AND FROM AMONG YOU THERE SHOULD BE A PARTY WHO INVITE TO GOOD AND ENJOIN THE RIGHT AND FORBID THE WRONG. AND THESE ARE THEY WHO ARE SUCCESSFUL.

The Holy Qur'an Ch. 3 verse 103

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OUR BELIEFS

Ashhadu-an la ilaha illallah wohdahu la sharika lahu wa ashhadu-anma Muhammad-an abduhu wa rasuluhu.

SWORN DECLARATION OF HAZRAT
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 illallah Muhammad-an rasul Allah, and regarding the Holy Prophet I believe that "he is the Messenger of Allah and Khatam al-Nabyyin" (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."

SWORN DECLARATION OF HAZRAT
MAULANA MUHAMMAD ALI, FIRST HEAD
OF THE LAHORE AHMADIYYA
COMMUNITY:

"I, Muhammad Ali, head of the Lahore Ahmadiyyah Community, do swear by Almighty God that my belief is that Hazrat Mirza Sahib was a Mujaddid and the Messiah, but not a prophet, and that a person cannot become a kafir and excluded from the pale of Islam by denying him as such; this was also the belief of Hazrat Mirza Sahib himself. "O God, if I have lied in swearing by Thy name, send upon me such exemplary punishment as could not come from human means, and by which the world would see how terrible and frightening is God's punishment for those who deceive His creatures by swearing falsely in His name."
Unaccepted Challenge and Purity of Quran and Confessed Corruptibility of Biblical Texts.

Al-Quran - A Challenge Unaccepted

The Holy Quran is the foundation on which the entire superstructure of Islam rests. It is the compendium of the Divine message brought by the Holy Spirit (Gabriel) and delivered to the Holy Prophet Muhammad (peace be on him) to be proclaimed to mankind. It was not the Holy Prophet (peace be on him) who spoke under the influence of the Holy Spirit, he merely repeated the actual words conveyed to him. The Quran says:-

"The Faithful Spirit has brought it" (26:193) "Say: The Holy Spirit has revealed it from thy Lord with Truth" (16:102)

The Holy Quran was revealed in the Arabic language in the dialect of the Quraish. The absolute perfection of the language of the Quran is one of its outstanding features. Even the idolatrous poets of Arabia who were known for their literary skill could not compete with it. The Holy Quran, as the Word of Allah, needs no champion, no advocate, and certainly no apologist. It speaks for itself. It advocates its own cause. It puts forward its claims, gives reasons and arguments in support of them and throws a challenge for all times—a challenge which has remained unaccepted to date. The challenge is reproduced below:

"And if you are in doubt as to that which We have revealed to Our servant, then produce a chapter like it and call on your helpers besides Allah if you are truthful". (2:23)

The arrangement of the verses in the Quran does not follow the chronological order. Whenever a verse or a group of verses were revealed the Holy Prophet (peace be on him) indicated its place in the order and sequence of the Holy Quran. Our critics have continued to criticise. They deliberately attempt to distort historical facts. By way of an example Eric W. Bathman in his book "Bridge to Islam" writes; "When Muhammad died, the Quran was not completed in its written form. It certainly was not arranged. It was more or less in the hearts of the believers. The texts were written on whatever material was handy—palm branches, white stone, leather, shoulder bones of animals and the memory of men. At first, little attention was paid to get all revelations properly collected. But when during the first wars of conquests many of the old companions, who had the Quran in their hearts, died in the battle, apprehension was felt that some of the precious knowledge might be lost." Eric Bethman believes "When Muhammad died the Quran was not completed in its written form" but at the same time he says that "the texts were written on whatever material was handy", so much so that he names the material, both statements clearly contradict each other. He believes that the Holy Quran was not properly arranged but also admits that it was retained in the "hearts of men." How could an improper arrangement of any text be retained in memory? The Holy Prophet (peace be on him) himself authorized this arrangement. In fact, during the Prophet's life-time the Quran was committed to memory and was recited in the order in which we find it today. Allah says:

"Surely on Us rests the collecting of it and the reciting of it" (75:17).

