MAULANA HAFIZ SHER MUHAMMED
AN EMINENT SCHOLAR OF ISLAM
AND A WORLD AUTHORITY ON AHMADIYYAT

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THE TIME OF DEPARTURE IS SLOWLY DRAWING NEAR
By the Founder of the Ahmadiyya Movement.

O lovers of pomp and show! this is not the place where one stays for long. None of your predecessors have lived here for ever.

Go and cast a look at their tombs, and reflect where all your forbears have gone.

One day that place of rest will be yours also. One day this morning of (your) life will decline into evening for you.

One day people will carry you in a bier and will return home in grief after burying you.

O people! the pleasures of life can never last for ever. Do you not ever fear death and think of passing away from this world.

Just take thought for where your fathers and forefathers have gone! Who called them back and why have they left this world?

That day will also be your lot one day. Do not ever feel so happy; the time of departure is slowly drawing near.

Search for the way which will cleanse your heart and soul, and reduce the baser self to nothingness in obedience to God.

— English Translation by S. Muhammad Tufail
HAFIZ SHER MUHAMMAD SAHIB
— A GREAT CHAMPION OF ISLAM —

(Contributed by Brother Masud Akhtar)

The little town of Khushab nestles in the foothills of the Salt Range in Punjab, Pakistan. A pious agriculturist from an Awan family of Sunni Muslims living in this town was worried for lack of a male progeny. Besides agriculture, his family was seriously engaged in imparting religious instructions to Muslims residing in that area. They were staunchly 'Mawahid' (Unitarian) and had built their own first mosque of Ahle Hadith in Khushab. His Father and Father-in-law had completed their religious education at Deoband Daral-Uloom and were highly respected in their areas for their learning and piety. Although he had two daughters, but without a male progeny, this important work could not be continued in the next generation. So like Hazrat Zakaria, he prayed for a son and promised Allah that if He were to grant him a son, he would devote his sibling to the service of Deen (religion). Allah accepted his prayer and Hafiz Sher Muhammad Sahib was born in response to this prayer and compact with Allah.

Hafiz Sahib's Father fulfilled his covenant with Allah. He took particular care to pass the family heritage of religious learning to his only son. When he was four years old, he was required to learn and recite the Holy Quran. Recognizing that the child had a very sharp memory, he was given in the charge of a teacher to make him a Hafiz (one who memorizes the whole of Quran). Instructions in other matters pertaining to Islam were daily conducted at their own mosque by his Father and Grandparents.

Young boy Sher Muhammad on his way to and from his class of memorizing the Quran noticed that a shop-keeper, who was an Ahmadi, was always busy in reading some or the other book. Inquisitiveness one day made him ask what books were these which he kept studying all the time. The shopkeeper told him that these were the writings of the Promised Messiah and the Promised Mehdi. After a few years when Sher Muhammad was about twelve years old, he asked the same shopkeeper to lend him some books. He refused to lend the books but agreed to allow him to read the books in one part of his shop. Maulana Sher Muhammad Sahib used to tell his friends that at age twelve after reading some books of Hazrat Mirza Ghulam Ahmad Sahib he was convinced that Hazrat Isa (Jesus) was dead according to the teachings of the Quran and the belief that he has risen alive to heavens is not supported by the Quran. He discussed this matter with his Father and after some time with his Grandfathers and was able to convince them with the arguments advanced by the founder of the Ahmadiyyah Movement about the death of Jesus.

When he was fifteen or sixteen years old, he appeared in the Maulvi Fazal examination of the Punjab University which was an examination in Arabic language and literature. After Maulvi Fazal, he was sent to Lahore where he completed the Darse Nizam at a Daral-Uloom in Ichhra, Lahore. Darse Nizam is considered to be the highest course of study in religion and religious philosophy and qualifies a person to teach post-graduate students in these areas. He was offered a job as Khateeb and Imam incharge of a mosque at Mozang, Lahore. This mosque was of Sunni Muslims of Breli school of belief. Hafiz Sahib having been brought up in an Ahle Hadith family could not fit in with the Breli practices and resigned after a week and returned to his home town Khushab.

Now having proper educational background, he once again started reading books of Hazrat Mirza Ghulam Ahmad and ultimately was convinced that the founder of the Ahmadiyyah Movement was a true claimant of being the Promised Messiah and the Promised Mehdi and Mjaddid of the 14th century hijra. But he still had his reservations about employing the term Nabi and Nabsat by the founder of the Ahmadiyyah Movement. The Ahmadi shopkeeper who belonged to the Qadiani (now Rabwah) group of Ahmadis invited Maulana Sher Muhammad in December 1938 to accompany him to their Annual Jalsa at Qadian. He agreed. Hafiz Sahib used to narrate his encounter with the scholars of Qadiani Jamaat,
saying that everyone who came to talk to him would start with the issue of death of Jesus. He told them time and again that he believed according to the Quran and Hadith Isa was dead and he was seeking a solution to their riddle of Nabuwat. Not satisfied by their explanations, Maulana Sher Muhammad told his friend, the shopkeeper, that he will not join their Jamaat till some one gives him a satisfactory explanation for the word Nabi and the doctrine of Nabuwat followed by them.

