating 'only that which is contained in it in plain words, or what may be reasonably inferred from its words.' The book admittedly does not pretend to be a comprehensive treatment of the Islamic doctrines, but within the narrow compass of the five subjects dealt with, the reader will meet with many true, profound, original and inspiring ideas which should interest the Muslim and the non-Muslims alike. A careful perusal of this little volume is well calculated to dissipate many of the misconceptions prevailing against Islam among a class of Christian Missionaries and writers to whom it strongly commended."

*The Scotsman* (December 25<sup>th</sup>, 1911):

"A book professing to explain the teachings of Islam to Western people coming from a source thus described should be sure of a welcome by the students of comparative religions."

Mr George Bain, Wick Parish Carnegie Free Public Library (4<sup>th</sup> April 1912):

"The ideas expressed in the little work are very thoughtful, and without doubt it will be pursued by the better class of our readers."

Mrs Virginia Stein, Lafayette Public Library, Lafayette, Indiana, (April 9<sup>th</sup>, 1912):

"We very much appreciate this addition to our library. The book is sure to be of interest to our patrons."

Mary A. Hunt, sent us a highly interesting letter from Aurora, Illinois, which we can not resist the

temptation of reproducing here in full. It is dated February 10<sup>th</sup>, 1912 and runs thus:

“Please accept my sincere thanks for the various numbers of the *Review of Religions*. Permit me to say that they are very instructive and should be widely distributed throughout the countries of Europe and America. Every number is highly interesting, and reveals the false conceptions regarding the Islam Faith that are proclaimed from pulpit and Press of these so-called civilized nations of the World. I am glad that you have handled so ably the present warfare waged between the Christians and the Muham:madans.

“I thank you much for your plain and concise explanation of the Teachings of Islam. They are much needed. The average person here can wisely exploit the Muslim faith by quoting to us the ‘Bloody Mahdi,’ the ‘Mogul,’ etc. I shall do what I can to uproot these delusions and misrepresentations. The books sent me by yourself and Muhammad Sadiq, I shall always keep as souvenirs. I hope that in my next edition, I may use some extracts from them that will be of universal interest to humanity. I have a brother who has become highly interested in the books from India—wanted to loan my books to some of his associates — club men, who were also interested in the same. I am too

selfish to be very generous with them, or any other of my souvenirs from India. So I have an Ark — a box, a lock, a key. In my box are the ‘Teachings of Islam,’ Universal Scientific Bible, ‘*Review of Religions*,’ ‘Crucifixion of Jesus,’ etc. New Year eve tolled out the Old Dispensation while my tongue talked in the new in the little village of Ormeo, all in my brother’s house. The Ark was then examined and the books of India. If I fail to make a living in lecturing or rather talking, I will take my curiosities from India and start out. My Ark is a miniature one, copy of the Mosaic Ark. They wanted to know if Muhammad sent that also.”

A gentleman, named P. E. Koya Kidavu Koya, native of Kalpeni Island, sends us a long letter in the course of which he says:

“I have read the whole of your ‘Teachings of Islam.’ It is the spiritual remedy of the inner disease... Your ‘Teachings of Islam’ gave me a perfect and satisfactory description about the knowledge of self. No doubt it is the fountain of divine knowledge that entered into the heart of a perfect man, to whom the Omniscient disclosed Himself in His perfect glory. I thank you, dear sir, with all my heart for your kindness in translating it and selling the precious pearls in it at so cheap a rate.”

## **Have You Done Any of the Following in the Past Year?**

- 1: Have you helped the neighbor in any way?
- 2: Have you helped a poor or destitute person?
- 3: Have you taken part in any activity that helps develop a sense of civic responsibility among the teenagers?
- 4: Have you taken part in any activity that reinforces the message to the youth to stay away from drugs, alcohol, and all unlawful activities?

If you have, please send the Sec. Social Services a short report. If not, please do so.  
May Allah bless you.