This verse clearly shows that the collection of the Quran (i.e.-its gathering into one whole) with correct arrangement of its various parts was "brought about by the Divine guidance. It is beyond understanding that such a large book, treating so many and such varied subjects, should have been commit to memory and regularly recited in and outside the prayers and taught by one man to another, without there being any settled arrangement of its parts. The Holy Prophet (peace be on him) himself appointed four principal teachers...
of the Quran who used to memorise it under his supervision and then taught other people to committed it to memory. These persons trained a number of other people who became competent to teach Quran. The four teachers were Abdullah bin Masud, Salim Maula Abi Hudhaifa, Mu’adh bin Jabal and Ub’ayy ibn Ka’b (may Allah be pleased with all of them).

In addition to the four principal teachers there were many others who had committed the whole Quran to memory. Among these were Zaid bin Thabit, Abu Zaid bin al-Sakan, Abu al-Darda Ansari, Abu Bakr, Ali, Abdullah bin Umar (may Allah be pleased with them all). Out of Mohajirin the following had committed the Quran to memory, Abu Bakr, Umar, Uthman, Ali, Talha, Sa’id ibn Masud, Hudhaifa Salim, Abu Hur’aira, Abdullah bin Sai’b etc. Out of women Aisha, Haifa and Umm-i-Salma had memorised the Quran. Most of them had committed the Quran to memory during the Prophet’s lifetime. The assertion that no arrangement was followed in the case of single verses revealed at different times is so absurd on the face of it that it hardly requires a refutation. How was it possible for anybody to commit the Quran to memory if there was no settled order in which the verses were read?

Bukhari relates that the Holy Prophet (peace be on him) once said, “Whoever reads the last two verses of the chapter called Baqra on any night, are sufficient for him”. This Hadith which reports the exact words of the Holy Prophet (peace be upon him) shows two things: Firstly, that the Holy Prophet (peace be upon him) himself followed an arrangement which he had made known to his companions and they all followed the same arrangement. Secondly it shows that the verses with which the chapter entitled “Baqra” now ends, were also concluding verses of that chapter in the time of the Holy Prophet and therefore the arrangement in the copies of the Quran at present is the same as that followed by the Holy Prophet (peace be on him). According to another Hadith, the Holy Prophet told his followers to recite the “first ten verses” of the chapter entitled “The Cave” at the appearance of Anti-Christ. Had there been no arrangement of verses “the ten verses” would have been a meaningless phrase, because it would not have indicated any particular ten verses.

The Quran repeats the challenge at another place:-

“Or, Say they: He has forged it. Say: Then bring ten forged chapters, like it and call upon whom you can besides Allah, if you are truthful.” This implies that the chapters of the Holy Quran existed in a planned form at the time of the challenge, otherwise the challenge could not have been thrown.

Bible-Its Authenticity

The primary source of the life and teachings of Jesus Christ are Biblical—the canonical Gospels, the Acts of the Apostles and the Epistles. The earliest of the Christian sources are the Epistles of Paul. Although Paul was a contemporary of Jesus, he neither knew him nor met him. It is probable that Paul did obtain, by hearsay, information about the life and teachings of Jesus. Paul being under the influence of the syncretistic mysteries of the pagans set up a creed of which Jesus knew nothing. Professor Arnold Meyer of the University of Zurich is of the view that doctrines and teachings of Christianity as preached today, such as belief in Divine incarnation, death and resurrection and the necessity for such beliefs for obtaining salvation were founded by Paul and not by Jesus Christ. To say that the Gospels are inspired is wishful thinking. None of the writers claim so. G. A. Wells in his book “The Jesus of Early Christians,” says that “there is in fact little to support the convention belief that the four Gospels derive ultimately from the information supplied by Matthew, Mark, Luke and John”. He further argues that “there are contradictions which show that the events as narrated cannot all be true. The narratives are also uncorroborated by external evidence and even when they do not contradict one another they often fail to bear each other out”. Bishop B. F. Westcott notes that the title of the books of New Testament are no part of the text of the books themselves.
Muslims the world over, are now-a-days celebrating the anniversary of a historical event which happened in the life of the Holy Prophet of Islam. The event is called Miraj-un-Nabi or the Ascension of the Holy Prophet to heaven. But the disbelievers when they heard about it denied of its occurrence. They asked, how could a person in Mecca journey to Jerusalem and then to the heaven? It is related in Hadith that when thus questioned, the Holy Prophet replied to their detailed queries. Standing as he was in the precincts of the Holy Shrine of Kaaba, he was presented before him the map of the temple of Jerusalem.