On his way back from Qadian, Hafiz Sahib was waiting for a connecting train at the Lahore railway station when he met a petty landlord of his area whom he knew to be a Lahori Ahmadi and who was waiting for the same train with his family. On his enquiry as to what he was doing there, Hafiz Sahib told him the story of his visit to Qadian. That gentleman invited Hafiz Sahib to seek explanation of his queries from Maulana Muhammad Ali. Both postponed their journeys home and went to see Maulana Muhammad Ali at Muslim Town, Lahore. On Hafiz Sahib's enquiry, Maulana Muhammad Ali advanced reasons for the continuation of the revelation, the wahy-e-wallayat (saintly revelation), giving points of difference between it and wahy-e-nabuwat (prophetic revelation). On the point of the use of the word Nabi, Maulana Muhammad Ali informed him that the founder of the Ahmadiyyah Movement always prefixed a qualifying word or term to the word Nabi and as a matter of principle a qualifying word or term changes the meaning of the term to which it is prefixed. Thus the words Majazi Nabi, Lughvai Nabi, Zilli Nabi, Baruzi Nabi etc. do not mean prophethood but some thing other than prophet or prophethood. Sufia have coined these terms to indicate wallayat and the Founder of the Ahmadiyyah Movement has used these terms in the many meanings in which other Sufia used these. In a few minutes the whole matter became crystal clear to Hafiz Sahib. None asked Hafiz Sahib to join the Lahore Jamaat and he returned to Ahmadiyyah Buildings guest house. During the night he lay awake thinking about the logic and rationale of Maulana Muhammad Ali’s explanation and by the morning he had made his decision. That day he took pledge at the hands of Maulana Muhammad Ali and joined the Lahore Jamaat of the Ahmadiyyah. He returned to Khushab and announced it to his family members and friends.

After a few months he returned to Lahore to join a class for preparation of missionaries for the propagation of Islam. His other classmates in this course were the Late Maulana Sheikh Muhammad Tufail, Captain Abdul Wajid Khan and Mr. Sepoy of South Africa who later became Imam of a mosque at Durban, South Africa. Maulana Abdul Haq Vidyarthi, Maulana Saddaruddin and Maulana Ahmad Yar Khan were teachers of this missionary class. After completion of the course, Hafiz Sahib returned to his home town Khushab but was soon summoned to Lahore by Maulana Muhammad Ali and sent as a missionary in a village (Chak 84) in District Sargodha. He worked there for many years. In this village Hafiz Shor Muhammad had debates with the missionaries of the Qadian section which necessitated a complete mastery of the writings of the Founder of the Ahmadiyyah Movement. Hafiz Sher Muhammad in due course of time came to be recognized as an authority on the writings and beliefs of the Founder of the Movement.

He was transferred to Lyallpur in 1949 as missionary incharge of the Lahore Ahmadiyyah Jamaat in Lyallpur where he worked till 1953. During 1950's, he was editor of a monthly magazine "Rooh-e-Islam" which was published by some members of the Lahore Ahmadiyyah Movement from the Mall, Lahore. Maulana Abdul Haq Vidyarthi was the Chief Editor. The team of these two great research scholars of Islam presented to their readers articles of very high standard and their magazine became very popular amongst the scholarly class of Muslims in Pakistan. Maulana Abdul Haq Vidyarthi who was an authority on comparative religions and Hafiz Sher Muhammad who was an authority on inter sectarian differences of the Muslim Ummah produced and published materials of very high educational value for scholar as well as common Muslims.

After the closure of Rooh-e-Islam in the late fifties, Maulana Sher Muhammad returned to Lyallpur as missionary incharge where he, amongst other matters, engaged in debates with Rabwah Jamaat scholars and Sunni Maulvis. He came to be recognized as a brilliant debater commanding great respect and admiration.
even from his adversaries. He knew what was relevant to the issue under debate and also had knowledge and references of all material for and against certain point at issue. This necessitated locating, buying and storing thousands of books and magazines in various languages which he did by spending money out of his own pocket. He had thousands of books in his library which he had stored in his house in Khushab and carried with him many books of day to day use wherever he lived. A large number of his books were confiscated by the Pakistan Customs in 1985 when these were being brought back from South Africa where Hafiz Sahib had appeared as an expert witness in the case M Ismail Peck versus the Muslim Judicial Council of South Africa. The judgement and the evidence tendered by Hafiz Sher Muhammad Sahib has been published in book form called "The Ahmadiyyah Case" which is available from the U.S.A. Anjuman.

In 1960's when IDARA TALEEM UL QURAN was established by the Central Anjuman, Maulana Sher Muhammad was appointed a professor in that institute. This IDARA was later closed due to lack of funds and Hafiz Sahib returned to Lyallpur as missionary.