شاہین کی تازہ اور عمدہ مٹھائیاں خوشی کے موقع کو بپا چاند لگا دیتی ہیں  
 کڑا ہی مرغ، کڑا ہی گوشت، نہاری، حلیم،  
 سیخ، کباب، بہاری کباب وغیرہ کھانوں کے علاوہ  
 گولہ گچے، دیہی بڑے، اہیل پوری، الوٹکی، سموسے

★ Delectable Food ★ Tantalizing Snacks  
 ★ Mouth Watering Deserts

**SHAHEEN  
SWEETS**

SHAHEEN PALACE  
 73-10 37th Avenue  
 Jackson Heights, Queens

QUEENS, N.Y.  
 72-09 Broadway  
 Elmhurst, N.Y. 11373  
 (212) 639-4791

BROOKLYN, N.Y.  
 11-80 Coney Island  
 Brooklyn, N.Y. 11230  
 (718) 659-0676

MANHATTAN, N.Y.  
 99 Lexington Avenue  
 New York, N.Y. 10016  
 (212) 683-2139



**Ar-Rukn**  
 اللَّهُ أَكْبَرُ - اللَّهُ أَكْبَرُ  
 Allahu akbar. Allahu akbar.  
 Allah is the Greatest. Allah is the Greatest.  
 لا إِلَهَ إِلَّا اللَّهُ  
 La ilaha illallah.  
 There is none worthy of worship save Allah.

**Hayyah**  
 هَيَّاهُ هَيَّاهُ هَيَّاهُ هَيَّاهُ  
 Hayyahu hayyahu hayyahu hayyahu  
 Hayyahu hayyahu hayyahu hayyahu  
 I have turned my full attention towards Him, Who has created the heavens and the earth, hence ever inclined towards Him, and I am not among those who associate partners with Allah.

**Tahbir**  
 اللَّهُ أَكْبَرُ - اللَّهُ أَكْبَرُ - اللَّهُ أَكْبَرُ - اللَّهُ أَكْبَرُ  
 Allahu akbar. Allahu akbar. Allahu akbar. Allahu akbar.  
 Allah is the Greatest. Allah is the Greatest. Allah is the Greatest. Allah is the Greatest.  
 لا إِلَهَ إِلَّا اللَّهُ - لا إِلَهَ إِلَّا اللَّهُ - لا إِلَهَ إِلَّا اللَّهُ - لا إِلَهَ إِلَّا اللَّهُ  
 Ash-hadu ash-hadu ash-hadu ash-hadu  
 I bear witness that there is none worthy of worship save Allah. I bear witness that there is none worthy of worship save Allah. I bear witness that there is none worthy of worship save Allah. I bear witness that there is none worthy of worship save Allah.

**Sana**  
 شَهِدْنَا أَنَّ مُحَمَّدًا رَسُوْلُهُ  
 We testify that Muhammad is the Messenger of Allah.  
 وَشَهِدْنَا أَنَّكَ لَا إِلَهَ إِلَّا أَنْتَ  
 And we testify that there is none worthy of worship except You alone.

**Ar-Rukn**  
 اللَّهُ أَكْبَرُ - اللَّهُ أَكْبَرُ  
 Allahu akbar. Allahu akbar.  
 Allah is the Greatest. Allah is the Greatest.  
 لا إِلَهَ إِلَّا اللَّهُ  
 La ilaha illallah.  
 There is none worthy of worship save Allah.

**Ar-Rukn**  
 اللَّهُ أَكْبَرُ - اللَّهُ أَكْبَرُ  
 Allahu akbar. Allahu akbar.  
 Allah is the Greatest. Allah is the Greatest.  
 لا إِلَهَ إِلَّا اللَّهُ  
 La ilaha illallah.  
 There is none worthy of worship save Allah.

