



THE SANĀTAN FAITH



The Sanātan Faith

(Sanātan Dharm)

Ḥaḍrat Mirza Ghulam Ahmad

The Promised Messiah & Mahdi^{as}

ISLAM INTERNATIONAL PUBLICATIONS LTD.



The Sanātan Faith

English Translation of *Sanātan Dharm* (Urdu)

Written by Ḥaḍrat Mirza Ghulam Ahmad
The Promised Messiah & Mahdi, peace be on him,
Founder of the Ahmadiyya Muslim Community

First published in Urdu in Qadian, India 1903
First English translation published in the UK, 2024

© Islam International Publications Ltd.

All rights reserved. No part of this publication may be reproduced or transmitted in any form or by any means, electronic or mechanical, including photocopy, recording or any information storage and retrieval system, without prior written permission from the Publisher, Islam International Publications Ltd.

Published by
Islam International Publications Ltd.
Unit 3, Bourne Mill Business Park,
Guildford Road, Farnham,
Surrey, UK. GU9 9PS

For further information please visit www.alislam.org

ISBN: 978-1-84880-078-6

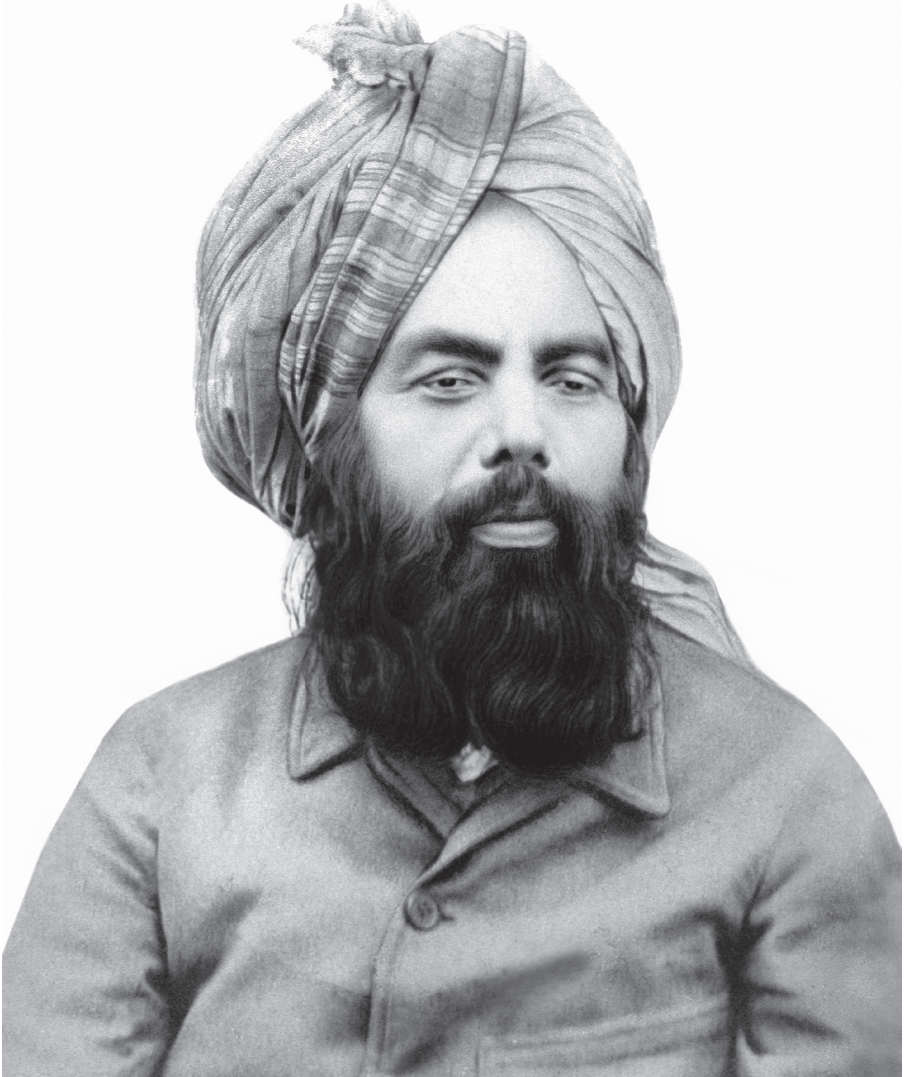
10 9 8 7 6 5 4 3 2 1

CONTENTS

<i>About the Author</i>	<i>ix</i>
<i>Foreword</i>	<i>xi</i>

The Sanātan Faith

Poem by the Author	3
Niyog	7
Postscript	19
<i>Publisher's Note</i>	<i>27</i>
<i>Glossary</i>	<i>31</i>
<i>Index</i>	<i>33</i>



Hadrat Mirza Ghulam Ahmad of Qadian
The Promised Messiah & Mahdi^{as}

ABOUT THE AUTHOR

Ḥaḍrat Mirza Ghulam Ahmad^{as} was born in 1835 in Qadian, India. From his early life, he dedicated himself to prayer and the study of the Holy Quran and other scriptures. He was deeply pained to observe the plight of Islam, which was being attacked from all directions. In order to defend Islam and present its teachings in their pristine purity, he wrote more than ninety books, thousands of letters, and participated in many religious debates. He argued that Islam is a living faith which can lead man to establish communion with God to achieve moral and spiritual perfection.