The exact wordings of this Hadith are:

"While I stood in the Kaaba, Allah presented the map of the Jerusalem temple before me, so that while looking, at the map, I began to answer the questions put to me by the disbelievers". In another Hadith, under the heading, "Eclipse-prayers" it is reported that the Holy Prophet said “During the eclipse-prayers, I was shown all things while standing in the prayer, so much so that I was shown Paradise and Hell”. Similarly in the third Hadith it is related, “I woke up on a night, then stood for prayers. Suddenly I saw my Lord in His best form. Then He placed His hand amidst my shoulders and I felt the coolness of His fingers in my bosom”.

All these Hadith unmistakably point to the fact that spiritual realities of His Holy Presence as well as those relating to Paradise and Hell are not at all physical phenomena but are spiritual verities, to be seen and felt through spiritual and not through physical senses. For perception of these spiritual realities, there is no need for man’s physical transportation or bodily change of place. The state needed for visualising and perceiving these realities is the one so commonly recognised as one of spiritual vision or Kashaf. In this state of Kashaf a person is made to perceive spiritual realities through his special spiritual senses and not by his physical ones. In fact the person may be granted with a new spiritual-being.

The Holy Quran speaks of the historical event of Miraj in these words:-

“Glory be to Him Who carried His servant during the night from the sacred Mosque to the remote Mosque whose precincts We blessed, so that We might show him of our signs. Surely He is the Hearing and the Seeing”. (17:1). But this was certainly not a physical or bodily transportation as is generally supposed. It was essentially a highly developed spiritual experience. We have referred above to several Hadith other than those of Miraj, wherein similar spiritual experiences have been related by the Holy Prophet himself. Also we have referred to the Hadith which speaks of the Holy Prophet’s admission that when the disbelievers denied his such experience and questioned him about some details of the temple of Jerusalem, the Holy Prophet was enabled to answer them correctly as the exact map of the temple was placed before his eyes. Now there is no question about the temple having been shown to the Holy Prophet in a vision and not the physical transportation of the temple itself to Mecca before him.

Does it not prove conclusively that the event of the Holy Prophet’s Ascension to Jerusalem and to heaven during the night of the Miraj was also undoubtedly a spiritual experience?

However, the Holy Quran removes all kinds of doubts and misgivings. Verse 60 of the chapter 17 called Bani Israel says:-

“When We said to thee, surely thy Lord encompasses, and We made not the vision which We showed thee but a trial for men”. The Holy Word thus itself refers to this incidence as being expressly a vision. Again in this very chapter it is further on
related that the disbelievers demanded of the Holy Prophet the performance of certain miracles in the words:-

"They assert to say : - 'We will by no means believe in thee till thou cause a spring to gush forth from the earth for us - or thou cause the heaven to come down upon us in pieces as thou thinkest, or bring Allah and the angels face to face with us, Or thou have a house of gold, or thou ascend into heaven. And we will not believe in thy ascending till thou bring down to us a book we can read. Say: Glory be to my Lord! Am I aught but a mortal messenger?"

In the verses the demand of Ascension to heaven in a physical sense, has been met with the emphatic denial as being outside the powers and role of a mortal messenger. According to the Holy Book, the miracle of the bodily ascension to heaven as demanded is against the Divine-laws because a mortal even though a divine-messenger is not empowered to perform such physical wonders.

Had the Holy Prophet previously gone bodily to the heaven or could he be blessed with the granting of such a miraculous performance the answer “Glory be to my Lord! Am I aught but a mortal messenger?” could never have been given. Thus the Holy Quran not only speaks of the Miraj-event as being essentially a spiritual experience but it emphatically rejects the disbeliever’s demand of the miraculous bodily-ascension of the Holy Prophet to heaven as being against the Divine-laws and against the powers of a poor mortal. This authentic and emphatic evidence should leave not the least doubt in any mind as to the historicity ‘of the event of Miraj, being essentially a spiritual experience.