**Ar-Rukn**  
 اللَّهُ أَكْبَرُ - اللَّهُ أَكْبَرُ  
 Allahu akbar. Allahu akbar.  
 Allah is the Greatest. Allah is the Greatest.  
 لا إِلَهَ إِلَّا اللَّهُ  
 La ilaha illallah.  
 There is none worthy of worship save Allah.

**Ar-Rukn**  
 اللَّهُ أَكْبَرُ - اللَّهُ أَكْبَرُ  
 Allahu akbar. Allahu akbar.  
 Allah is the Greatest. Allah is the Greatest.  
 لا إِلَهَ إِلَّا اللَّهُ  
 La ilaha illallah.  
 There is none worthy of worship save Allah.

**Ar-Rukn**  
 اللَّهُ أَكْبَرُ - اللَّهُ أَكْبَرُ  
 Allahu akbar. Allahu akbar.  
 Allah is the Greatest. Allah is the Greatest.  
 لا إِلَهَ إِلَّا اللَّهُ  
 La ilaha illallah.  
 There is none worthy of worship save Allah.

**Ar-Rukn**  
 اللَّهُ أَكْبَرُ - اللَّهُ أَكْبَرُ  
 Allahu akbar. Allahu akbar.  
 Allah is the Greatest. Allah is the Greatest.  
 لا إِلَهَ إِلَّا اللَّهُ  
 La ilaha illallah.  
 There is none worthy of worship save Allah.

**Ar-Rukn**  
 اللَّهُ أَكْبَرُ - اللَّهُ أَكْبَرُ  
 Allahu akbar. Allahu akbar.  
 Allah is the Greatest. Allah is the Greatest.  
 لا إِلَهَ إِلَّا اللَّهُ  
 La ilaha illallah.  
 There is none worthy of worship save Allah.

**Ar-Rukn**  
 اللَّهُ أَكْبَرُ - اللَّهُ أَكْبَرُ  
 Allahu akbar. Allahu akbar.  
 Allah is the Greatest. Allah is the Greatest.  
 لا إِلَهَ إِلَّا اللَّهُ  
 La ilaha illallah.  
 There is none worthy of worship save Allah.

**Ar-Rukn**  
 اللَّهُ أَكْبَرُ - اللَّهُ أَكْبَرُ  
 Allahu akbar. Allahu akbar.  
 Allah is the Greatest. Allah is the Greatest.  
 لا إِلَهَ إِلَّا اللَّهُ  
 La ilaha illallah.  
 There is none worthy of worship save Allah.

**Ar-Rukn**  
 اللَّهُ أَكْبَرُ - اللَّهُ أَكْبَرُ  
 Allahu akbar. Allahu akbar.  
 Allah is the Greatest. Allah is the Greatest.  
 لا إِلَهَ إِلَّا اللَّهُ  
 La ilaha illallah.  
 There is none worthy of worship save Allah.

**Ar-Rukn**  
 اللَّهُ أَكْبَرُ - اللَّهُ أَكْبَرُ  
 Allahu akbar. Allahu akbar.  
 Allah is the Greatest. Allah is the Greatest.  
 لا إِلَهَ إِلَّا اللَّهُ  
 La ilaha illallah.  
 There is none worthy of worship save Allah.

**Ar-Rukn**  
 اللَّهُ أَكْبَرُ - اللَّهُ أَكْبَرُ  
 Allahu akbar. Allahu akbar.  
 Allah is the Greatest. Allah is the Greatest.  
 لا إِلَهَ إِلَّا اللَّهُ  
 La ilaha illallah.  
 There is none worthy of worship save Allah.

**Ar-Rukn**  
 اللَّهُ أَكْبَرُ - اللَّهُ أَكْبَرُ  
 Allahu akbar. Allahu akbar.  
 Allah is the Greatest. Allah is the Greatest.  
 لا إِلَهَ إِلَّا اللَّهُ  
 La ilaha illallah.  
 There is none worthy of worship save Allah.

