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
<table>
<thead>
<tr>
<th>Paigham - E - Haqq</th>
<th>Headquarters : MASJID NOOR</th>
</tr>
</thead>
<tbody>
<tr>
<td>Editor</td>
<td>Fehmida Raza</td>
</tr>
<tr>
<td>Typesetting</td>
<td>Dedicated to Jamila Salaam</td>
</tr>
<tr>
<td>Published by</td>
<td>Shafi Ud Dean</td>
</tr>
<tr>
<td>Printed by</td>
<td>Quality Print Ltd.</td>
</tr>
<tr>
<td>12 Bau st., Fiji Islands</td>
<td></td>
</tr>
<tr>
<td>G. P. O. Box 407, Suva,</td>
<td></td>
</tr>
<tr>
<td>Phone : (679) 3313549 Fax: (679) 3315994</td>
<td></td>
</tr>
<tr>
<td>e-mail : <a href="mailto:masjidnoor@is.com.fj">masjidnoor@is.com.fj</a></td>
<td></td>
</tr>
</tbody>
</table>

**OUR BELIEFS**

Ashha' du-an la ilaah ill-allahu wahdahu la sharika laah wa ashhadu-anna Muhammadan-abduhu wa rassuluhu.

1. We believe Allah to be the Possessor of all the perfect attributes free from all defects and imperfections. Unique in His Person, unrivalled in His Attributes and Works, and One without a partner.
2. We hold it essential to believe in angels, all of the Divine Books, and all the Prophets and Messengers of God.
3. We believe that the Holy Prophet Muhammad is the Khatam al-Ma'aliyyun. With His advent religion has been perfected, so He is the Last Prophet after whom no Prophet shall come, neither a new one nor a former one.
4. We believe in the life after death, and in all matters relating to the grave the Day of Judgment and paradise and hell, that are proven from the Qur'an and Hadith.
5. From the depth of our Hearts, we hold the Righteous Caliphs, the Holy Companions (ashab), the Purified Wives, and members of the Holy Household (ahlha bajt) as beloved, worthy of respect, and honourable in the sight of God.
6. We hold the Imams Abu Hanifah, Shafi'I, Malik, and Ahmad Hanbali to be the leaders of jurisprudence (fiqh); and saints such as Shaikh Abdul Qadir Jillani, Khawajah Naqshbandi; and Shaikh Ahmad Sirhindhi to be leaders of Tawassul (the spiritual sciences). We believe all such elders of the religion to be worthy of esteem.
7. In accordance with the Holy Prophet's sayings about Mujaddids and Muhaddiths, we believe in the truth of the Mujaddids of all the centuries, and in accordance with the same tradition, believe in Hazrat Mirza Ghulam Ahmad of Qadian as the Mujaddid of the fourteenth century of Hijrah, not as a Prophet.
8. We consider each such person to be Muslim who professes to believe la ilaah ill-ahlu Muhammadur rasul Allah (there is no God but Allah, Muhammad is the Messenger of Allah) and calls himself a Muslim.
9. All the members of the Ahmadiyya Anjuman Isaha'at-I-Islam Lahore believe in acting according to God's Book the Holy Qur'an and the Sunnah of the Holy Prophet Muhammad, and if no specific direction is found there, they give precedence to the Hanafi School of jurisprudence.
10. The Ahmadiyya Anjuman Isaha'at-I-Islam Lahore has not only been proclaiming these beliefs but, for over Eighty years, it has been engaged in the propagation of Islam and service to its cause. The whole world and in particular the Muslim religious scholars of the Indo-Pakistan sub-continent have borne witness to this fact.

**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 ilaah ill-ahlu Muhammadur 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 Prophets. 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 Ahmadiyya 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.”

Dear Readers [peace be upon you]

By the Grace of Almighty Allah we continue to make progress in the publication of this magazine. We hope to ensure that this reaches you cordially.

However, in order to improve the contents and its quality we would like to hear your views as to how you think the contents could be better improve or what subject matters you would like us to expand on.

In this regard your respond will be highly appreciated.

Furthermore, should you wish to receive additional copies or if you know of others that would like to be placed on our distribution list, please do not hesitate to let us know and we will try to accommodate.

Finally we thank Almighty Allah for giving us the opportunity of publishing this magazines -- the soul purpose of which is to present an informative and balanced picture of the True Teaching of Islam.

Blessing of Allah be upon you.

The Editor.
LIFE AFTER DEATH
by Hazrat Mirza Ghulam Ahmad

“And We have made every man’s actions to cling to his neck, and We shall bring forth to him on the day of Resurrection a book which he will find wide open.” 17:13

What is the teaching of the Quran as to the state of man in his life after death is the next question which offers itself for solution.

Representation by images

The state after death is not altogether a new state; it is in fact a complete representation, a full image of our spiritual state in the present life. Here the good or bad conditions of the deeds or belief of a man are latent within him and their poison or panacea casts its influence they shall become manifest and clear as daylight. An idea of its, although a very imperfect one, may be had from the manner in which a person sees in a dream the embodiment of whatever is predominant in his temperament. When he is due for an attack of fever, he may see in a dream flames of burning fire, whereas he may find himself in floods of water when he is about to catch cold.