Apart from these, it should be easily apparent that God as well as “the other-world realities” are not physical or corporeal truths. How then does it make sense that spiritual realities be experienced through physical senses? When the Prophet Moses asked the Lord: “My Lord, show yourself to me, to have a look upon Thee”, the answer he received, was “He said, never canst thou see Me”. However, God manifested Himself upon Moses through thunderbolt which fell upon the rock and crushed it to pieces. Moses himself also fell down unconscious as related in the Holy Quran. The Divine Being as well as other eschatological truths are transcendental realities. He has no physical organs or the physical senses such as man has. To this effect the Holy Quran says:-

“Eyes cannot have His perception but He perceives the eyes”. The phenomenon of Miraj is a historically true event. It is an objective reality and not subjective thinking. But it is all the same a spiritual phenomenon and not a physical one as is generally mistaken.

Spiritual verities need spiritual senses to visualise them. Nonetheless they are realities and not whims of imagination and freaks of fancies on the part of the prophets and the saints.

The deniers of religious experience as well as those who believe religious verities as physical ones, both deny the presence of spiritual senses in man. The denial on the part of the former is easily understood but the denial of the latter is hardly comprehensible, because they claim to have faith in spiritual realities and spiritual senses. Why should then they object to the spiritual interpretation of such phenomena?

Apart from all the above evidence, the question of Miraj being a spiritual experience and not a physical one assumes the greatest importance as it is a part of the far wider problem of the nature of “other-world and ultra mundane realities,” truths which are transcendent, verities and not physical and material realities. The Holy Prophet’s specific Miraj experience was no doubt a highly specialised and exalted singular experience of a far greater import but nonetheless it was one of the spiritual-experiences and not a corporeal and bodily incident.
The Ideal Teacher of Religion

OBJECT OF RELIGION

“It is difficult to deny that he entertained some anticipations about the future which history has not verified.” The quotation speaks only of a knowledge within possible human reach, but I am speaking of that knowledge that comes through some latent senses which work occasionally only in certain cases. We must reach a stage when that will work permanently. The Quran tells us that our earthly nature suppresses these latent senses. They remain behind the screen, but sometimes the screen is, under the urge of certain spiritual impulses, removed, and we see realities in an abnormal way. We have to make these abnormalities normal. No human logic can, in the light of present scientific knowledge, deny such a future progress. But it will have its bright as well as dark side and Religion calls the former heaven and the latter hell, and heaven and hell are the onward or backward progress of the human soul. Herein lies the explanation of the popular terminology, which led the crude medieval mind to draw the maps of heaven and hell. Sir Arthur Conan Doyle need not have troubled to refer to his personal experience, to prove the existence of heaven and hell, and to “say I know that now there are thousands of spirits hovering above us.”

Belief in heaven and hell, in the Quranic sense of the words is a logical sequence of our belief in the Principle of Evolution, and hence they must be accepted as scientific verities.

Now I wish to say a few words as to the way suggested by the Qur’an to create our heaven. From the nebular condition up to the development of the human mind there are numberless stages of evolution-lesser and greater—each greater stage consisting of seven lesser stages. The end of each greater stage is characterized by a sudden cessation of progress popularly called death—the decomposition of the ingredients which the progressive entity then absorbed in order to pursue its course of progress, in every stage. This cessation of progress continues for periods of different duration in different cases. The period we Muslims call barzakh. When the period ends, the entity enters into the new order next in progress to the one left behind. We observe the barzakh when snow melts into water or water assumes the shape of vapour and the heat becomes latent. Barzakh literally means inactivity.