In 1970's Hafiz Sahib was given charge of the Fiji mission where he replaced his one time teacher Maulana Ahmad Yar Khan. Hafiz Sahib's services will be remembered in Fiji till the Ahmadiyyah Mosque at 12 Bau Street, Suva exists. Through his strenuous efforts, the land was transferred in the Anjuman's name and he raised funds world over for the building. He used to speak on Radio Fiji on various Islamic topics, delivered Dars-e-Quran in various parts of the country and started publication of "Paigham-e-Haqq", wherein beautiful articles on Islam were published both in English and Urdu. During his stay in Fiji, he also published his book, "LA NABI BAADI" in Urdu. Various chapters from this book have since been rendered into English by Dr. Zahid Aziz and Ch. Masud Akhtar. During his stay in Fiji, Hafiz Sahib was called upon to appear as an expert witness in the Supreme Court of Cape Town, South Africa to represent Ahmadiyyah viewpoint of Islam. As a result of his evidence the court declared that Ahmadi are Muslims and have a right to have and enjoy all the rights which other Muslims in South Africa enjoy.

Ill health made him relinquish charge of Fiji Mission after the 1984 South Africa case. However, in 1985 he visited Fiji as a delegate to the Ahmadiyyah Convention. By this time the book researched by him "Clear Evidence Re Ahmadiyyah" had been published by the U.S.A. Jamaat and he introduced the book at this convention.

Inspite of ill health, Hafiz Sahib again returned to South Africa in 1987 for appearing as an expert witness in the case "Sheikh Muhammad Jasiem versus Sheikh Nasim Muhammad and JMC". He stayed there for about ten months working day and night for that case. He was in such poor health that originally Hazrat Ameer had refused to send him. He had an enlarged heart; already had suffered a number of heart attacks and at that time was not fit for travel. Inspite of that he arrived in South Africa. At the time of his arrival, he was till running a high fever.

In 1987, in his absence, he was elected Vice President of the Central Anjuman, an office which he held till his death. During 1989-90, he had been in and out of the hospital but his health kept failing. Ultimately Allah chose for him the paradise of the next world and released him from the suffering of his frail body. He breathed his last on September 12, 1990 surrounded by his wife and family in his home town Khushab.

INNA LILLA HAY WA INNA ILAIHAY RAJAYOON.

Maulana Hafiz Sher Muhammad was not only a religious scholar but had deep interest in Urdu, Arabic and Persian literature. He was a very widely read person. He was very hospitable. He lived like a Sufi - shunning worldly gains and comforts and living on bare necessities. He did not believe in having double standards in life, therefore, was very frank and outspoken.
Maulana Hafiz Sher Muhammad Sahib was a great admirer of the Promised Messiah and Maulana Muhammad Ali Sahib. It was his love for the Promised Messiah which gave him strength to work day and night for ten months in South Africa not caring in the least for his ill health. Vindication of the Promised Messiah's honour was his passion and by the Grace of Allah he was successful in achieving his object. Twice he got judgements from the Supreme Court of Cape Town, South Africa declaring Mirza Ghulam Ahmad a righteous Muslim.

May Allah bless the soul of Maulana Hafiz Sher Muhammad in eternal peace. Ameen.

LIFE AFTER DEATH

By N.A. FARUQUI

Nobody wants to die. Why? Because the desire to live for ever is ingrained in human nature. It is, therefore, a natural and legitimate desire. It is in fact so overwhelming that one is prepared to give up everything else, if need be, in order to live. Those who commit suicide are rightly declared by the law to have temporarily lost their mind. No person in his senses wants to die if he can help it.

But if there is one thing inevitable, it is death. Should one, therefore lose hope and heart? Is life then futile? Has this most wonderful scheme of the universe, which has taken billions of years to evolve, and which is designed to serve its best creation - the man - then got no greater purpose than to serve him for the few decades of his meaningless life? Is man, created in the image of God, no better than an animal destined only to eat, drink and procreate, and then to die like a dog and be interred and lost for ever? What nonsense all this makes of the whole wonderful and meaningful creation of Allah's?

Human Desires Met

The Merciful Providence has met bountifully all the natural desires of His creation - particularly of the man. If he wants to eat, Allah grows so many varieties of food, meats, fruits, vegetables etc. for him. If he wants to drink, Allah provides fresh sweet water, out of bitterly saltish oceans, which is then stored on mountain tops as snow or preserved as subterranean springs which feed streams and rivers that carry this life-giving need to man wherever he is. If man wants sex and family, Allah has provided him an ideal mate. If all other natural desires are thus met, why not the greatest human desire of all to live for ever?

Allah has certainly met it more than any other desire. For He has provided life after death - a life much better than the earthly life. Says the Holy Qur'an: "But you prefer the life of this world while the Hereafter is better and more lasting", (87: 16, 17). It also says that the Hereafter is as certain as death itself (2: 4).