When the body is prepared for a particular disease, a dream may often disclose the embodiment of the condition giving rise to it. From the manner in which internal conditions are represented in physical forms, in dreams, we can have an idea of the embodiment of the spiritual conditions of this world in the life to come. After our earthly course is ended, we are translated to regions where our deeds and their consequences assume a shape, and what is hidden in us in this world is there unrolled and laid open before us. These embodiments of spiritual facts are substantial realities, as even in dreams, though they soon vanish away, yet so long as they are before our eyes they are taken to be reality. As this representation by images is a new and a perfect manifestation of the power of God, we may as well call it not a representation of certain facts, a new creation brought about by the powerful hand of the Creator. With reference to this, the Quran says:

“So no soul knows what refreshment of the eyes is hidden for them...”[32:17]

Thus the Lord describes the heavenly blessings that the righteous shall enjoy in the next life as having been kept secret because, not being like anything contained in this world, no one knows aught about them. It is evident that the things of this world are not a secret to us; we not only know pomegranates, grapes, milk, etc., but frequently taste of them. Consequently, these things could not be called secrets. The fruits of paradise have, therefore, nothing in common with these except the name. He is indeed ignorant of the Holy Quran who takes paradise for a place where only the things of this world are provided in abundance.

It may be added here, in explanation of the verse quoted above, that Prophet Muhammad said that heaven and its blessings are things which “the eye hath not seen, nor hath ear heard, nor hath it entered into the heart of man to conceive of them”. But of the things of this world we cannot
say that our eyes have not seen them, or that our ears have not heard them, or that our minds have not conceived of them. When God and His Prophet tell us of things in heaven which our senses are not cognizant of in this world, we should be guilty of cherishing doctrines against the teaching of the Quran if we supposed rivers flowing with the milk which we ordinarily drink here. Can, we moreover, consistently with the idea of heaven, suppose herds of cows and buffaloes reared in paradise and numerous honeycombs hanging on trees with countless bees busily engaged in collecting honey and hosts of angels busy day and night in milking these cows and getting honey and pouring them continuously into streams to keep them running? Are these ideas in keeping with the teachings of the verses which tell us that this world is a stranger to the blessings of the next world? Will these things illumine the soul or increase the knowledge of the Lord or afford spiritual food as the heavenly blessings are designed to do? It is, no doubt, true that these blessings are represented as material things, but we are also told that their source is spirituality and righteousness.

The following verse, which may ordinarily be misunderstood, is far from describing the heavenly blessings as being identical with the worldly things:

“And give good news to those who believe and do good deeds, that for them are Gardens in which rivers flow. Whenever they are given a portion of the fruit thereof, they will say: This is what was given to us before; and they are given the like of it…[2:25]”

Now the context clearly shows that the fruits which the righteous are said to have tasted here do, by no means, signify the fruits of trees or the things of this world. The verse in fact tells us that those who believe and do good works prepare a paradise with their own hands for themselves, with their faith for trees and their good deeds for fruits. It is of the fruits of this garden that they are spiritually made to taste here and of the fruits of the same will they eat in the next life; only the spiritual fruits of this life will be transformed into palpable and more delicious fruits in the next life. But, as they will have already tasted of them spiritually in this life, they will be able to identify the fruits of that life with those of this and, witnessing the close resemblance between the two, will cry out: “these are the fruits which were indeed given to us in the former life.”

Nature of next life

The verse quoted above tells us in plain words that those who spiritually taste of the love of God in this world will be physically sustained by the same food in the next life. The blessings of the next life will recall to their minds the spiritual blessings of the love of God which they tasted in this life, and they will remember the time when in seclusion and at the dead of night, alone and in silence, they found their sweet enjoyment in the remembrance of the Lord.

If it be objected that the words of this verse contradict the saying of the Prophet which describes the blessings of heavenly life as unseen by worldly eyes, unheard of by human ears and inconceivable by the mind of man, the answer is that the
contradiction exists only when we take the words “these are the fruits which were given us in our former life” as indicating temporal blessings, enjoyable in this life by all men whether good or bad. But if the “fruits” spoken of here be understood to mean the fruits of good works, the spiritual blessings which the good enjoy in this very life, there is no contradiction. Whatever the good men enjoy spiritually in this life are really blessings, not of this but of the next life and are granted to them as a specimen of the bliss that is in store for them in the next life in order to increase their yearning for it.

It should further be remembered that the righteous man is not of this world and hence he is hated down here. He is of heaven and is granted celestial blessings just as the worldly ones are granted the dainties of this world. The blessings which are granted him are really hidden from the eyes, the ears and the hearts of men and they are quite strangers to them. But the person whose life in this world has been transformed so that he tastes spiritually the cup which he shall actually quaff in the next world, shall truly utter the words: “these are the fruits which were given us formerly.” However, he shall at the same time be perfectly aware that those blessings were quite unknown to the world, and as he too was in this world – though not of this world – so he also shall bear witness that his physical eye never saw such blessings, nor conceived of them in the world. But in his second life, after his regeneration, he did witness specimens of these things which were only when, all his lower connections having been cut asunder, high ones were established with the next world.