Ḥaḍrat Mirza Ghulam Ahmad^{as} started experiencing Divine dreams, visions, and revelations at a young age. In 1889, under Divine command, he started accepting initiation into the Ahmadiyya Muslim Community. Divine revelations continued to increase and God commanded him to announce that He had appointed him to be that very Reformer of the Latter Days as prophesied by various religions under different titles. He claimed to be that very Prophet who, the Holy Prophet Muhammad^{sas} said, would be raised as the Promised Messiah and Mahdi. The

Ahmadiyya Muslim Community is now established in more than 200 countries.

After his demise in 1908, the second manifestation of Divine power was demonstrated, and the institution of *Khilāfat* (successorship) was established to succeed him in fulfilment of the prophecies made in the Holy Quran, presented by the Holy Prophet Muhammad^{sas}, and in the book of the Promised Messiah^{as}, *al-Waṣiyyat*. Ḥaḍrat Mirza Masroor Ahmad^{aba} is the Fifth Successor to the Promised Messiah^{as} and the present Head of the worldwide Ahmadiyya Muslim Community.

FOREWORD

Sanātan Dharm is one of the shorter essays of the Promised Messiah, on whom be peace. Its main topic is the Āryah Samāj tenet of *Niyog* which allows a married woman to indulge in conjugal relations with other men in order to have children. The Promised Messiah had previously discussed this issue in his book *Nasīm-e-Da'wat* [*An Invitation*]. However, he decided to further elaborate upon it in this essay in reply to a leading Āryah Samājīst, Pundit Bhadjat, who claimed that if the author of *Nasīm-e-Da'wat* had cared to discourse with him, the Pundit would have elucidated the merits and values of *Niyog*.

Against this backdrop, the Promised Messiah, on whom be peace, argues that regardless of whatever benefits Pundit Bhadjat might ascribe to *Niyog*, it is a practice so abhorrent that it goes against every norm of decency and virtue. Ultimately, it can only lead to the corruption of society. On the other hand, the Promised Messiah praises another Hindu sect, the Sanātan Dharm, after which the essay is entitled, and he points to the fact that its followers not only reject *Niyog*, but are also a more faithful and truthful representation of the teachings of the Vedas.

This translation was supervised by the late Chaudhary Muhammad Ali, may Allah have mercy on him, and his team. It was further revised and finalised by al-Ḥāj Munawar Ahmed

Saeed, Naser-ud-Din Shams, Naveed Malik, Bushra Shahid, Asifah Wahab Mirza and Mirza Usman Ahmad. May Allah bless them for their valuable contributions. *Āmīn*.

al-Ḥāj Munir-ud-Din Shams
Additional Wakīlut-Taṣnīf, London
May 2024

چونکہ اس رسالہ میں انصاف کی رو سے کسی قدر

سنا تن و صرم کی مدد ہے اس لئے

اس کا نام

سناتن دھرم

رکھا گیا

تصنیف لطیف حضرت مسیح موعود و مہدی مسعود امام الوقت
علیہ السلام میرزا غلام احمد صاحب قادیانی سلمۃ اللہ علیہ

۸ ربیع الثانی ۱۹۰۳ء

مطبع ضیاء الاسلام قادیان دارالامان بین ماہ تمام حافظ

حکیم فضل الدین صاحب کے چھپ کر شائع ہوا

Since this treatise lends some support to
the Sanātan Faith with Due Regard to Impartiality

It has been entitled



SANĀTAN DHARM



AN ELOQUENT COMPOSITION OF

The Promised Messiah and Blessed Mahdi—
Imam of the Age—peace be on him
Ḥaḍrat Mirza Ghulam Ahmad^{sas} of Qadian
May Allah the Gracious protect him

8 March 1903 CE

Printed and published at:
ḌIYĀ'UL-ISLĀM PRESS, QĀDIAN, DĀRUL-AMĀN
by Ḥāfīz Ḥakīm Faḍl-ud-Dīn

Copies: 2000

First Edition

Translation of the original title page for *Sanātan-Dharm*, printed in 1903.

POEM BY THE AUTHOR

اے آریہ سماج پھنسو مت عذاب میں کیوں مبتلا ہو یارو خیالِ خراب میں
O ye Āryah Samāj! Do not get trapped into chastisement!
Why, friends, are you entangled in such wretched beliefs?

اے قوم آریہ ترے دل کو یہ کیا ہوا تو جاگتی ہے یا تری باتیں ہیں خواب میں
O Āryah nation! What has befallen your heart?
Are you awake or are you babbling in dreams?

کیا وہ خدا جو ہے تری جاں کا خدا نہیں ایماں کی بونہیں تے ایسے جواب میں
Is the God who exists not the God of your souls?
Such a response from you is wholly lacking in faith.

گر عاشقوں کی روح نہیں اس کے ہاتھ سے پھر غیر کے لئے ہیں وہ کیوں اضطراب میں
If the souls of ardent lovers [of God] were not fashioned by
His hand,
Then why are they so restless for Him?