In every stage, the progressive entity owns two things; first, a portion of the equipment in a more refined form that belonged to the stage it left behind and secondly, something entirely new that differentiates it from the stage it left behind. Its progress in the new stage lies chiefly in the cultivation and development of this differentiating principle. When it passes the newly entered stage and enters into other higher stages it becomes purged of all that belonged to the stage preceding. This differentiating element now becomes the only groundwork for progress in the new order, where again appears something new which progresses and acts as a new differentiator. A tree will furnish a good illustration. Its seed passes through several stages of progress before it assumes the shape of fruit, i.e., trunk, twigs, flower and then fruit. Leaves possess something of the twig, but there is something new that creates the flower, and flower contains something of a leaf but nothing of twig or trunk. Fruit has the aroma of the flower, but it possesses nourishing qualities that were not fully possessed by the flower, and the fruit contains nothing which is proper to twigs or leaves. In short, the progressive entity in every evolutionary stage cultivates that element that differentiates it from the lower order, and rejects all that it gained from that order when it entered into one higher. Nay, the matter rejected becomes dangerous for its further growth in the new stage. The gold of an earlier stage becomes the lead in an evolved stage. The principle appertains to every order of Evolution, including human life. Thus physical nature gives rise to animal passions, but in the human frame the progressive entity must partake only of so much of it as may be necessary for its very existence: its further progress consist chiefly in the
cultivation of consciousness. But when the progressive entity leaves the human frame it must not retain within itself anything of a physical nature. The said nature, though essential for our growth on this side of the grave, will be detrimental to our growth on the other, especially if it remained uncontrolled, in which state it arouses all the evil propensities which lead to sin. It is by the suppression of these propensities that we shall facilitate our progress in the journey beyond the grave. But this we cannot do without the help of God: hence Islam teaches us to be constant in our supplication to God for His protection against sin. This will explain the Quranic verse under discussion: “Hasten to protection against sin from your Lord and to a garden the extensiveness of which is as the extensiveness of the heaven and the earth.”

God our Prototype

Muhammad does not leave here; he places before us the mould into which we have to cast our passions. The dictum that man was made after the image of God used to be something of a riddle. But Muhammad made it clear when he said to his followers, “Imbue yourself with Divine attributes.” Muhammad thus summed up the whole object of human life on this side of the grave. In spirit we have been fashioned after the image of the Lord and we have to partake of His colour, and this necessitates the knowledge of God in so far as a Finite mind can comprehend the Infinite. It is false theology to say that God is knowable. We know little of Him, and that little is the theme and the cause of the various Religions, which all differ in their conceptions of Godhood. Some streak of God, vaguely seen as it were, will not, however, serve the purpose. If we have to assume the colours of God, we must know something of Him. Muhammad, again is unique in that he deals with this subject in the manner required. The Qur’an teaches that God is incomprehensible, but it speaks of certain of His attributes that may come within human comprehension and may act as prototype for us in fashioning our morals after Divine attributes. The Qur’an therefore speaks of only ninety-nine attributes of God. These do not exhaust Godhood, but they are the only phases of Divinity in which it is possible for man to seek to imitate his Creator. We must create God-consciousness within ourselves, and these are its various features at which we must aim. Muhammad therefore gave to the world a clear defined conception of God as far as it was comprehensible. The conception relied for its testimony on the whole universe around. It was a conception of lovable attributes that could be reflected by humanity. The Hebrew God was an unforgiving God, inexorable in having the demands of His laws satisfied, harsh and cruel to the enemies of His people. The deities of other nations were not less cruel. The smoke of the burnt sacrifice and the blood of the brutes on the altar only could please their nostrils and gratify their eyes. All deities, whether of the East or West, were more or less of the same type. Jesus, no doubt, came to mitigate the severity of these conceptions of Godhood. He would call his God his Father, and tried to show that the relation between God and man was that of father and son. But that beautiful idea was soon brought to naught by the builders of his Church. The loving Father became an angry Father who would not forgive any wrong against Him- the same inexorable Hebrew Deity. The Father in Heaven was clothed in the garb of other Pagan deities who, like Zeus, would send his sons to be killed for the sins of others. This notion of Godhood not only marred the beauty of Jesus’ message of God, but gave also a most outrageous conception of fatherhood - a father who would not forgive any wrong against him but would kill the best of his sons to save his other wicked sons. Muhammad gave a conception of God that surpassed all other previous conceptions in its grandeur and beauty. The God of Muhammad is Allah, who is Rabb, Rahman, Rahim and Malik-i-Yaumiddeen. These are the first four attributes of Allah given in the opening verses of the Qur’an. They sum up in themselves all the other Divine attributes mentioned in the Book. The God of Muhammad is Rabb-who creates things and endows them with various capabilities. He sustains and nourishes them in such a way that all those stages of development, which stages He Himself arranges for the evolution of everything in His creation. He is Rahman Who, out of His compassion for His creatures, has already created...
things that meet their need, at each stage of the growth, and all these blessings come to them without any claim on their part on the bounty to the Lord. Thus His blessings come to them without any compensation for this Grace being demanded. He is Rahim Who, out of His compassion and love, gives a thousandfold reward to any good action done by His creatures, and that reward mostly comes in the unfolding of our latent faculties. But if His creatures take the wrong course in their growth He need not punish them, as He is not bound by laws like a judge or the God of the Church. He is the Master of His laws, and therefore the Owner of the day of judgment (Malik-i-Yaumid-deen). He often forgives; but where punishment is the only course to bring reclamation to the offender because reclamation to the right path to growth is the main object. He awards punishment.