The following verses will show how the Holy Quran has repeatedly asserted that the life after death is not a new life but only an image and a manifestation of the present one:

“And We have made every man’s actions to cling to his neck, and We shall bring forth to him on the day of Resurrection a book which he will find wide open….”[17:12]- The Arabic word tair, used in this verse, literally means a “bird” and is here used metaphorically to signify the actions of men; for every action, whether good or bad, takes flight like a bird. The bliss or burden which a person feels in the performance of an act vanishes but it leaves its impression upon the heart. The Quran has disclosed the important principle that every action makes a mysterious impression upon the heart. Every action of a man is in fact followed by an action of God which imprint its good or bad effect not only upon the hearts but also upon the hands, the feet, the ears, the eyes, etc., of the doer. This book which, hidden from the human eye, is being prepared, recording every action in this life, shall show itself clearly in the next.

“On that day thou wilt see the faithful men and the faithful women, their light gleaming before them and on their right hands…”[57:12]- This verse refers to the heavenly life, while the verses which follow (102: 1-8) relate to the wicked people.

“Abundance diverts you, until you come to the graves. Nay, you will soon know that you knew with a certain knowledge! You will certainly see hell; then you will see it with certainty of sight; then on that day you shall certainly be questioned about the boons.”[102: 1-8]- God has here described three stages of certainty: ‘ilm al-yaqin (certainty by inference), ‘ain al-yaqin (certainty by sight), and haq al-yaqin (certainty by realization). A homely illustration would perhaps make the subject easily comprehensible. If a person sees a column of smoke from a distance, he readily concludes the existence of fire there, as nothing else can give rise to smoke. He thus obtains a certainty by inference with regard to the presence of fire, which is called the “certainty by knowledge” in the verse quoted above. But, if he walks on to the place from which the smoke rises and actually sees the flames, he obtains knowledge with the eye, which is “certainty by sight”. To realize the truth of certainty, he must thrust his hand into it and the certainty he thus attains to is “certainty by realization”. These are
also the states of human knowledge with regard to hell. The knowledge of certainty can be had in this world by those who will, but in the interval between death and resurrection a man sees hell with the eye of certainty, while at the day of resurrection he shall realize the truth of the certainty by himself entering into hell.

It may be recalled here that the Holy Quran has described three worlds of three different states of man’s life:

World of earning

The first is the present one, called the “world of earning and of the first creation”. It is here that man earns a reward for the good or bad deeds he does. Although there are stages of advancement of the good after Resurrection, yet that advancement is granted simply by the grace of the Beneficent and does not depend upon human efforts.

Intermediate state

The second is termed barzakh. The word originally means any “intermediate state”. It has been thus called because this world falls between the present life and Resurrection. But this word has from time immemorial been applied to an intermediate state and thus the word itself is a standing witness to the intermediate state between death and after-life. [Barzakh is a word of Arabic origin and is a compound of bar and zakh, and literally means that “the period of earning merit or demerit by deeds is over”. I might add here that I have shown in my book *Minan al-Rahman* that the words of Arabic language are the words of God, and that it is the only language which can claim to be Divine, the fountain from which all sorts of knowledge flow, the mother of all languages and the first as well as the last medium of Divine revelation. It is the first because Arabic was the Word of God, which had at last been revealed to the world, from which men learned to make their own languages and the last because the last Divine Book (the Quran) is also in Arabic.]

The state of barzakh is that in which the soul leaves the mortal body, and the perishable remains are decomposed. The body is thrown into a pit and the soul also is, as it were, thrown down into a pit as is indicated by the word, because it loses the power to do good or bad deeds along with its loss of control over the body. It is evident that a good state of the soul is dependent upon the soundness of the body. A shock communicated to a particular part of the brain causes a loss of memory, while an injury to another part is certain to injure the reasoning faculty and may even destroy consciousness. Similarly, a convulsion of the brain muscles or a hemorrhage or morbidity of the brain may, by causing obstruction, lead to insensibility, epilepsy or cerebral apoplexy.

Experience, therefore, establishes the fact beyond all reasonable doubt that with all its connections severed from the body, the soul can serve no purpose. It is idle to assert that the human soul can, at any time, enjoy a bliss without having a connection with the body. It may please us as an interesting tale, but reason and experience lend no support to it. We can hardly imagine the soul to be in a perfect condition when all its connections with the body are cut off, in the face of our daily experience that the slightest derangement of the physical system interrupts the function of the soul as well. Do we not witness that when a person becomes decrepit with old age, the soul also is enfeebled and age often steals away the whole store of its knowledge? With reference to the decrepitude of old age, the Quran says:

“(A man lives to such an old age) that, after knowledge, he knows nothing” - 22:5.
These observations should be sufficient to demonstrate that the soul is nothing unless it has its connection with a body. Had it any value apart from the body, the action of an All-Wise Being in uniting the soul with a short-lived body would have been quite meaningless. Moreover, man is essentially a progressive animal, and the advancement which he aims at is by no means a limited one. Now, if the soul is unable to make any advancement in the brief life without the assistance of the body, how could it attain to the higher stages of advancement in the next life?