گر وہ الگ ہے ایسا کہ چھو بھی نہیں گیا پھر کس نے لکھ دیا ہے وہ دل کی کتاب میں
If He is so far removed as to have never touched you,
Then who has inscribed Him into the book of the heart?

جس سوز میں ہیں اس کے لئے عاشقوں کے دل اتنا تو ہم نے سوز نہ دیکھا کباب میں
*The burning that the hearts of ardent lovers have for Him,
 Such burning, indeed, we have never seen even in kebabs.*

جام وصال دیتا ہے اس کو جو مر چکا کچھ بھی نہیں ہے فرق بہاں شیخ و شاب میں
*He offers the goblet of communion to those who have accepted
 death [by surrendering themselves entirely to Him],
 Making no distinction—be they old or be they young.*

ملتا ہے وہ اسی کو جو وہ خاک میں ملا ظاہر کی قیل و قال بھلا کس حساب میں
*He manifests Himself only to those who have humbled them-
 selves in dust;
 What worth, after all, are mere words and boasts in this scale?*

ہوتا ہے وہ اسی کا جو اُس کا ہی ہو گیا ہے اُس کی گود میں جو گرا اُس جناب میں
*He belongs to him alone who has become His alone;
 In His bosom lies he who falls prostrate in His glorious
 presence.*

پھولوں کو جا کے دیکھو اسی سے وہ آب ہے چمکے اسی کا نور مد و آفتاب ☆ میں
*Go and look at the flowers—their splendour is from Him
 alone;
 His light alone glitters in the Moon and the Sun.¹*

1. ☆ *اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ* —Allah is the Light of heavens and the earth (Verse of the Holy Quran [Sūrah an-Nūr, 24:36]). [Author]

خوبوں کے حسن میں بھی اسی کا وہ نور ہے کیا چیز حسن ہے وہی چکا حجاب میں
*The beauty of everything attractive merely radiates His
 Light—*

What is beauty? Only His splendour peeking through the veil?

اس کی طرف ہے ہاتھ ہر اک تار زلف کا بجز اس سے اس کے رہتی ہے وہ چیخ و تاب میں
*The hand of every curling lock of hair reaches out to Him,
 Remaining twisted and tormented forever in His separation.*

ہر چشم مست دیکھو اسی کو دکھاتی ہے ہر دل اسی کے عشق سے ہے الہاب میں
*Look! Every contemplative eye shows His Being;
 Every heart burns for His love alone.*

جن مورکھوں کو کاموں پہ اس کے یقین نہیں پانی کو ڈھونڈتے ہیں عبث وہ سراب میں
*The foolish who deny His works,
 Seek water from a mirage in vain.*

قدرت سے اس قدیر کے انکار کرتے ہیں بکتے ہیں جیسے غرق کوئی ہو شراب میں
*They deny the Divine power of the Omnipotent God,
 Slurring like someone completely drunk with intoxication.*

دل میں نہیں کہہ دیکھیں وہ اس پاک ذات کو ڈرتے ہیں قوم سے کہ نہ پکڑیں عتاب میں
*Their hearts are not eager to behold that Holy Being;
 They fear being caught in reproach among their countrymen.*

ہم کو تو اے عزیز دکھا اپنا وہ جمال کب تک وہ مونہہ رہے گا حجاب و نقاب میں
*O Dearly Beloved [God]!—reveal Your exquisite beauty to
 us.*

How long will Your countenance remain veiled and concealed?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ¹
نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ²

NIYOG

I briefly discussed the issue of *Niyog*, as appropriate, in my book *Nasīm-e-Da'wat* [*An Invitation*], and I know that it is very beneficial and sufficient for a seeker after truth. However, I have heard from certain people that after receiving my book, *Nasīm-e-Da'wat*, Pundit Rām Bhajdat, President of the Punjab Āryah Religious Council, spoke of me in his last speech at the Āryah Samāj convention in Qadian, saying that had I discussed the matter with him, he would have elucidated for me all the merits of *Niyog*.

Therefore, with due respect, I submit that I have elaborated this subject in my book, *Nasīm-e-Da'wat*, with good intentions, in accordance with the requirements of human dignity and pure conscience. I did not wish to create a debate. It was merely a sincere admonition. I am not alone in this matter; thousands of honourable Hindus and Khalsa Sikhs would never consider it acceptable for a married woman from a respectable family to enter into

1. In the name of Allah, the Gracious, the Merciful. [Publisher]

2. We praise Him and invoke blessings upon His Noble Messenger. [Publisher]

an illicit relationship with someone else for the sole purpose of satiating a desire for children while her husband is yet alive.

As far as the 'benefits' of *Niyog* are concerned, perhaps the pundit refers to children born of *Niyog* that [as many as] eleven (11) boys are born 'for free', and hence the progeny [of Hindus] increases. I hope the pundit does not mind my saying so: Such progeny is merely a blemish for a respectable man, not a means of pride. In my opinion, if a chaste woman does not bear offspring, then it is better for her to remain childless and die without children than to senselessly sleep with a stranger and bear children who would be deemed illegitimate by sane reason.

If truth matters, then how can these children be considered the biological progeny of such an unfortunate cuckold when the child is not born from his sperm? These children are in fact the progeny of their biological father. It would be better if that woman had died before bearing such a child.