Evidence of all Religions

In fact, all religions, all revealed scriptures, all prophets of God, all men and women of spiritual knowledge have borne testimony to the certainty and reality of the life after death. The depth of their own conviction is shown by the fact that they sacrificed everything, even their lives if the need arose, for the life Hereafter. How can such unanimous testimony of men and women of known truthfulness be ignored or rejected particularly when their words were proved by their deeds of sacrificing everything for the Hereafter? We act upon the testimony of even one person, unless he is known to be a liar or a cheat, to the extent of risking our lives by taking the medicine or the operation advised by him. How can we dismiss the unanimous testimony of all revealed scriptures of the millions of prophets, saints and men of spiritual eminence and known truth-
fulness, and of the universal desire of all human beings to live for ever?

Disbelief in the Hereafter

Man should have welcomed the good news that he does not really die with physical death but passes on to the life eternal where there is no sickness, no sorrow or pain, no wickedness; on the contrary there is ever-lasting bliss, happiness and comfort. Why does then man disbelieve in the life after death? Because of the accompanying fact of the Day of Judgement in the Hereafter. Man does not want to be judged. He does not want to be taken to task for what he does, says or harbours in his heart. He wants to be left free to do and say what he likes.

In fact man is free to do or say what he likes. But he is required by the Creator of the Universe to observe the line drawn between good and evil, between right and wrong, so that man's life in this world should be happy and there should be no possibility of evil left in the paradise, to live in which for ever is the destiny of man.

Is that requirement unfair or harsh? Is it not in man's own interest? Is it not for his own good, and to save him from what is bad for him? But the animal within man, like all other animals, does not like reins or restraints. However, the animal world has no freedom of will. It is governed by its instincts which prevent it from doing anything against its own good. The animal's guidance has been provided by the Providence in its own nature. It does not, therefore, need a revealed book or prophets to guide it.

Freedom of Will

Man, on the other hand, enjoys the unique distinction in the whole creation of enjoying the freedom of will. Even angels don't enjoy it. "They do whatever they are commanded to", says the Holy Qur'an (16: 50). Allah alone possesses complete freedom of will (11: 7, 85: 16, 22: 14). He has delegated it to His vicegerent on earth, the man, who can do whatever he likes within the means available to him. To guide him, the Merciful Providence has provided guidance in man's nature, in his intellect, and through revelation and the prophets.

The rest of the creation can make no moral or spiritual progress because it has no freedom of will. Acts done under restraint or compulsion have no moral or spiritual value. An animal stays in the nature he is born in. So do the angels. But man can rise to great heights, even to become the image of God. "Acquire Allah's attributes", said the Holy Prophet. The Holy Qur'an itself says "(We take) Allah's colour. And who is better than Allah in colouring. And we submit to Him humbly" (2: 138). That is to say that it is by complete submission to Allah that one acquires Divine qualities.

Evil

The secret of man alone of the whole creation attaining the highest moral and spiritual heights lies not only in the freedom of will given to him but also in the choice between good and evil always presented to him. Had there been no evil, there would have been no merit in man being good. For instance if there were no possibility of telling a lie, the quality of truthfulness would not have acquired merit. Had there been no possibility of acquiring wealth by unlawful means, there would have been no moral or spiritual merit in being honest. And so on.

Hence the Divine wisdom in creating the devil to tempt man to evil. Every time man resists the devil, and chooses the right path pointed out by the Merciful Providence through revelation (to which course the angel attached to man also draws attention from within him), he rises morally and spiritually.

What is Taqwa

The word taqwa is used so often in the Holy Qur'an that one must understand its
importance. It means literally to guard against that which is harmful or bad for man. Now every human action has good and bad possibilities. Let us take speech. It is a unique gift of Allah's to man, given to no other creation in this world. The Holy Quran itself says: "He (Allah) created men: taught him expression" (55: 3, 4). Now, man can speak the truth, knowledge, wisdom, moral and spiritual things, words of kindness, of mercy or sympathy. Or he can, lie, abuse, back-bite or incite people to evil. And so on.

Taqwa then consists of avoiding the evil possibilities of all human action including speech and thought. Can, therefore, be a more important guidance to man than to tell him what to avoid in his life? Hence the opening announcement of the Holy Quran: "This Book, there is no doubt in it, is a guide to those who guard against evil" (2: 2). Taking the instance given above of human speech, the Holy Quran gives complete guidance about what to say and what not to say, even how to say it, e.g. "And lower thy voice; surely the most unpleasant of voices is the braying of donkeys" (31: 19).

It is by learning the difference between good and evil, and by choosing goodness for his own welfare, that man rises to moral and spiritual heights.