Various arguments, therefore, prove conclusively that, according to the Islamic principles, the perfection of soul depends upon its permanent connection with a body. There is no doubt that, after death, this body of clay is separated from the soul but, then, in the barzakh every soul receives temporarily a new body to be in a position to taste of the reward or punishment of its deeds. This new body is not a body of clay but a bright or a dark body prepared from the actions of this life. It may appear as admitted that it is not unreasonable. The perfect being realizes the preparation of such a bright body even in this life. Ordinary human understanding may regard it as a mystery which is beyond human comprehension, but those who have a keen and bright spiritual sight will have no difficulty in realizing the truth of a bright or a dark body after death, prepared from actions in this life. In other words, the new body granted in the barzakh becomes the means of the reward of good or evil. I may state here that I have personal experience in this matter, many a time, when fully awake, I have had visions in which I saw those who were dead. I have seen many an evildoer and a wicked person with a body quite dark and smoky. I have personal acquaintance with these matters and I assert it strongly that, as God has said, everyone is granted a body either transparent or dark. It is not necessary that unaided reason should be able to look into these mysteries. The eye sees things, but it is in vain to expect it to serve as an organ of taste. Similarly, the muscles of the tongue may be used for tasting things, but as organs of sight they are useless. In like manner, the deep secrets of the other world, upon which light is thrown only by visions, cannot be discovered by the help of reason. The Almighty has established certain laws in this world and particular means for the knowledge of particular things.

It must also be remembered in connection with this point that the Word of God has described those who walk in error and wickedness as dead and lifeless, while the good it calls living. The secret of it is that the means of life of those who are ignorant of the Lord, being simply eating, drinking or indulging in their bestial passions, are cut off along with their death. Of spiritual food they have no share and, death, therefore their resurrection will only be for their punishment. We are told: "Whoso comes guilty to his Lord, for him is surely hell. He will neither die therein, nor live."-20:74.

It may be added that the chosen ones of God do not die with their physical death, for they have their means of sustenance with them.

Resurrection

The third is the world of Resurrection. In this world, every soul, good or bad, virtuous or wicked, shall be given a visible body. The Day of Resurrection is the day of the complete manifestation of the Lord's glory when everyone will become perfectly aware of the existence of God. On that day, every person will have an open and complete reward of
his actions. How this can be brought about is not a matter to wonder at, for the Creator is All-Powerful and nothing is impossible with Him. Thus He says: "Does not man see that We have created him from the small life-germ? Then lo! He is an open disputant. And he strikes out a likeness for Us and forgets his own creation. Says he: Who will give life to the bones, when they are rotten? Say: He will give life to them, Who brought them into existence at first, and He is Knower of all creation, Who produced fire for you out of the green tree, so that with it you kindle. Is not He Who created the heavens and the earth able to create the like of them? Yea! And He is the Creator(of all), the Knower. His command, when He intends anything, is only to say to it, Be, and it is. So glory be to Him in Whose hand is the Kingdom of all things! and to Him you will be returned." -36: 77-83.

It is to be noted that in these verses the Almighty tells us that with Him nothing is impossible, for when He could create man out of an insignificant thing at first, He cannot be regarded as destitute of the power to bring him to life a second time.

Reward and punishment

Before proceeding further, it seems necessary to deal with an objection here. It might be argued that when a long period of time must elapse before the world of Resurrection is brought in existence, the barzakh, where the souls of both good and bad men must remain in the meanwhile, is no better than a useless lock-up for souls. The objection is based upon ignorance, for the barzakh is as well a place of reward for good and evil as the Resurrection itself. The Quran describes it as a place where punishment and reward shall be given though not openly as after the Resurrection. It abounds with verses stating that a man meets with his due immediately after his death. Thus speaking of a certain person, it says: "It was said (to the man who believed in the Truth) : Enter the Garden" -36:26.

With reference to another person, the Holy Book says the following: "Then he looked down and saw him (his friend) in the midst of hell" -37:55[ A good man had an unbelieving friend in this life and when they both died, the good man, anxious to know the state of his friend, was shown that he was in the midst of hell.]

Value of spiritual facts.

The second point of importance, which the Quran has described with reference to the life to come, is that the spiritual facts of this life shall be represented in the next as embodiment:

"And whoever is blind in this (world) he will be blind in the Hereafter, and further away from the (right) path" -17:72. - In other words, the spiritual blindness of this world shall become apparent and shall be seen as actual blindness in the next.

"Seize him, then fetter him, then cast him into the burning Fire, then insert him in a chain the length of which is seventy cubits." - 69:30-32. - The thrusting into a chain of the length of seventy cubits reveals the same secret. The limit of age may, as a general rule, be fixed at seventy. The wicked person would sometimes even enjoy seventy years excluding the periods of childhood and decrepitude. These seventy years during which he could work with honesty, wisdom and zeal, he wastes away only in the entanglements of the world and in following his own sensual passions. He does not try to free himself from the chain of desires and, therefore, in the next world, this chain, which he indulged in for seventy years, will be embodied into a chain seventy cubits
long, every cubit representing a year, in which he will be fettered.]