Pundit Rām Bhajdat must not insist in this shameful tradition of *Niyog*. As this practice is against human dignity, it would be better to remove it from the tenets of the Āryah Samāj. An open circular should be issued, declaring: 'Dayanand has made a grave mistake on account of his celibacy and a lack of understanding of the deep sense of honour that a respectable husband bears for his wife in living together. Therefore, the Āryah Samāj eliminates this tenet from their principles.' This statement should bear many signatures, so that no one may have the courage to object. Otherwise, they must remember that *Niyog* is a stigma for their religion.

I cannot accept that any chaste woman would readily submit

to *Niyog*; rather, I fear that, if insisted upon, a woman might swallow poison to give up her life.^{1☆}

O gentlemen! Leave everything else aside and swiftly abolish this affliction from your religion and do not baselessly attribute it to the Vedas. Do not expect honourable Āryah men and women to subscribe to this tenet. It seems to me that the tradition of *mutabannā*² has found its way into Hinduism because of *Niyog*. When respectable men and women noticed this impure tradition, they initiated the tradition of *mutabannā* instead. The dignity of a man would not permit him to compel his wife to take part in the shameful practice of *Niyog*, so they preferred to accept *mutabannā*. Although *mutabannā* is an innovation, it is a thousand times better than this shameless and filthy practice. It is such a foul custom that even the lowest of the low would be ready to shed blood instead of adopting this practice for his wife.

So why should we not feel sorry for Āryas, who blindly accepted the views of Dayanand? After all, the followers of the Sanātan creed are their brothers in faith. Have they not been studying the Vedas for a long time? Why then do they not accept this shameful custom? Sadly, Āryas rage when they are kind-heartedly advised to abolish this tradition and not make their wives enter into such a foul custom. Their state is truly bizarre for they do not feel any shame in such practices.

A few days ago, I invited several Āryas to my residence. They

-
1. ☆ Āryah women have such close ties with their husbands that they burn themselves with the corpse of their deceased husbands. Thus, how can a woman who beds with strangers while her husband is still alive have such a loving relationship with her husband?—Author
 2. *Mutabannā* refers to the custom of adopting a son. [Publisher]

included an Āryah, Kishan Singh, who became an Āryah after becoming upset with the views of revered Bawa Nanak. He forsook a righteous and pious man whose heart permeated with the love of God. He is now a staunch devotee of Pundit Dayanand. The others included Lāla Sharampat, Lāla Malāwāmal of Qadian, and Pundit Saum Raj, Secretary of the Āryah Society of Qadian. There were also several followers of the Sanātan faith present. I expounded that it is not appropriate to engage one's wife in such a practice, especially in this town. The assembly was embarrassed and kept its silence. However, Pundit Saum Raj eventually said that there was nothing untoward about this custom. On hearing this, that he is not at all ashamed of involving his wife in such a filthy practice, the followers of the Sanātan faith started chanting aloud the name of Rām. The other Āryas cloaked their faces to hide their amusement. Almost thirty people witnessed Pundit Sahib's disgraceful confession.

It is deeply regrettable that instead of abolishing this practice, the Āryas become excited and object, 'Do the Muslims not practice *mut'ah*?';¹ that is, they do not divorce women with whom they have entered into the *nikāh* [religious marriage]. It has been repeatedly elaborated that there is a glaring difference between divorce, which is practiced the world over when necessary, and the custom of forcing one's wife to enter an illicit relationship. Yet, they fail to understand. The respectable and decent followers of

1. *Mut'ah* was a pre-Islamic practice of contracting a short-term marriage. The vast majority of Muslims believe it was abolished by the Holy Prophet^ﷺ. However, some Shia Muslims still consider it to be lawful. [Publisher]

the Sanātan faith feel immense embarrassment. One commits the sin and the other feels guilt.

It has been repeatedly stated that if a person, after entering into a *nikāḥ* [marriage], divorces his wife at any point—or sets a predetermined time for divorce—meaning that after a certain period of time I will divorce [her], the name of which some Shia consider to be *mut'ab*—this [type of] *nikāḥ* bears no semblance with your custom. In our religion, a *nikāḥ* [of this type] where the time of divorce is fixed is prohibited. This is categorically forbidden by the Holy Quran. In pre-Islamic Arabia such marriages were practiced but were prohibited in the Holy Quran and have become unlawful after the revelation of the Holy Quran. Today, only a few Shia sects follow it, but they are caught in a custom of ignorance.

It is not justified for a learned person to point out the faults of someone else in order to cover up his own faults. Can one criminal be exonerated by referring to the crime of someone else? There is clear guidance about marriage in the Book of God. There is no mention of a marriage where the time for divorce is predetermined. Besides, in this situation the objection is principally against divorce, whereas there is no faith group in the world that is against divorce, for there may arise circumstances where divorce becomes unavoidable. So whenever Āryas are advised to eschew this shameful action, their only reply is that Muslims also have the tradition of divorce.

Dear ones! Which religion does not allow this tradition? When acrimony increases between a husband and wife, then separation is the only recourse. It would be better for you to stop such

criticisms and instead turn away from *Niyog*. It is futile to claim that there are rewards and hidden benefits associated with *Niyog*.