**Life after Death**

The worldly life is the life of learning, of rising to moral and spiritual heights by resisting evil (for every action there is an equal and opposite reaction, says science too) of attaining His sublime attributes - given in full in the Holy Quran. Hence the bliss of paradise begins in this very life. In the very first place that paradise is mentioned in the Holy Quran, it is also stated that the taste of it is to be had by the virtuous people in the worldly life too; "And give good news to those who believe and do good deeds, that for them are Gardens in which streams flow. Whenever they are given a portion of fruit thereof, they will say: this is what was given to us before; and they will be given resemblance of it..." (2: 55). That paradise begins in this life, although in man's heart as a rule, is further shown by other verses of the Holy Quran. To quote a few:

(i) After saying that man was made the vicegerent of Allah "in this earth" (2: 30), the Holy Qur'an goes on to say: "And We said, O Adam dwell thou and thy wife in the Garden, and eat from it plentifully wherever you wish, but approach not this tree (of evil) lest you be of those who harm themselves" (2: 35). But by following the devil's temptation, Adam and Eve were thrown out "of the state in which they were" (2: 36). Thus paradise is really a state of the human mind in this life. In the next, it will be an external reality as much as internal bliss and happiness. This is made clear in innumerable places in the Holy Qur'an. To quote only one, the dwellers of paradise are described as: "Rejoicing in what Allah has given them out of His grace.... They rejoice for Allah's favours and (His) grace and that Allah wastes not the reward of the believers" (3: 169, 170).

(ii) "And for him who fears to stand before his Lord are two paradises" (55: 46) i.e. of this life and of the Hereafter. In this life, it is the state of bliss which follows the curbing of all evil within man and the doing of good deeds. In the next, it will be an external reality as much as internal happiness and bliss as already shown above.

(iii) "O soul that is at peace, return to thy Lord, well pleased (with thy self) well pleasing (to thy Lord). So enter among my servants. And enter My Garden". (89: 27-30).

**Hell**

Like the paradise, the hell also begins in this very life, but again in man's heart, as a rule. Says the Holy Quran: "It is the fire kindled by Allah, which appears in the hearts of men" (104: 6, 7). The fire of hell is later "closed in on them, in columns raised high" (104: 8, 9) whether those columns are of
the fires lit in wars (particularly nuclear mushroom-like columns) or the fires of hell in the Hereafter.

Thus hell or heaven grows out of man's deeds, as further shown by the following references in the Holy Qur'an: Chapters 82 (verses 10 to 15), 83 (verses 7 and 18), 50 (verses 4 and 18), 17 (verses 13, 14), 45 (verses 28-30), 43 (verse 80), 21 (verse 94) and 13 (verse 11).

The Nafs

The Holy Qur'an, alone of the revealed books, has manifested all the secrets of human creation, so far as required by man to conduct his life correctly in this world. Not only is the physical creation of man from dust to his final physical growth given in some detail to show the Hand of God at work in man's own marvellous creation, but considerable light is thrown on his spiritual personality. As man is physically created, Allah says to the angels concerned with his worldly life: "So when I have made him complete and breathed into him My spirit, fall down making obeissance to him" (15: 29, 38, 72).

This spirit, living in man's body, becomes a personality different from others because of his different capabilities, different deeds (good or bad) and different experiences such as health, sickness, happiness or sufferings, poverty or affluence etc. etc. That individuality or personality being developed in each person is called the Nafs by the Holy Qur'an.

It is the Nafs which is taken away at death permanently. Says the Holy Qur'an: "Allah takes Anfus (plural of Nafs) at the time of their death" (39: 22), while the physical body of man is left behind, diseased and even otherwise enfeebled by age, to crumble back to dust from which it came, and the Nafs returns to its Creator. And all that man had done, spoken or thought of would show its imprint on his Nafs. "And We have made every man's actions to cling to his neck. And We shall bring to him on the day of Resurrection a book which he will find open to view. Read thy book. Thine own Nafs is sufficient as a reckoner against thee this day". (Holy Qur'an 17: 13-14).

The Great Manifestation

Every second of man's life being recorded within him will be played back or shown to him: "On that Day men will come forth in sundry bodies that they may be shown their works. So he who does an atom's weight of good will see it. And he who does an atom's weight of evil will see it" (Holy Qur'an 99: 6-8). Again "On the day when hidden things are manifested, then he will have no strength or help." (86: 9, 10) Furthermore, "On that day you will be exposed to view - no secret of yours will remain hidden." (69:18). A very necessary warning to man who hides his evil deeds and thoughts under some excuse or pretence. Here is some more: "Thou wast indeed heedless of this, but now We have removed from thee thy veil, so thy sight is sharp this day". (50: 22).

I cannot end this paragraph on the great manifestation in the Hereafter without quoting two more verses of the Holy Qur'an: "And the earth will beam with the light of its Lord, and the book (of human deeds) will be laid, and the prophets and witnesses (angels, human beings) will be brought up, and judgement will be given between them with justice, and they will not be wronged" (39: 69).

Lastly: "On that day, thou wilt see the believing men and the believing women, their light gleaming before them and to their right. Good news for you this day, Gardens wherein streams flow, to abide therein. That is the grand achievement" (57:12).

Progress in The Hereafter

The next life is not a life of inaction, or where people will do nothing but enjoy themselves, or where human progress will come to a stop. The reference
in the Holy Qur'an to seven heavens points to seven stages of progress in the Hereafter. The Holy Prophet during his Ascension saw people distributed in the seven heavens according to their stage of moral and spiritual progress. As there is no end to Allah's Greatness, as evidenced by the endless universe which gives only a glimpse of Allah's own Greatness, the Promised Messiah has argued that there will be no end to a believer's progress towards the knowledge and comprehension of the Divine Being, which means no end to the believer's own moral and spiritual progress.