In these verses, the spiritual torture of this world has been represented as a physical punishment in the next. The chain to be put round the neck, for instance, represents the desires of this world which keep a man with his head bent upon the earth, and it is these desires that shall assume the shape of a chain. Similarly, the entanglements of this world shall be seen as chains on the feet. The heart-burning of this world shall likewise be clearly seen as flames of burning fire. The wicked one has, in fact, in this very world, within himself, a hell of the passions and inextinguishable desires of this world and feels the burning of that hell in the frustrations he meets with. When, therefore, he will be cast farther off from his temporal desires and will see an everlasting despair before him, his heart burning and bitter sighs for his dear desires will assume the shape of burning fire. The Holy Book says: “And a barrier is placed between them and that which they desire....” - 34:54.

It should, therefore, be remembered that the punishment which overtakes a man is one prepared by his own hands, and his own evil deeds become the source of his torture. This law is elsewhere expressed in the following words: “[O ye wicked ones] walk on to the shadow, having three branches, neither cool nor availing against the flame” - 77:30-31. [These branches spoken of here represent bestiality, savageness and infatuation which, remaining unmodified, lead to transgressions and evil deeds. These three will appear on the Day of Judgment as three branches without any leaves and, therefore, availing nothing against heat.

To declare the same law, the Almighty says of those who are in paradise: “On that day thou wilt see the faithful men and the faithful women, their light gleaming before them and on their right hands.” - 57:12.

“On the day when[some] faces turn white and [some] faces turn black” - 3:105.

“A parable of the Garden which the dutiful [to Allah] are promised: Therein are rivers of water not altering for the worse, and rivers of milk whereof for taste changes not, and rivers of wine delicious to the drinkers, and rivers of honey clarified ....” - 47:15

From this verse, it appears clearly that the promised paradise is only a representation of boundless oceans of all these things. The water of life which the righteous man drinks spiritually in this world shall there appear manifestly as a river; the spiritual milk with which he remains in a blissful state in this world shall assume the shape of a river flowing with wine, and the honey of the sweetness of faith, which he spiritually tastes here, will flow in paradise in palpable rivers. The spiritual state of every person will, on that day, become visible to all in his gardens and rivers, and God also will reveal Himself to the righteous in His full glory on that day. In short, the spiritual states will no more remain hidden but will manifest themselves palpably.

Infinite progress

The third point of importance that the Holy Quran has described in connection with the life after death is that the progress that can be made in that life is infinite: “And those who believe with him [the Prophet], 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 protection! Lo! Thou art possessor of power over all things”.- 66:8.

This unceasing desire for perfection shows clearly that progress in paradise will be endless. For when they will have attained one excellence they will not stop there but, seeing a higher stage of excellence, will consider that to which they will have attained as imperfect and will, therefore, desire the attainment of the higher excellence. When they will have attained this, they will yet see another higher excellence and thus they will continue to pray for the attainment of higher and higher excellences. This ceaseless desire for perfection shows that they will be endlessly attaining to excellences: the righteous will go on making progress and will never recede a step nor shall they ever be deprived of those blessings. [The question may arise here as to the seeking of maghfarat after entry into paradise and obtaining God’s pardon. Such a question is, however, based upon ignorance of the actual meaning of maghfarat and istighfar. Maghfarat really means “suppression of a defective state”. The righteous will be continually praying to the Lord for the attainment of perfection and complete immersion in light. They will be ever ascending upwards and will regard every state as defective in comparison with a higher one to which they may be able to get to the higher one. Their desire for maghfarat will, therefore, be endless because the progress which they will have to make will also be endless. We can clearly see from this that the true significance of the word istighfar and also that the desire of it is really the pride of man, because it is the only thing which leads him to the highest excellences which a man can possess.]

In short, heaven and hell, according to the Quran, are images and representations of a man’s own spiritual life in this world. They are not new material worlds which come from outside. It is true that they will be visible and palpable, call them material, if you will, but they are only embodiments of the spiritual facts of this life. We call them material not in the sense that there will be trees planted in the paradisiacal fields just like those that are planted here below and that there will be brimstone and sulphur in hell, but in the sense that we shall there find the embodiments of the spiritual facts of this life. Heaven and hell, according to Islamic belief, are the images of the actions which we perform down here.

THE MIRACLES AND PROPHECIES OF THE HOLY QURAN

By Hazrat Mirza Ghulam Ahmad, Founder of Ahmadiyya Movement in Islam

Some of the miracles and prophecies of the Holy Quran are such that they can be appreciated by us in this age and no one deny them.