O dear ones! At the very least, shun this practice in these days of plague, lest this malady spreads ever more fiercely. Sadly, rather than being ashamed of this tradition of *Niyog*, the Āryas have grown in their outburst. A number of honourable Āryas visited me during the [Āryah] conference in Qadian and openly confessed that foul and abusive language was liberally used [against me]. One individual was singled out as being particularly foul-mouthed.

Let it be clear, therefore, that religion is not the name of mindless criticism, entertaining an audience with mockery, or derisive mimicry. No religion can be established in this way. It would be more appropriate for those who are righteous to object or argue against the published tenets of a particular sect, and to refrain from criticising the contents of heavenly scriptures until they themselves are fully acquainted with the sect's teachings and their supporting arguments.

Let us take the example of *Niyog*. Undoubtedly, human conscience cannot accept the shameful act of a woman having relations with another man in the lifetime of her husband, not once, not twice, but for twelve or thirteen years until she gives birth to as many as eleven children! Every virtuous soul flees from this practice. In fact, there is nothing more shameful than this, and no decent man would ever tolerate seeing his wife in these despicable circumstances during his lifetime.

Nevertheless, my Jamā'at, which has been raised to establish *taqwā* [righteousness], must remember that they should not consider this to be a teaching of the Vedas. In my opinion, this

is certainly not the teaching of the Vedas. I know very well that sometimes a single *śruti*¹ or a verse can have twenty different meanings. Consequently, on such an occasion, a filthy character derives filthy interpretations and a virtuous individual produces virtuous interpretations. Some men are even of the type that they seek to spread immorality in society for the fulfilment of their selfish desires. Hence, they deceitfully present *śrutis* or verses from the books that people consider divine, and, thus, bring about the ruin of the ignorant. Therefore, my Jamā'at should eschew this type of conduct as these habits run contrary to precaution and controlling passions.

Objecting to principles that are shared by more or less all people is sheer ignorance and bigotry, that is being displayed by the Āryas. For example, no reasonable person would call into question the act of marriage, divorce when necessary, and such matters that are common in all communities. For, these matters are found in every community. The fact of the matter is that there are two chief tenets which are worthy of objection: firstly, the belief that souls and bodies do not originate from God—that is to say, that God is not their Creator—they are like God, creators of their own selves and are eternal; secondly, the shameful practice of *Niyog*. So, this objection is not against the Vedas but against Pundit Dayanand who propagated such a belief. My Jamā'at must remain ever mindful that no statement is issued without the utmost caution.

It is true that many Āryah Samājists have sharp tongues. They do not deliberate before making an objection. They say whatever

1. *Śrutis* are believed to be divine revelations in the Hindu holy scriptures.
[Publisher]

comes to their minds. Their intention is to mock and not to investigate. Some of them immediately criticize the Book of God after taking a mere glance without fully understanding it. In the Word of God some places have metaphors, some places have similes, and some places are meant to depict reality. Therefore, unless one has full understanding and a pure heart, raising an objection is mere ignorance. Only those who have a bond with God understand the true meaning of His Word. Can anyone who is deeply mired in the immoralities of the world, whose eyes are blind and heart is impure, object to the Word of God? Such people should first purify their hearts and liberate themselves from their carnal passions, and then raise an objection. The Holy Quran says:

مَنْ كَانَ فِي هُدَاةٍ أَعْيَىٰ فَهُوَ فِي الْآخِرَةِ أَعْيَىٰ¹

Meaning that, whosoever is blind in this world will be blind in the Hereafter. Now, any given critic who is oblivious to the purport of the Word of God will criticize: ‘Look! It is written in the religion of the Muslims that the blind cannot attain salvation. What is the fault of the poor blind people?’ But one who studies the Holy Quran without prejudice would understand that this refers to the ‘blind of heart’ and not of the eyes. The point is that those who cannot see God in this world will not see Him in the next either. Similarly, hundreds of metaphors and similes are found in the Word of God. A man prone to carnal passions would readily find fault with them.

Swearing upon the oath of God, I affirm this fact is absolutely

1. *Sūrah Banī Isrā’īl*, 17:73 [Publisher]

true, that to understand the Word of God, one must first purify his heart from carnal desires; only then will a Divine light descend upon one's heart. Without inner [spiritual] light, the true essence cannot be seen, as Almighty Allah says in the Holy Quran:

لَا يَسْئُرُ إِلَّا الْمُطَهَّرُونَ¹

Meaning that, this is the Word of the Pure. No one can access its mysteries unless they are purified.

I was young and have become old now; should people so desire, testimony can be given that I have never indulged in worldly pursuits and was always interested in matters of faith. I have found this Word [of God], the name of which is the Quran, abounding with the loftiest degree of purity and spiritual wisdom. It neither deifies a man, nor disparages and condemns God by teaching that souls and bodies are not His creation. This Word causes those blessings, the attainment for which religion is embraced, to ultimately descend upon the heart of man and makes him an heir to God's grace. Therefore, why should we enter darkness after attaining light, and become blind after attaining sight?

At this juncture, purely for the support of truth, which is my duty, I must say at least this much that, leaving aside a few of their tenets, the followers of Sanātan Dharm are thousands of degrees better than the Āryah Samāj. They do not dishonour their Parmeshwar by asserting that they are His equal in terms of their eternal existence and being outside the pale of His creation. Nor

1. Which none shall touch except those who are purified (*Sūrah al-Wāqī'ah*, 56:80). [Publisher]

do they believe in the shameless practice of *Niyog*. They do not raise absurd objections against Islam, for they know very well that most Islamic teachings are shared by all communities. They are generally sociable and very rarely resort to chicanery.