**Ar-Rukn**  
 اللَّهُ أَكْبَرُ - اللَّهُ أَكْبَرُ  
 Allahu akbar. Allahu akbar.  
 Allah is the Greatest. Allah is the Greatest.  
 لا إِلَهَ إِلَّا اللَّهُ  
 La ilaha illallah.  
 There is none worthy of worship save Allah.

**Ar-Rukn**  
 اللَّهُ أَكْبَرُ - اللَّهُ أَكْبَرُ  
 Allahu akbar. Allahu akbar.  
 Allah is the Greatest. Allah is the Greatest.  
 لا إِلَهَ إِلَّا اللَّهُ  
 La ilaha illallah.  
 There is none worthy of worship save Allah.

**Ar-Rukn**  
 اللَّهُ أَكْبَرُ - اللَّهُ أَكْبَرُ  
 Allahu akbar. Allahu akbar.  
 Allah is the Greatest. Allah is the Greatest.  
 لا إِلَهَ إِلَّا اللَّهُ  
 La ilaha illallah.  
 There is none worthy of worship save Allah.

**Ar-Rukn**  
 اللَّهُ أَكْبَرُ - اللَّهُ أَكْبَرُ  
 Allahu akbar. Allahu akbar.  
 Allah is the Greatest. Allah is the Greatest.  
 لا إِلَهَ إِلَّا اللَّهُ  
 La ilaha illallah.  
 There is none worthy of worship save Allah.

**Ar-Rukn**  
 اللَّهُ أَكْبَرُ - اللَّهُ أَكْبَرُ  
 Allahu akbar. Allahu akbar.  
 Allah is the Greatest. Allah is the Greatest.  
 لا إِلَهَ إِلَّا اللَّهُ  
 La ilaha illallah.  
 There is none worthy of worship save Allah.

**Ar-Rukn**  
 اللَّهُ أَكْبَرُ - اللَّهُ أَكْبَرُ  
 Allahu akbar. Allahu akbar.  
 Allah is the Greatest. Allah is the Greatest.  
 لا إِلَهَ إِلَّا اللَّهُ  
 La ilaha illallah.  
 There is none worthy of worship save Allah.

**Ar-Rukn**  
 اللَّهُ أَكْبَرُ - اللَّهُ أَكْبَرُ  
 Allahu akbar. Allahu akbar.  
 Allah is the Greatest. Allah is the Greatest.  
 لا إِلَهَ إِلَّا اللَّهُ  
 La ilaha illallah.  
 There is none worthy of worship save Allah.

**Ar-Rukn**  
 اللَّهُ أَكْبَرُ - اللَّهُ أَكْبَرُ  
 Allahu akbar. Allahu akbar.  
 Allah is the Greatest. Allah is the Greatest.  
 لا إِلَهَ إِلَّا اللَّهُ  
 La ilaha illallah.  
 There is none worthy of worship save Allah.

**Ar-Rukn**  
 اللَّهُ أَكْبَرُ - اللَّهُ أَكْبَرُ  
 Allahu akbar. Allahu akbar.  
 Allah is the Greatest. Allah is the Greatest.  
 لا إِلَهَ إِلَّا اللَّهُ  
 La ilaha illallah.  
 There is none worthy of worship save Allah.

**Ar-Rukn**  
 اللَّهُ أَكْبَرُ - اللَّهُ أَكْبَرُ  
 Allahu akbar. Allahu akbar.  
 Allah is the Greatest. Allah is the Greatest.  
 لا إِلَهَ إِلَّا اللَّهُ  
 La ilaha illallah.  
 There is none worthy of worship save Allah.

**Ar-Rukn**  
 اللَّهُ أَكْبَرُ - اللَّهُ أَكْبَرُ  
 Allahu akbar. Allahu akbar.  
 Allah is the Greatest. Allah is the Greatest.  
 لا إِلَهَ إِلَّا اللَّهُ  
 La ilaha illallah.  
 There is none worthy of worship save Allah.