The miracle of the sign of chastisement which was shown to the disbelievers of that time is a sign to which we are also witness, the reason being that it is the necessary consequence of premises that are certain and which cannot be denied by anyone. The first premise is that this sign was demanded when the Holy Prophet and a few companions were being persecuted in diverse ways in Mecca. That was a time of such weakness for Islam that the disbelievers of Mecca mocked at the Muslims and said: If you are right, then how is it that you are suffering so much at our hands and God, upon Whom you rely, does not help you and
why are you so small in numbers that you will be soon destroyed? If you are in the right why are we not chastised? What was said to the disbelievers in reply is set out in the Holy Quran at diverse places and that constitutes the second premise for the appreciation of the grandeur of this prophecy. That was a time when the lives of the Holy Prophet and his companions were always in danger and failure stared them in the face in all directions. At such a time, in answer to the demand of the disbelievers for a sign of chastisement, it was stated plainly that they would soon be shown the sign of the victory of Islam and their own punishment. It was said that Islam which appeared as a seed at the time would one day manifest itself as a large tree and that those who demand a sign of chastisement will one day be put to the sword and the whole of Arabia would be cleared of disbelievers. The sovereignty over Arabia would pass to the Muslims and God Almighty would so firmly establish Islam in Arabia that idol worship would be abolished for ever and the state of fear of the Muslims would be replaced by security. Islam would grow strong and would become supreme till other countries would fall under the shadow of its victory which would extend to far regions and a great kingdom would be established which would endure till the end of the world. If a person considers both these premises and finds out that the time when this prophecy was made was a time of great distress for Islam, and the prophecy that was made altogether opposed to the prevailing circumstances and appeared wholly impossible, and then looks at the history of Islam, which is well known to enemies and friends, and how its fulfillment awed the hearts and how it was manifested with full power and strength in the east and the west, he would appreciate it as a miracle witnessed by himself regarding which he would have no doubt whatever left.

The second miracle of the Holy Quran which we can appreciate as eye witness, is the wonderful changes that were manifested in the companions of the Holy Prophet Muhammad, peace and blessings of Allah be upon him, through the blessings of the following of the Holy Quran and effect of the company of the Holy Prophet. When we see what kind of people they were before they embraced Islam and what were their ways and habits, and then in consequence of keeping company with the Holy Prophet, peace and blessings of Allah be upon him, and following the Holy Quran, how they changed from their low condition into a clean and pure condition in their beliefs, their morals, their conduct, their conversation, their behaviour and all their ways, we would have to confess that this great change, which invested their rusted personalities with a wonderful freshness and bestowed upon them light and brightness, was an extraordinary transformation brought about by the hand of God Almighty...... The transformation was so extraordinary as to deserve being called a miracle.

A third miracle of the Holy Quran, which is present before our eyes, is its verities and insights and fine points with which its eloquent composition is replete. This miracle has been set forth very forcefully in the Holy Quran. It is said that if all men, high and low, were to combine together to produce its like, it would
not be possible for them to do so[7:88]. This miracle is proved by the fact that during the last 1,300 years, although the Holy Quran has been published in all directions and forcefully challenges equality, yet no one has come forth to take up the challenge. This proves clearly that all human faculties are unable to compete with the Holy Quran. Even if out of the hundreds of excellences of the Holy Quran, one is put forward and its match is demanded, it is impossible for any human being to put forward the like of it. For instance, one of the excellences of the Holy Quran is that it comprises all religious insights and there is no religious verity related to truth and wisdom which is not found in the Holy Quran. Is there anyone who can put forward any other book which has this quality? If any one doubts the fact that the Holy Quran is comprehensive of all religious verities, then such a doubter, whether Christian or Aryan or Brahmo, or atheist, can satisfy himself by examining the matter in his own way and we take the responsibility of satisfying him, provided he turns to us as a seeker after truth. All the holy verities that are contained in the Bible, or the words of truth wisdom which we have seen in the books of philosophers, or the verities that have found place by chance in the Vedas, or are still to be found in them which we have seen or the wisdom and understanding which are set out in the hundreds of books of the Sufis, which we have come to know, are all found in the Holy Quran. This perfect research which we have carried out in depth during thirty years has disclosed to us conclusively and certainly, that there is no spiritual verity which is helpful for the perfection of the soul and for the training of intellect and the heart which is not mentioned in the Holy Quran. This is not only our experience, but is the claim of the Holy Quran, which has been tested not only by me, but by thousands of divines from the very beginning who have borne witness to its truth. A fourth miracle of the Holy Quran is its spiritual effects which have been inherent in it from the beginning. This means that its followers are accepted of the Divine and are honoured with the converse of God. Their supplications are accepted by God Almighty and He responds to them with love and mercy, and He informs them of some hidden mysteries as He informed the Prophets and distinguished them from other people by bestowing upon them signs of His support and help. This is also a sign which will continue till the Day of Judgment among the Muslims. It has been manifested throughout and is present even today. There are today among the Muslim people whom God, the Glorious through His special support honours with true revelation and visions relating to hidden matters. O ye who are seekers after truth and are hungry and thirsty for true signs, consider justly and with a sincere vision for what high degree are the signs which God Almighty has set forth in the Holy Quran and how they are present and perceptible in every age. The miracles of previous Prophets are now mere stories and we do not know to what degree they are true.
THE IDEAL PROPHET—"THE IDEAL TEACHER RELIGION"