It would be remiss of the Āryas to arrogantly claim superiority over them by claiming that they [the Āryas] do not worship idols and do not believe in the Avatars, for many yogis of Sanātan Dharm, who occupy the higher realms of religion, refrain from idolatry.

As far as the Avatars are concerned, in Sanskrit, the word *autār* [*avatar*] is used for Prophets and Messengers on whom descends the light of Parmeshwar. So, it is not the true doctrine of Sanātan Dharm to worship the Avatars; instead, they regard them holy and show them due reverence and love;^{1☆} whereas, in certain Āryah Samāj publications, I have read derogatory references about Avatars penned by insolent authors. This is not what is expected of decent people. Quite clearly, some Āryas **have crossed all reasonable limits** which shows that their faith is like a plant with no roots. These people do not seek spirituality. Faith cannot be attained through impudence or mischief. True faith demands a kind of death, for only then can one become spiritually alive.

Regrettably, at the conference in Qadian, certain volatile

-
1. ☆ It is the duty of the faithful to love those who are pious, for this is a prerequisite to joining their company. The Sanātan Dharm not only love the Avatars of the past, but in this age of *Kaljug* [evil and sin] they also await a final Avatar who will purge the world of sin. It would not be surprising that sometime after witnessing the Signs of God, the righteous ones may accept this heavenly dispensation of their God, because they are neither stubborn nor inflexible.—Author

Āryah speakers abused Islam like imitators, in total disregard of the requirements of faith.^{1☆} Had they been sincere, they would have written to me about their objections against Islam. So, even though I could not attend their gathering, I would have sufficiently dispelled their doubts through courteous and eloquent discourse. On this occasion they have left Qadian without gaining anything, carrying the burden of their ridicule and foul language. Even then I have written the book *Nasīm-e-Da'wat* [*An Invitation*] in a few days to invite them [to truth]. If even a single one of them understands, it will be a reward for me.

-
1. ☆ They insulted not only Islam, but also disparaged various holy tenets of the Sanātan Dharm and hurt the sentiments of poor Hindus of Sanātan Dharm. Out of habit they unfairly attacked Christianity too. It is most evil to cross all limits to insult others. It is true that Ḥaḍrat ʿĪsā [Jesus] is not God, but he was a cherished Prophet and Messenger of God. It is also true that Raja Rām Chandar and Raja Krishan were not Parmeshwars, but no doubt both of these holy men were virtuous and Avatars. Divine light descended on them; hence, they were referred to as Avatars.—Author

POSTSCRIPT

I have explained in the book, *Nasīm-e-Daʿwat* that every religion is evaluated by three criteria.

Firstly, its tenets regarding God. Sadly, the teachings of the Āryah Samāj do not regard Parmeshwar to be the fountainhead of all creation. Rather, they believe that, like Parmeshwar, every thing is eternal, self-subsisting, and self-made—that Parmeshwar has created neither them nor their attributes. Thus, it is clear that the Parmeshwar of the Āryah Samāj is in not a true Parmeshwar; otherwise, all beings should have originated with Him. How is it that He is called Parmeshwar but everything else is self-existing? How can that which He has not created belong to Him? Would any Āryah explain this illegitimate possession? It would be mere oppression to rule over the things that are not created by Parmeshwar.

If the Āryah Samāj accuses the Sanātan Dharm of idol worship, then according to their own tenets, they are more susceptible to this accusation because idol worshippers do not consider their idols and gods to be Parmeshwar and self-existing. They

only believe that Parmeshwar has granted their idols and Avatars great powers to fulfil the wishes of people. Such tenets, of course, are also erroneous. There is only One who fulfils human desires and that is God, also called Parmeshwar. Only he who eschews everything and immerses himself in his Lord receives blessings and is honoured in this world and the Hereafter. The Holy Parmeshwar always proclaims that:

جے تو میرا ہو رہے سب جگ تیرا ہو۔

If you will be devoted to Me, the whole world will be yours.

This is what I have experienced, and I bear testimony to its truth. When someone wholly commits to Him and attains a new life by burning in the fire of His love, when he enters this fire, then all elements of the heaven and earth, which are worshipped by others, become his servants and assistants. Hence, the Sanātan Dharm err when they pray to objects—created like themselves—for the fulfilment of their desires. They do not benefit from that Living and Bright Light which is in front of them and is closer than their deities carved out of stones. However, at least they believe that everything emanates from Parmeshwar, and nothing is Self-Sufficient but Him. It appears that this must be the teaching of the Vedas which remains preserved among the Sanātan Dharm.