To quote the Holy Qur'an on some aspects of the progress in the Hereafter: "But those who keep their duty to their Lord, for them are high places, above them higher places, built (for them) wherein streams flow. (It is) the promise of Allah. Allah never fails in His promise" (39: 20).

Again: "O you who believe, turn to Allah with sincere repentance. Soon will your Lord remove from you your evil and cause to enter Gardens wherein flow streams, on the day on which Allah will not abase the Prophet and those who believe with him. Their light will gleam before them and on their right hands. They will say: Our Lord make perfect for us our light, and grant us thy protection; surely thou art possessor of power over all things" (66: 8).

Maulana Muhammad Ali, the renowned translator and commentator of the Holy Quran, has written the following note on the above verse of the Holy Quran: "Paradise is, therefore, not only a place to enjoy the blessings and reap the rewards of one's previous good deeds, but it is also the starting point of a never-ceasing spiritual advancement. The prayer for the perfection of the light is really an unceasing desire for perfection, showing that spiritual progress in that life will be endless. Every stage of excellence to which man will attain will seem to be imperfect when compared with the next stage of progress to which man will aspire. Thus the Holy Quran teaches the principle that the development of man's faculties, as it takes place in this life, however unlimited, is not sealed by finality. The Hereafter is really the starting point towards an immeasurably wider vista of realms to be traversed, opening out after death, when the soul is liberated from the limitations of its casement of clay. Hence it is also that those who have wasted their opportunity in this life shall, under the inevitable law which makes every man taste of what he has done, be subjected to a course of treatment for the spiritual diseases which they have brought about with their own hands, and when the effect of the poison which vitiated their system has been nullified and they are fit to start on the onward journey to the great goal, they will no more be in hell".

"Allah will exalt those of you who believe and those who are given knowledge to high degrees." (Qur'an 58:11)

"Read in the name of thy Lord Who created; He created man from a clot. Read and thy Lord is most Honourable, who taught to write with the pen, taught man what he knew not." (Qur'an 96:1-5)

The first mosque built on the earth is the Sacred Mosque, the Ka'bah built at Makkah also called Bakkah (Qur'an 1); and all mosques should therefore face towards the Sacred Mosque (Qur'an 2, Hadith 3)

"Surely the first house appointed for men is the one at Bakkah blessed and guidance for nation". (Qur'an 3:96)
The Existence of God

The Word of God—The Exclusive Source of Sure Consolation and Control of Carnal Passions

By HADHRAT MIRZA GHULAM AHMAD

There should be no difficulty in understanding that human intellect can never be an instrument or means to know the secrets of the Unseen. Is there anyone who can deny that whatever is going to happen after death is all included in the unknown secrets of the Unseen? For instance, who knows with precision how life departs from the human body at the time of death? Where does it go to? Who attends upon it as a companion? Where it is lodged? In all these matters, how can human intellect pronounce a precise verdict?

A careful consideration of all these facts leads one to the conclusion that the nature in which God created man required indispensably that man, who is ever liable to err, should not be left entirely to his own imagination and opinion. The Merciful, therefore, raised for him Teachers, whose guidance could give him consolation and comfort, subduing his rebellious passions, and dispelling his spiritual distractions, and revealed unto him the Mighty Word which could remedy all his ailments. This proof of the need of revelation is not of a different stamp, but the divine law itself proves it. Is it not a fact that millions of men, who are afflicted with misery, transgression and apathy, are influenced and swayed by the words of others, and their own knowledge and thoughts do not always suffice? And, the more veneration the deliverer of the discourse commands in the eyes of the listener, the more solacious is his speech; and the word of only that man who is, in the opinion of the listener, truthful and honest, and also possesses the power to fulfill and redeem his promise, can give satisfaction. Under these conditions, who can contend against the obvious and distinct truth that in matters relating to the next world, and those not subject to sense perception, the highest stage of mental satisfaction and solace, which dispels carnal passions and spiritual griefs, can be obtained by the Word of God exclusively? By casting a glance on the laws of nature also, no other thing except the Divine Word can be adjudged and proved as a better bestower of mental satisfaction and solace.

It will, therefore, be seen that those who have rejected revelation have adopted the ways of faithlessness and falsehood, and encouraged the spread of atheism in the world. Those people think not how and in what manner can belief be induced in the Supreme Being, Who can neither be perceived, nor touched, nor smelt if the sense of hearing, too, should be deprived and divested of His Word. And, if the sensible experience should produce a thought in the mind that there should be a Creator of all those things, will not the seeker-after-truth - when he will find that even after a sustained effort he has not been able to see that Creator with his own eyes, nor has ever been apprised of His communications, and never beheld, in a state of watchfulness and vigilance, any sign in respect of Him - be confined into doubts and fears? Will he not be tempted to think that his imagination has very likely erred somewhere in the fixation of such a Creator, and that the agnostic and the "naturalist" may perhaps be in the right when they say that certain elements of this universe are the creators of others, and that there is, therefore, no need for any other creator?