Marriage Ennobled – by Khwaja Kamal ud Din

Muhammad gave a new and noble meaning to the institution of marriage. He sanctified it by making it a channel for the working out of high morality and for developing that germ [Holy Quran 30:21] of love and compassion which is embedded in the human breast. The spirit of sacrifice is the backbone of all noble passions; and marriage gives a natural impetus to it, and brings it to the surface. After marriage, man and woman live for each other and for their children. They make every sort of sacrifice for their comfort. Thus family life widens the heart and broadens the consciousness. We learn to feel and do for others as we do for ourselves, and the greater the number of the family, the more occasion there is for this sort of moral discipline. I am inclined to think that polygamy, if carried on in strict observance of the Muslim Law, would be a great help towards that ends, though it must needs entail many troubles and hardships. For a man to be equal in his love and in his treatment towards his several wives is a tremendous task of an arduous nature, and if a person succeeds, he is certainly not an average person. But if he is unable to do so, he commits sin.[4,3] under the Quran, if he takes more than one wife. And in this respect, Muhammad again proves an ideal personality. None of his wives had any complaint of his being partial to another. He was, on the other hand, surprisingly impartial in his treatment of all of them and there is nothing carnal in the fact of his having so many wives. His was a most abstemious life of starvation and want—a life which could hardly have aroused passions. He was in the prime of his life when he married first, a window of forty years. He did not take another wife until Lady Khadija, his first wife, died. He was then fifty-two years of age. Then he married a virgin, the Lady Ayesha. At this time he was compelled to wage war against his enemies, which thinned the ranks of his friends, who gave their lives for him, leaving behind windows, who surely needed shelter and protection. Then it was that the law of polygamy was promulgated, to meet this necessity; neither should it be forgotten that most of the widows who came under the protection of the Prophet as his wives had passed the age of connubial relations. There was no question of desire of the flesh in these marriages. Rather, it created an occasion for the Prophet to show that a woman, who possesses no personal charm, has an equal claim on, and should receive an equal share of, all the regard and consideration of the husband – even if he be the husband of some handsome woman.
سماحة فرزاً،

وهو حفعل ثوراني، غزيرًا!

على نافذة ساقط على مسجد زوارة، في مكة مكر، فيه حفرة طينية نافرة.

أصل سوائل شرق آسيا، إلهم،...

cheduler على محرف يدري، ملء،...

كما أنني بحث عن حفرة الطين،...

أبت شوق حفرة،...

أهان، بس مصادر رئيس،...

إصرار على محرف،...

صرح هو، بس شوق حفرة،...

سماحة فرزاً،...
پہلے فلیج جمع کے کامیابی کے لئے انسداد و انستیٹیوٹ کا ریزور اوریزم کے ذریعے صوبیا ملٹری با ٹیکنیکی تروش وروش خرد کی تاریخ تیاری کی گئی۔ یہ مسعود کاندی لیکز کا فرم اسلامی چھوٹا خارجی سی ہے جس کی مضمونات اور مضمونات بھی فیصلہ کی گئیں۔ اس کے طور پر اسلامی تروش وروش نہیں ہے بلکہ اسلامی تروش وروش کے ذریعے پڑھا جاتا ہے۔ اس کے بعد ان کا کام اسلامی تروش وروش کے ذریعے پڑھا جائے گا۔
جواب ای جو فوستے خاص اور کا مزاحم ہے سے سوار یعنی یا داکی ہے یا کوئی اور مشترکت رہنے والی اور
نہیں ہے۔ کرائیں کہ انسان کے تمام جذبات خیال کے چون چہ ہیں ہر ہی چکرے ہونے والے ہی اور
ہیں پیدا شو وٹس کی اسی بھی آپ کی نظر سے بہتی چکرے کی چکرے کی چکرے۔ جبی چی
وائی تھے ہیں تھے کہ اور ماری اسی انسانوں اور مستحقات وہاں تھے۔ تروزیش
سے تروس قدرتیں عطریہوں چوڑیزیں بن چکے ہیں۔ تروزیش ہر جھکے وقت پر بھری ہوئے اور
قوبل کار میں میں رومر کا ہوئے۔

کمالات اور کمکا کے ہاتھوں ہو گئے تخیل اور سامان کے ہی اور کہو گئے اور ماری اور ایک
ہم نظر ماننے کے ہاتھوں ہو گئے تخلیق کی اور کہو گئے اور حسن تخلیق اور حسن
سے مساوی ہو رہے ہو گئے اور کہو گئے اور بہت مالوں وکرمنوں اور مور کے حیرت گیر
اکثر بچے کے حیرت گیر کو مالوں مالوں باپی ہو رہے ہو گئے۔