By looking at the verses of rishis and sages who undertook vigorous spiritual discipline in forests, it seems that the pure Vedic teaching was shown to them. Therefore, unlike the Āryah Samāj, they did not believe that the body and the soul were eternal and

self-existing. Rather, as is clear from their writings, they believed that all existence emanates from Parmeshwar and constitutes His words. This is exactly the creed of Islam. ([As the saying goes] Hundreds of the wise follow a single path while the foolish are totally dispersed.) Unlike the Āryah Samāj, they did not base their religion on verbal craftiness; rather, they wholeheartedly searched for their Parmeshwar through meditation, devotion, supplications, and heartfelt sincerity. They undertook vigorous disciplines and meditation in forests and withered their bodies through fasting. In this state of solitude, they submitted to their Parmeshwar. Then the Eternal Light, which is called Parmeshwar, God, Khudā, and Allah in various languages, was manifested to them. They certainly did not believe that *ilhām* [revelation] and *wahī* [inspiration] from the Divine were confined to the Vedas and that the door to communion with God was closed and sealed for all time to come. In fact, God spoke to them and revealed the unseen to them.

The truth is verily that if God were to remain unmindful, neglectful, concealed, and hidden, without saying a word to those who are searching for Him, who are dying in His path and sacrificing everything for His sake, they would experience a living death. No one in the world would be as unfortunate as he who abandons the world for the sake of Parmeshwar and fails to find Him. On top of that, he would be robbed of both worlds. But can a friend treat his friend in this way?! Certainly not! There is a well-known idiom [in Urdu] *dostī mein do satī hon* [i.e. friendship entails caring for each other in a spirit of sacrifice].

A person becomes smitten with mundane love. He goes on

trying to secretly attract his beloved day and night with pain and anguish for a long period of time. So, provided that this love is not based on any sensuality, all of a sudden, a flame of love falls on the heart of the beloved, who is still ignorant and unaware. Then the loved one also takes a share in the passion. The tireless yearning and torment of the lover has a magical effect on the loved one. Thus, his heart is attracted to the lover and for some unknown reasons he believes that this person loves him. This does not remain just a thought but becomes a dominating belief. Their hearts are drawn to one another as if they were one being. It is remarkable that even if the lover conceals his love beneath a thousand layers, still the loved one perceives it. And then the people, who spy on everyone, also come to know that these two love each other.

If the love is truly pure, untainted with any impure lust, it raises both of them to the level that their hearts are attracted towards each other and become uneasy if they do not see each other. They do not understand where this attraction came from. Their pious hearts want to meet each other and to have a glance. They feel desperate to speak with each other even if it means death afterwards. Such is the result of a worldly affair, the pinnacle of which is to commune with one another. Shame on a religion that does not even promise the devotee of Parmeshwar such an allowance that he will communicate with Him as a lover speaks with his beloved.

Sadly these people do not have such a belief, but I cannot accept that the Vedas deny one from such a level of converse. This is not the fault of the Vedas; instead, these people are mistaken. I affirm that only a religion that establishes a bond with God and allows the taste of dialogue with Him is the true religion. To

believe in anything else is akin to putting one's hand in a pile that contains nothing but filth.

The second criterion by which a religion ought to be judged is whether it spreads common piety in society in the same manner as it establishes a bond with God. As I have written, the Āryah Samāj does not establish a connection with God; rather, it denies the natural bond that every soul has with Parmeshwar by virtue of being His creation. A sample of their piety is illustrated by the teaching of *Niyog*.

Well done Sanātan Dharm that you did not accept the notion that particles and souls are self-created, nor did you permit the filth of *Niyog* to enter your faith. So, I tell you with absolute certainty that if you take a step further and become like God-fearing yogis who are immersed in the love of Parmeshwar, and become so close to Him that you even eradicate idol-worship, then you will enjoy supremacy over the Āryah Samāj in every field. They will come to oppose you from one side and will flee from you any way they can. This is nothing new. Since antiquity, the yogis who are consumed by the fire of His love believe that everything except Parmeshwar amounts to nothing.

The third criterion by which to evaluate a true religion is the extent to which it enables one to renounce the indecencies of the world and leads him to God and shows His pure being. The Āryah Samāj is totally devoid of this key feature. So nothing is left for them but abusive foul language and denunciations. Their tenets are neither holy as they relate to Parmeshwar nor are they conducive to national piety. They have no share in the blessings that are bestowed upon God's loved ones.

I have heard that the Sanātan Dharm members of Qadian plan to hold a conference where these two Āryah principles regarding the limited capability of Parmeshwar and the concept of *Niyog* will be rejected and torn to pieces. In my opinion, it would be appropriate for members of the Sanātan Dharm from other cities to support them, and if considered appropriate under the prevailing circumstances, then I will also take part in supporting them.

With greetings of peace,
Humbly,
Mirza Ghulam Ahmad^{sas} of Qadian

PUBLISHER'S NOTE

Please note that, in the translation that follows, words given in parentheses () are the words of the Promised Messiah^{as}. If any explanatory words or phrases are added by the translators for the purpose of clarification, they are put in square brackets []. Footnotes given by the publisher are marked '[Publisher]'.

References to the Holy Quran contain the name of the *sūrah* [i.e. chapter] followed by a chapter:verse citation, e.g. *Sūrah al-Jumu'ah*, 62:4, and count *Bismillāhir-Raḥmānir-Raḥīm* ['In the name of Allah, the Gracious, the Merciful'] as the first verse in every chapter that begins with it.