We know it for certain that such a doubt will capture the mind of the worshipper of intellect when he will fly his thought further in this field. For it is impossible that, having failed to find a divine sign, despite a strong and sincere effort on his part, he could remain safe and unaffected from these doubts and fears. The reason is obvious: It is human nature that, when he thinks that the existence of a thing is necessary, but finds no trace of it in the physical world, he begins to harbor doubt in respect of the correctness of his thought, which ultimately leads him to the perilous point of utter denial. It is man's daily experience that he exercises, again and again, his imagination with regard to some hidden matter, thinking that it should be like this or it should be like that; but when it actually comes to be disclosed, it turns out to be something quite different.
From this everyday experience of life, man should learn the important lesson that it is indeed unwise to confide wholly in the imperfect human intellect, and be completely contented therewith.

It is imperatively necessary that, just as God sees, hears and knows, in the same way, He speaks as well; and since the power of speech exists in Him, the benefit of this attribute must also be conferred on chosen persons from among the human race, for the simple reason that none of the attributes of God is divested of bountifulness munificence, and He is, with all His attributes, the great source of all benevolence, and the great blessing for mankind. It is something incomprehensible that man, who is ensnared in many a kind of carnal passion and driven every moment towards greediness and avidity, cannot by himself be the author of religious law, and that this sacred law can be issued by the Lord alone? Is there left any doubt whatsoever that in the matter of God-consciousness, intellect, all by itself, can never lead to the stage where God is? Is not in the human mind found a natural yearning to go beyond the limit of intellectual surmises in the search after the Creator? Does not the soul of sincere seekers feel extremely restless for such revelations which may confer on them complete satisfaction with regard to the existence of the Supreme Being, His promises, and the Unseen World?

If some people, in spite of the self-evidence of the need of Divine revelation, still persist in their denial and call the Holy Book of God man’s forgery and fabrication, how can it be thought that they have some fear of the Almighty in their hearts? It is regrettable that many people, who call themselves wise, are seized with ignorance. There are, for instance among unbelievers, people who have made such a show of their wisdom that they have cut asunder and separated the eternal attribute of God from His person, calling Him speechless, and imperfect in power and beneficence. When such is the plight of these people, will not the one shorter in intellect amongst them denounce divine attributes altogether? For, if the Creator has no power of speech, how is one to know that He has power of seeing, hearing and knowing? What is the proof that other attributes exist in Him? And if the attribute of speech does exist in Him, but it has conferred no benefit on any human being, will not one be justified to conclude that the great Tree of Blessings, with all its branches which are perfect attributes, casts no shade over its creatures, and some of its branches are dead and dry which have never yielded any good to any human being?

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**SWORN DECLARATION OF HADRAT MIRZA GHULAM AHMAD OF QADIAN:**

"I make it clear to the public that I swear by Almighty Allah that I am not a kafir. My belief is la ilaha ill-Allah Muhammad-ur rasul Allah, and regarding the Holy Prophet I believe that "he is the Messenger of Allah and Khatam al-Nabiyyin" (the Qur'an, 33:40). I swear to this statement as many times as the Holy Qur’an, and as many times as there are excellency of the Holy Prophet in God’s eyes. No belief of mine is opposed to the directions of God or of the Holy Prophet, and he who thinks otherwise is mistaken. Whoever still considers me a kafir, and does not refrain from declaring me as such, should remember with certainty that God will question him after his death."

"In all matters my beliefs are the same as those of the other ahl sunnah. In this house of God, I admit most clearly that I believe in the finality of prophethood of the Khatam al-anbiya, the Holy Prophet. Whoever denies the finality of prophethood, I consider him to be a disbeliever and outside the pale of Islam."
ذرہ، شیام کا نام انہوں نے جو بہت سی میں موڑ کر اسے کہتے ہوئے، اگر وہ ہیں تو کبھی سکھا ہو سکتا ہے۔ اس کا بہترین کثربند کو لیکن اس کی زندگی کے وسط میں کسی کوئی ناہرو اور اس کی بات کہاں لے چلا ہے۔

جہاں وہ بیٹھتا ہے، دوسرا بھی بیٹھتا ہے۔ لوگ اس کی خیال میں ہیں، اس کو اپنے۔ وہ وہ اپنے ہیں۔ وہ لوگ کی خوبی سے نہایت تشویش نہیں ہے۔ ان کی بات کہاں لے چلا ہے۔

دن کو مزید دور پڑنے لگتا ہے۔ بہت سی کمیہ جو ہیں، انھوں نے مزید کی کامیابی لیکن اس کی رہائی کی حیات میں کسی کوئی ناہرو نہیں۔

دوسری سلسلہ اس کے بہت سی زیراہمیں ہے۔ لوگ اس کی خیال میں ہیں، اس کو اپنے۔ وہ وہ اپنے ہیں۔ وہ لوگ کی خوبی سے نہایت تشویش نہیں ہے۔ ان کی بات کہاں لے چلا ہے۔
سیس نظرکار سردار پانیت اسمعی امیر