تعمیرات کی کمالات تعمیرات کی کمالات کے ہی مالوں باپی ہو رہے ہو گئے۔

پر ہے گئے ہے تعمیرات کے ہی مالوں باپی ہو رہے ہو گئے۔

ابو اغیار کے مالوں تعمیرات کے ہی مالوں باپی ہو رہے ہو گئے۔

ابو اغیار کے مالوں تعمیرات کے ہی مالوں باپی ہو رہے ہو گئے۔

ابو اغیار کے مالوں تعمیرات کے ہی مالوں باپی ہو رہے ہو گئے۔

ابو اغیار کے مالوں تعمیرات کے ہی مالوں باپی ہو رہے ہو گئے۔

ابو اغیار کے مالوں تعمیرات کے ہی مالوں باپی ہو رہے ہو گئے۔

ابو اغیار کے مالوں تعمیرات کے ہی مالوں باپی ہو رہے ہو گئے۔

ابو اغیار کے مالوں تعمیرات کے ہی مالوں باپی ہو رہے ہو گئے۔

ابو اغیار کے مالوں تعمیرات کے ہی مالوں باپی ہو رہے ہو گئے۔

ابو اغیار کے مالوں تعمیرات کے ہی مالوں باپی ہو رہے ہو گئے۔

ابو اغیار کے مالوں تعمیرات کے ہی مالوں باپی ہو رہے ہو گئے۔

ابو اغیار کے مالوں تعمیرات کے ہی مالوں باپی ہو رہے ہو گئے۔

ابو اغیار کے مالوں تعمیرات کے ہی مالوں باپی ہو رہے ہو گئے۔

ابو اغیار کے مالوں تعمیرات کے ہی مالوں باپی ہو رہے ہو گئے۔

ابو اغیار کے مالوں تعمیرات کے ہی مالوں باپی ہو رہے ہو گئے۔

ابو اغیار کے مالوں تعمیرات کے ہی مالوں باپی ہو رہے ہو گئے۔

ابو اغیار کے مالوں تعمیرات کے ہی مالوں باپی ہو رہے ہو گئے۔

ابو اغیار کے مالوں تعمیرات کے ہی مالوں باپی ہو رہے ہو گئے۔

ابو اغیار کے مالوں تعمیرات کے ہی مالوں باپی ہو رہے ہو گئے۔

ابو اغیار کے مالوں تعمیرات کے ہی مالوں باپی ہو رہے ہو گئے۔

ابو اغیار کے مالوں تعمیرات کے ہی مالوں باپی ہو رہے ہو گئے۔

ابو اغیار کے مالوں تعمیرات کے ہی مالوں باپی ہو رہے ہو گئے۔

ابو اغیار کے مالوں تعمیرات کے ہی مالوں باپی ہو رہے ہو گئے۔

ابو اغیار کے مالوں تعمیرات کے ہی مالوں باپی ہو رہے ہو گئے۔

ابو اغیار کے مالوں تعمیرات کے ہی مالوں باپی ہو رہے ہو گئے۔

ابو اغیار کے مالوں تعمیرات کے ہی مالوں باپی ہو رہے ہو گئے۔

ابو اغیار کے مالوں تعمیرات کے ہی مالوں باپی ہو رہے ہو گئے۔

ابو اغیار کے مالوں تعمیرات کے ہی مالوں باپی ہو رہے ہو گئے۔

ابو اغیار کے مالوں تعمیرات کے ہی مالوں باپی ہو رہے ہو گئے۔

ابو اغیار کے مالوں تعمیرات کے ہی مالوں باپی ہو رہے ہو گئے۔

ابو اغیار کے مالوں تعمیرات کے ہی مالوں باپی ہو رہے ہو گئے۔

ابو اغیار کے مالوں تعمیرات کے ہی مالوں باپی ہو رہے ہو گئے۔

ابو اغیار کے مالوں تعمیرات کے ہی مالوں باپی ہو رہے ہو گئے۔

ابو اغیار کے مالوں تعمیرات کے ہی مالوں باپی ہو رہے ہو گئے۔

ابو اغیار کے مالوں تعمیرات کے ہی مالوں باپی ہو رہے ہو گئے۔

ابو اغیار کے مالوں تعمیرات کے ہی مالوں باپی ہو رہے ہو گئے۔

ابو اغیار کے مالوں تعمیرات کے ہی مالوں باپی ہو رہے ہو گئے۔

ابو اغیار کے مالوں تعمیرات کے ہی مالوں باپی ہو رہے ہو گئے۔

ابو اغیار کے مالوں تعمیرات کے ہی مالوں باپی ہو رہے ہو گئے۔

ابو اغیار کے مالوں تعمیرات کے ہی مالوں باپی ہو رہے ہو گئے।
پہلے میں خاصا تعلیم کی نیاز مطلب سیاسی تعلیم نے مسلسل بے خواتینی پر نظر

ایک جو انگریزی میں لکھی ہوئی ہے۔
نام مراعطہ کی فرما اپنی تجوید اور دستہ کے طور پر پیش کی جانے کے لئے ایک افتتاح کی گئی۔ یہ پیش کی جانے کے لئے ایک افتتاح کی گئی۔ یہ پیش کی جانے کے لئے ایک افتتاح کی گئی۔ یہ پیش کی جانے کے لئے ایک افتتاح کی گئی۔ یہ پیش کی جانے کے لئے ایک افتتاح کی گئی۔ یہ پیش کی جانے کے لئے ایک افتتاح کی گئی۔ یہ پیش کی جانے کے لئے ایک افتتاح کی گئی۔ یہ پیش کی جانے کے لئے ایک افتتاح کی گئی۔
"God is the Light of the heavens and the earth." (The Qur'an 24: 35)

وَلَتَكِنَّ قُرْطُبًا أَمْرُكُمْ إِلَّا يُذْهَبُونَ إِلَى الْخَيرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأَوْلَـِّـيَاءِهِمْ النَّفْحُونَ

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

www.aaiiil.org