**Ar-Rukn**  
 اللَّهُ أَكْبَرُ - اللَّهُ أَكْبَرُ  
 Allahu akbar. Allahu akbar.  
 Allah is the Greatest. Allah is the Greatest.  
 لا إِلَهَ إِلَّا اللَّهُ  
 La ilaha illallah.  
 There is none worthy of worship save Allah.

**Ar-Rukn**  
 اللَّهُ أَكْبَرُ - اللَّهُ أَكْبَرُ  
 Allahu akbar. Allahu akbar.  
 Allah is the Greatest. Allah is the Greatest.  
 لا إِلَهَ إِلَّا اللَّهُ  
 La ilaha illallah.  
 There is none worthy of worship save Allah.

**Ar-Rukn**  
 اللَّهُ أَكْبَرُ - اللَّهُ أَكْبَرُ  
 Allahu akbar. Allahu akbar.  
 Allah is the Greatest. Allah is the Greatest.  
 لا إِلَهَ إِلَّا اللَّهُ  
 La ilaha illallah.  
 There is none worthy of worship save Allah.

**Ar-Rukn**  
 اللَّهُ أَكْبَرُ - اللَّهُ أَكْبَرُ  
 Allahu akbar. Allahu akbar.  
 Allah is the Greatest. Allah is the Greatest.  
 لا إِلَهَ إِلَّا اللَّهُ  
 La ilaha illallah.  
 There is none worthy of worship save Allah.

**Ar-Rukn**  
 اللَّهُ أَكْبَرُ - اللَّهُ أَكْبَرُ  
 Allahu akbar. Allahu akbar.  
 Allah is the Greatest. Allah is the Greatest.  
 لا إِلَهَ إِلَّا اللَّهُ  
 La ilaha illallah.  
 There is none worthy of worship save Allah.

**Ar-Rukn**  
 اللَّهُ أَكْبَرُ - اللَّهُ أَكْبَرُ  
 Allahu akbar. Allahu akbar.  
 Allah is the Greatest. Allah is the Greatest.  
 لا إِلَهَ إِلَّا اللَّهُ  
 La ilaha illallah.  
 There is none worthy of worship save Allah.

**Ar-Rukn**  
 اللَّهُ أَكْبَرُ - اللَّهُ أَكْبَرُ  
 Allahu akbar. Allahu akbar.  
 Allah is the Greatest. Allah is the Greatest.  
 لا إِلَهَ إِلَّا اللَّهُ  
 La ilaha illallah.  
 There is none worthy of worship save Allah.

## Color Salat Poster

Published by Majlis Ansarullah, U.S.A. The poster has the text of salat in Arabic, along with its transliteration and translation in English. Arabic text, English transliteration and English translation are set in different colors for easy identification. Color pictures are included to identify different postures. Children, adults, and new Muslims, all can learn, revise and refresh their knowledge of salat. It makes a great gift for Ahmadi, Non-Ahmadi and Non-Muslim relatives, friends and acquaintances.

The poster is on 2 ft x 3 ft cardboard paper. It can be framed or displayed as is in mosques, homes, and in public buildings where appropriate. This color salat poster is the second edition of the black and white poster published earlier. The black and white poster was soon all sold out. This color edition has been published to fulfill large demand from all over the States.

Please send \$2 per copy to Sajid, 5539 Firethorn, Boise ID 83716 with your mailing address and phone number. Majlis Ansarullah U.S.A. will pay the postage within the continental U.S.



A Greater Mexico for Hispanics. The Pacific Northwest for whites. A Republic of New Africa for blacks. Ethnocentrism...So when will it end? **IT HAS.** Read about it in, *The Afrocentric Myth or Islam: The Liberator of the American People*. The issue of Afrocentrism seems politically legitimate. But listen to the concerns of Muslims of various sects concerning this latest, subtle assault on the concept of the Islamic Ummat:

**Hazrat Mirza Tahir Ahmad, Khalifatul Masih IV:**

"Please accept my hearty Jazakamullah for your book. Your amendments have certainly brought out the best in it. May Allah Almighty enable its message to breath a new life in the Afro-American relationship: In fact, broadly speaking, the truth is, 'I am but an enclosure of defense in a world of wild beasts.' This is a crude translation of a line from a poem."