Ponder over these four Divine attributes, and you will find every atom in Nature bearing witness to it through its creation, nourishment and development. Would we might follow the Lord in His these four ways. The millennium would come and His will be done on earth as it is in heaven. His ways are impartial; He is equal in His bounties to all. If earthly rulers could rule their subjects after the pattern of Rabb, Rahman, Rahim and Malik-i-Yaumid-deen, the kingdom of God prayed for by Jesus would be at hand and come on the earth speedily, as it did in the days of Muhammad.

An Echo From Mecca

It is disquieting to find that religion, which should be the surest means of adhesion between the various units of humanity, has proved, on the contrary, to be a great factor of discord. Man is a sociable creature; his civilization depends on his living amicably with his fellowmen; and yet no one can doubt that the power of unification possessed by religion is far stronger than that which can be claimed by social, colour or race relations. If religion came from God, it must have been given in the same form to every race, and more especially in those days when there were scanty means of communication between nation and nation. If the God of the Universe could not well have shown any partiality in His physical dispensation for human sustenance, much less could He have done so in spiritual matters. If the physical requirements of all have satisfied by the Divine Hand, religion coming from God, should be given in the same form to the whole world. Many religions are at variance to-day over this simple truth, but the Holy Qur'an accepts it, and states in the clearest terms that every nationality and race received Prophets and Messengers from God, and were given one and the same religion. A Muslim, therefore, cannot but accept every other religion as coming in its original form from God. If his religion has been named Islam, which means, "Peace," it has been so named rightly; and in this way, to acknowledge the divine origin of every other religion, in its purity, is the best means of securing unity and concord.

All men come from the same source, and must drink from the same fountain, but the pure elixir that descended from Heaven for our spiritual need in the form of Divine Revelation became polluted by human alloy, and has grown to be the chief cause of dissension in the human race. If we came from God, we must needs all have been treated alike by Him.

The Holy Qur'an says:

By Allah, most certainly We sent (apostles) to nations before you, but the devil made their deeds fair-seeming to them, and he is their guardian to-day, and they shall have a painful chastisement. And We have not revealed to you the Book except that you may make clear to them that about which they differ, and (as) a guidance and a mercy for a people who believe.

A very simple truth is revealed in the above verse; no person or race has any special claim on the Divine Providence. His guidance must come to everyone; He must show the same way to every race, and He must also set humanity right if she has deviated from the right course. Moreover, it would surely be unbecoming of Him if He first laid down one way to salvation, and then changed His mind.

The premises are quite clear, and they lead only to one clear conclusion; if the religion of God, revealed to the world before the advent of the Prophet of Arabia, had lost its original purity, that purity must be restored to it again. He, therefore, invited the followers of the various religions in the following words of the Holy
Qur'an:

“Say: O followers of the Book; come to an equitable proposition between us and you that we shall not serve any but Allah and (that) we shall not associate aught with Him, and (that) some of us shall not take others for lords besides Allah; but if they turn back, then say Be witness that we are Muslims.”

Thirteen hundred years ago this thrilling note was struck. The greater portion of the East responded to the call and became members of the Universal Brotherhood of Islam; but the Islamic truth could not reach the West, and the difference and the discord that exists to-day between the East and the West has greatly endangered the peace of the world.