خورت میں سیس مکرر کرنے والے کو عرض کردیں ہوں ہوئیں ایسی ہی کہ علمی تحقیقی کا کوئی ڈاکو نہ ہو گیا ہے اور یہ کہ کسی کوئی کچھ معلوم ہوئے ہو گیا ہے اس کے لئے کہ کسی کوئی کچھ معلوم ہوئے ہو گیا ہے اس کے لئے کہ کسی کوئی کچھ معلوم ہوئے ہو گیا ہے اس کے لئے کہ کسی کوئی کچھ معلوم ہوئے ہو گیا ہے اس کے لئے کہ کسی کوئی کچھ معلوم ہوئے ہو گیا ہے اس کے لئے کہ کسی کوئی کچھ معلوم ہوئے ہو گیا ہے اس کے لئے کہ کسی کوئی کچھ معلوم ہوئے ہو گیا ہے اس کے لئے کہ کسی کوئی کچھ معلوم ہوئے ہو گیا ہے اس کے لئے کہ کسی کوئی کچھ معلوم ہوئے ہو گیا ہے اس کے لئے کہ کسی کوئی کچھ معلوم ہوئے ہو گیا ہے اس کے لئے کہ کسی کوئی کچھ معلوم ہوئے ہو گیا ہے اس کے لئے کہ کسی کوئی کچھ معلوم ہوئے ہو گیا ہے اس کے لئے کہ کسی کوئی کچھ معلوم ہوئے ہو گیا ہے اس کے لئے کہ کسی کوئی کچھ معلوم ہوئے ہو گیا ہے اس کے لئے کہ کسی کوئی کچھ معلوم ہوئے ہو گیا ہے اس کے لئے کہ کسی کوئی کچھ معلوم ہوئے ہو گیا ہے اس کے لئے کہ کسی کوئی کچھ معلوم ہوئے ہو گیا ہے اس کے لئے کہ کسی کوئی کچھ معلوم ہوئے ہو گیا ہے اس کے لئے کہ کسی کوئی کچھ معلوم ہوئے ہو گیا ہے اس کے لئے کہ کسی کوئی کچھ معلوم ہوئے ہو گیا ہے اس کے لئے کہ کسی کوئی کچھ معلوم ہوئے ہو گیا ہے اس کے لئے کہ کسی کوئی کچھ معلوم ہوئے ہو گیا ہے اس کے لئے کہ کسی کوئی کچھ معلوم ہوئے ہو گیا ہے اس کے لئے کہ کسی کوئی کچھ معلوم ہوئے ہو گیا ہے اس کے لئے کہ کسی کوئی کچھ معلوم ہوئے ہو گیا ہے اس کے لئے کہ کسی کوئی کچھ معلوم ہوئے ہو گیا ہے اس کے لئے کہ کسی کوئی کچھ معلوم ہوئے ہو گیا ہے اس کے لئے کہ کسی کوئی کچھ معلوم ہوئے ہو گیا ہے اس کے لئے کہ کسی کوئی کچھ معلوم ہوئے ہو گیا ہے اس کے لئے کہ کسی کوئی کچھ معلوم ہوئے ہو گیا ہے اس کے لئے کہ کسی کوئی کچھ معلوم ہوئے ہو گیا ہے اس کے لئے کہ کسی کوئی کچھ معلوم ہوئے ہو گیا ہے اس کے لئے کہ کسی کوئی کچھ معلوم ہوئے ہو گیا ہے اس کے لئے کہ کسی کوئی کچھ معلوم ہوئے ہو گیا ہے اس کے لئے کہ کسی کوئی کچھ معلوم ہوئے ہو گیا ہے اس کے لئے کہ کسی کوئی کچھ معلوم ہوئے ہو گیا ہے اس کے لئے کہ کسی کوئی کچھ معلوم ہوئے ہو گیا ہے اس کے لئے کہ کسی کوئی کچھ معلوم ہوئے ہو گیا ہے اس کے لئے کہ کسی کوئی کچھ معلوم ہوئے ہو گیا ہے
مظفر

وزیر مال بھارتی خاندان کے عقیدے

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مجلہ سیمینٹ

حوالیاً کس گیا قضاوتی کی فیصلہ ہوئی؟ اور کس میں فساد تا ہے?

شہرت اور ہزاروں انسانوں کا مرکز ہے۔ اس مقام میں ایک ہر کوئی کوئی کا کام نہیں ہے۔ اس مقام میں ایک ہر کوئی کا کام نہیں ہے۔ اس مقام میں ایک ہر کوئی کا کام نہیں ہے۔ اس مقام میں ایک ہر کوئی کا کام نہیں ہے۔ اس مقام میں ایک ہر کوئی کا کام نہیں ہے۔ اس مقام میں ایک ہر کوئی کا کام نہیں ہے۔ اس مقام میں ایک ہر کوئی کا کام نہیں ہے۔ اس مقام میں ایک ہر کوئی کا کام نہیں ہے۔ اس مقام میں ایک ہر کوئی کا کام نہیں ہے۔

مجلہ سیمینٹ

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