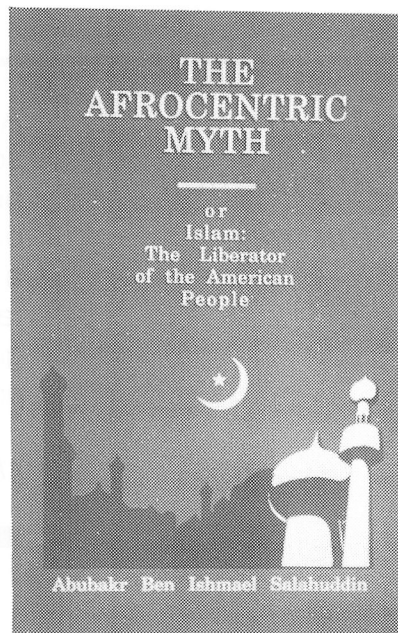
**Imam Warith Deen Muhammad:**

"Its promoters say we should make Africa the center, and all of us of the African family should look to Africa as center. But their Afrocentricity ignores Islam that has become the center and has been the center for the continent of Africa for many centuries. Our religion has been the center for that continent. But they want to ignore that and cheat us with idolatry and anything but true religion. The false prophets of Afrocentricity do not respect real Christianity on the continent. They want us to go backwards to idolatry." (Taken from page 1 of the Introduction of the book, *Afrocentricity, Minus Al-Islam, Cheats*, by Ameen Yasir Mohammed.)

**Ameen Yasir Mohammed, Author, Scholar, and Educator:**

"Their [Afrocentrists] activities give aid and comfort to the real and vicious enemies of Al-Islam. This, then, takes on national and international political dimensions. Divide and conquer has historically been the trick played on the African man and woman; it continues today under the guise of Afrocentricity." (Taken from page 6 of the Introduction to his book, *Afrocentricity Minus Al-Islam, Cheats*)

Please provide information indicated in coupon below and send with check to: **New World Order Press, P.O. Box 6192, Evanston, Illinois 60204-6192** (URL: <http://www.grapevine-sys.com/~newworld>)



Name \_\_\_\_\_ Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

\$10.90 + \$1.50 Shipping & Handling = TOTAL: \$12.40

## *About Application Business Systems*



P O BOX 6187  
Kent WA 98064-6187  
(206) 631-1479  
(206) 630-7534 FAX

Application Business Systems is an innovative software consulting firm, that has been providing highly skilled technical personnel to private businesses and large public agencies on a project basis since 1986. *ABS* lets you tap into innovation, strength, and reliability that gives you the competitive edge in business and profitability.

### *ABS PROVIDES THE FOLLOWING SERVICES:*

#### ● *Custom software development:*

Development and design for application software  
APPC, TCP/IP communication software  
Software testing, evaluation, and debugging  
Product implementation

#### ● *Technical and operational support for:*

IBM 3X/AS400	HP Series
IBM RS/6000	DEC VAX and Micro Vax
IBM mainframe	SUN Micro Systems

Quality and immediate productivity are your foremost benefits for choosing to work with us. *ABS* minimize systems support and software development cost. Our services are given from the most highly skilled personnel. The bottom line is, *ABS* delivers !

### *ABS Selected Clients Include:*

Willamette Industries	Thrifty Payless, Inc.
Weyerhaeuser	State of Washington

# Majlis Ansarullah, U.S.A.

Majlis Ansarullah, U.S.A., is an auxiliary of the Ahmadiyya Movement in Islam, Inc. U.S.A., 15000 Good Hope Road, Silver Spring, MD 20905, U.S.A. It consists of Ahmadi Muslim men above the age of 40. The Arabic expression *ansarullah* literally means *helpers of God*, and is taken from the Holy Quran (61[Al-Saff]:15).