That discord may be ascribed to various political reasons; but the difference of religion is the main cause of trouble, at the root. If the gulf, widened on account of the religious difference, can possibly be bridged over, the rest of the problem of unity between East and West will admit of an easy solution. The war has come to an end, its fire has died down, but the world has not been freed from the perils of its flames; they are still smouldering, and may yet burst into a worse and more universal conflagration. The world, as it stands at present, may be restored to lasting peace only through a good understanding between Muslims and Christians and the teachings of Islam furnish the material for achieving this most desirable end. We Muslims accept Jesus as a messenger from God, and regard him as entitled to our allegiance, even as our own Prophet. We cannot do otherwise in the face of the words of the Holy Qur’an.

“Say: We believe in Allah and (in) that which was revealed to Abraham and Ishmael and Isaac and Jacob and the tribes, and (in) that which was given to the Prophets from their Lord; we do not make any distinction between any of them, and to Him do we submit.”

We make no distinction between Muhammad and other prophets. Nay, I can say, that our love for Jesus is in no case less than that cherished for him by those who pass under his name; and in a sense, our regard for and devotion to him are more than that shown by his own followers. If Jesus, for the sake of argument, was neither God nor His Son, in the sense in which the Church in the West accepts him, would it not be injurious to his memory to worship him as God? It is not love, but a sort of infatuation, bringing him under an unintentional libel. It is a disgrace and not an honour, to call any person a son of a king, when he is not.

Muslims and Christians both cherish an equal love and respect for Jesus, but they are daggers drawn against each other. It is really surprising when we ask ourselves, why, if one and the same personality is the object of love and the cause of ill-feeling between the two great units of humanity, they cannot come to some mutual understanding. If this question of locus standi is the only cause of divergence, could it not be ascertained and established amicably, especially in these days which the modernist view of Christianity is clearing the ground so courageously and producing such encouraging results?

We Muslims assert that all that was believed and taught about various deities in the pagan world—thousands of years before Jesus—in India, Egypt, Greece, Persia and Rome has become incorporated in the pure and simple Faith of Jesus, and his blessed name thus soiled with things he never knew or taught. Ought not we Muslims to resent it if we find our Prophet Jesus divested of the most exalted position a man could claim, i.e., Divine Messengership, and given the once of a Pagan Deity, brought down to act as substitute for a sun-god—a popular deity in the ancient world; and all that was observed in the ceremonial of the heathen cult introduced into his Faith, which originally was none other than Islam? Hazrat Khwaja Kamalud Din wrote in his Sources of Christianity, but again I repeat that the motives of love, and of my duty towards my brethren, have also induced me to write them. We are sons of the same Father. We are all concerned in establishing the name and fame of that Father, but unfortunately a schism has arisen. We have become separated; some of His sons, the Christians, wish to revere the Father, from purest motives of love, in a way which, to His other set of sons, the Muslims, is most derogatory to the Father’s reputation. This is the main issue of contention, but it can be easily settled, especially in these days of tolerance, when culture and civilization brush aside all narrow mindedness, and have qualified at least the educated classes amongst us, to give a patient and appreciative hearing to views contrary to our own. The great message of peace in the Quranic word—"Come ye, people of the Book, to an equitable word."... came from Mecca, thirteen hundred years ago, and did wonders in securing peace in a great portion of the world. I deem it, therefore, a most propitious place for repeating the same.
ਤੋਂ ਵਿੱਚ ਉੱਰਸਾ ਦੀਆਂ ਕੰਗ੍ਰੇਸ ਦੀਆਂ ਸੜਕੇਂ ਦੇ ਚੋਲਤਾ ਇੱਕ ਹਿਸਾਬ ਚੈਕ ਕਰਵਾਈ ਜਾਂਦੀ ਹੈ। ਇਸ ਦਾ ਉੱਤਰ ਕੌਲਿਆਂ ਤੋਂ ਤਨਨੀਰੋ ਨਹੀਂ।