## Ansar Pledge

اشهد ان لا اله الا الله وحده لا شريك له  
واشهد ان محمدا عبده ورسوله

I solemnly pledge that I shall endeavor throughout my life for the propagation and consolidation of Ahmadiyyat in Islam and shall stand guard in defense of institution of Khilafat. I shall not hesitate to offer any sacrifice in this regard. Moreover, I shall exhort my children to always remain dedicated and devoted to Khilafat. Insha Allah Ta'ala.

## Publications

Al-Nahl: This magazine in your hands, published quarterly.

Ansarullah News: Monthly newsletter, copy available from the Sadr or Secretary Ishaat.

Salat Chart: 18x24" Color, Arabic with English transliteration and English translation, \$2/copy. Available from Sajid.

Ansar Card with Ansar pledge on it: Free from Secretary Ishaat.

## Calendar

Annual Ijtema Ansarullah Southern Region, Houston TX, December 1996.

West Coast Ansar Ijtema: Los Angeles, CA, September 97.

U.S. National Annual Ijtema Ansarullah and U.S. National Annual Shura Ansarullah: Silver Spring, MD: September, 97.

## National Majlis Aamila Majlis Ansarullah, U.S.A.

1996-1998

Sadr (President): Dr Karimullah Zirvi  
Nāib Sadr Saf Doem: Naeem Chaudari

1996

Nāib Sadr Awwal: Syed Sajid Ahmad  
Qā'id Umumi (Gen. Sec.): Rafi Ahmad  
Nāib Qā'id Umumi: Dr Naveed Ahmad  
Qā'id Māl: (Finance): Sheikh Abdul Wahid  
Nāib Qā'id Māl: Naim A. Waseem  
Qā'id Ta'leem (Education Sec.): Salim Nasir Malik  
Qā'id Tarbiyyat: Dr Khalil Mahmud Malik  
Nāib Qā'id Tarbiyyat (Rishta Nata): Dr Rash-eed S. Azam  
Qā'id Tabligh: Ali Murtaza  
Nāib Qā'id Tabligh I: Rashid Alladdin  
Nāib Qā'id Tabligh II: Mansoor V. Sayyed  
Qā'id Ishā'at (Publications): Majeed A. Mian  
Qā'id Ithar [eesaar] (Social Services): Khalil Mahmud  
Qā'id Tehrik-i-Jadid: Jalaluddin Abdul Latif  
Qā'id Waqf-e-Jadid: Rashid Ahmad  
Qā'id Zehānat-o-Sihhat-i-Jismāni: Dr Imtiaz Chaudhary  
Qā'id Tajnid (Census): Sheikh Abdul Wahid  
Auditor: Amin R. Sheikh

## Arakin Khususi

(Special Members)

Mirza Muzaffar Ahmad Sahib, Washington, D.C.  
Dr Muzaffar A. Zafr, Dayton, OH.  
Dr Ahsanullah Zafar, Lambertville, N.J.  
Sheikh Mubarak Ahmad Sahib, Washington, D.C.

Maulvi Abdul Karim, may Allah be pleased with him. He read the paper written by Hazrat Mirza Ghulam Ahmad, the Mahdi and the Promised Messiah, alaihissalaam, at the Grand Conference of the Religions.



Al-Nahl  
(Published by Majlis Ansarullah, U.S.A.,  
An Auxiliary of  
The Ahmadiyya Movement in Islam, U.S.A.)  
Bait-ul-Wahid  
291 Crooks Ave  
Clifton NJ 07011

NONPROFIT ORGANIZATION  
U.S. POSTAGE  
PAID  
BOISE, ID  
PERMIT NO 714