ਕਿਸੇ ਸੌਥੀਨਾ ਦੇ ਹਿਸਾਬ ਦੀ ਧੀਰਜਾਂ ਨਾਲ ਸੰਭਾਲਣ ਦੀ ਪ੍ਰੀਟੀ ਪੇਸ਼ ਕੀਤੀ ਜਾਂਦੀ ਹੈ।

ਇਸ ਸੌਥੀਨਾ ਦੇ ਹਿਸਾਬ ਦੀ ਧੀਰਜਾਂ ਨਾਲ ਸੰਭਾਲਣ ਦੀ ਪ੍ਰੀਟੀ ਪੇਸ਼ ਕੀਤੀ ਜਾਂਦੀ ਹੈ।

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ورنما ہیں کہ ہم اپنی عبادت اور ہر اعمال کے ساتھ متعلق ہے کہ ہم ہم کا واضح اعلان کرتے ہیں۔

یہ بات ہے کہ حضرت اعیسی کے نام میں بھی کبھی بھی مسلمان کو ہماری اسلام میں شامل کرنے کا سچ ہے۔

فسادات کی تفصیلات میں عربی زبان میں کتاب اور قواعد میں واضح ہے۔

اور حضرت اعیسی کی تعلیمات کو نقل کرتے ہوئے کہ ہم ہم کا واضح اعلان کرتے ہیں۔

سِردار ہم کا واضح اعلان کرتے ہیں کہ ہم ہم کا واضح اعلان کرتے ہیں۔

اور حضرت اعیسی کی تعلیمات کو نقل کرتے ہوئے کہ ہم ہم کا واضح اعلان کرتے ہیں۔
فرماد کا درخواست قانونی انسانی حقوقونے سے منصفہ تھا ان کی خواہش یہ تھی کہ یہ قانون
دیکھا جائے اور اس کے سامنے ر瞩目 ہو۔ اور خزانیاں نے انسانیت کے لیے
فلسفی طرز مہمہ کے ذریعہ سمجھا جا سکے۔ مذکورہ مالمیونہ سے مکوند کا بانی
پہلے میں اس کا بیان کیا گیا اور اس کے پس من Murder کے ان کی جو باہر

 права سے قانون تعمیری کی روشنی میں

پہلے دلیل - پتہ کہ قانون اور زراعت کے متعلق کچھ بھی ریاستی یا اس کے ذریعہ


دولت نے زراعتی تعمیری کے ذریعہ سمجھا گیا۔ خزانیاں سے انسانیت کی


فیزکی جو کہ ایک انسانی رہو اور قانون ضروری کے مطابق چیز ہو، غیر ملکی


(1) فرمان بنیادی قانون کے مطابق قانونات کی روشنی میں تعمیری کی روشنی


(2) خزانیاں کا قانون سمجھا گیا۔ اور زراعتی تعمیری کی روشنی میں


(3) وزیر


وہ بیانات تو ہی وزیر مہم کے وہ بیانات روشنی میں تعمیری قانون کی


(4) وزیر


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(5) وزیر


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(6) وزیر


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(7) وزیر


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(8) وزیر


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(14) وزیر


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(15) وزیر


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(16) وزیر


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(17) وزیر


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(18) وزیر


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(19) وزیر


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(20) وزیر


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(26) وزیر


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(27) وزیر


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(28) وزیر


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(29) وزیر


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(30) وزیر


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(31) وزیر


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(32) وزیر


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(33) وزیر


وہ بیانات تو ہی وزیر مہم کے وہ بیانات روشنی میں تعمیری قانون کی


(34) وزیر
سہ سالوں کے غیر محسوس ہونے کے ساتھ، یہ عالمی علماء کٹین ہیں۔

یہ کہا جاتا ہے کہ ایک شخص کو دنیا کا تعلق کی طرف سے جوڑنے کے لئے تعلق کی طرف سے جوڑنے کے لئے تعلق کی طرف سے جوڑنے کے لئے تعلق کی طرف سے جوڑنے کے لئے تعلق کی طرف سے جوڑنے کے لئے تعلق کی طرف سے جوڑنے کے لئے تعلق کی طرف سے جوڑنے کے لئے تعلق کی طرف سے جوڑنے کے لئے تعلق کی طرف سے جوڑنے کے لئے تعلق کی طرف سے جوڑنے کے لئے تعلق کی طرف سے جوڑنے کے لئے