The following abbreviations have been used:

ṣas *ṣallallāhu 'alaihi wa sallam*, meaning 'may peace and blessings of Allah be upon him', is written after the name of the Holy Prophet Muḥammad^{ṣas}.

as *'alaihis-salām*, meaning 'may peace be on him', is written after the names of Prophets other than the Holy Prophet Muḥammad^{ṣas}.

- ra *raḍiyallāhu ‘anhu/‘anhā/‘anhum*, meaning ‘may Allah be pleased with him/her/them’, is written after the names of the Companions of the Holy Prophet Muḥammad^{sas} or of the Promised Messiah^{as}.
- rta *raḥmatullāhi ‘alaihi/‘alaihā/‘alaihim*, meaning ‘may Allah shower His mercy upon him/her/them’, is written after the names of those deceased, pious Muslims who are not Companions of the Holy Prophet Muḥammad^{sas} or of the Promised Messiah^{as}.
- aba *ayyadabullāhu Ta‘ālā binaṣrihil-‘Azīz*, meaning ‘may Allah the Almighty help him with His powerful support’, is written after the name of the present head of the Ahmadiyya Muslim Community, Ḥaḍrat Mirza Masroor Ahmad^{aba}, Khalifatul-Masīḥ V.

Readers are urged to recite the full salutations when reading the book.

In general, we have adopted the following system established by the Royal Asiatic Society for our transliteration.

- ا at the beginning of a word, pronounced as *a*, *i*, *u* preceded by a very slight aspiration, like *h* in the English word *honour*.
- ث *th* – pronounced like *th* in the English word *thing*.
- ح *ḥ* – a guttural aspirate, stronger than *h*.
- خ *kh* – pronounced like the Scottish *ch* in *loch*.
- ذ *dh* – pronounced like the English *th* in *that*.

- ص *ṣ* – strongly articulated *s*.
 ض *ḍ* – similar to the English *th* in *this*.
 ط *ṭ* – strongly articulated palatal *t*.
 ظ *ẓ* – strongly articulated *z*.
 ع ' – a strong guttural, the pronunciation of which must be learnt by the ear.
 غ *gh* – a sound similar to the French *r* in *grasseye*, and to the German *r*. It requires the muscles of the throat to be in the 'gargling' position to pronounce it.
 ق *q* – a deep guttural *k* sound.
 ء ' – a sort of catch in the voice.

Short vowels are represented by:

- a* for $\text{—}^{\text{َ}}$ (like *u* in *bud*).
i for $\text{—}^{\text{ِ}}$ (like *i* in *bid*).
u for $\text{—}^{\text{ُ}}$ (like *oo* in *wood*).

Long vowels by:

- \bar{a} for $\text{—}^{\text{َ}}$ or \bar{a} (like *a* in *father*).
 \bar{i} for $\text{—}^{\text{ِ}}$ or \bar{i} (like *ee* in *deep*).
 \bar{u} for $\text{—}^{\text{ُ}}$ (like *oo* in *root*).

Other vowels by:

- ai* for $\text{—}^{\text{ِ}}$ (like *i* in *site*).
au for $\text{—}^{\text{ُ}}$ (resembling *ou* in *sound*).

The consonants not included in the above list have the same phonetic value as in the principal languages of Europe. While the Arabic ن is represented by n, we have indicated the Urdu ن as ñ . As noted above, the single quotation mark ‘ is used for transliterating ع which is distinct from the apostrophe ’ used for ء .

We have not transliterated some Arabic words which have become part of English language, e.g. Islam, Quran, Hadith, Mahdi, jihad, Ramadan, and ummah. The Royal Asiatic Society’s rules of transliteration for names of persons, places, and other terms, are not followed throughout the book as many of the names contain non-Arabic characters and carry a local transliteration and pronunciation style.

GLOSSARY

Āmīn A term which literally means, 'may it be so' and is used at the end of a supplication to pray that God may accept it. It is similar in meaning to 'amen'.

Dharm Religion, sect, prescribed course of conduct, customs of a caste or sect, etc.

Ḥaḍrat A term of respect used to show honour and reverence for a person of established righteousness and piety. The literal meaning is: His/Her Holiness, Worship, Eminence, etc. It is also used for God in the superlative sense.

Holy Prophet^{sas} A title used exclusively for the Founder of Islam, Ḥaḍrat Muḥammad, peace and blessings of Allah be upon him.

Holy Quran The final and perfect Scripture revealed by Allah for the guidance of mankind for

all times to come. It was revealed word by word to the Holy Prophet Muḥammad^{sas} over a period of twenty-three years.

Khalīfah Caliph/Successor. In Islamic terminology, the word righteous *Khalīfah* is applied to one of the four *Khulafā'* who continued the mission of the Holy Prophet Muḥammad^{sas}.

Khalīfatul-Masīḥ Ahmadi Muslims refer to a successor of the Promised Messiah^{as} as Khalīfatul-Masīḥ. *Khulafā'* is the plural of *Khalīfah*.

Sanātan Dharm The term is used to distinguish traditional Hinduism from the more socio-political Āryah Samāj. Today Sanātana Dharma is associated only with Hinduism.

Sūrah A chapter of the Holy Quran.

INDEX

Index of Topics

Ahmadiyya Muslim Community

guidance of Promised Messiah
on preventing immorality in
society for selfish gains 13
has been raised to establish
taqwā (righteousness) 12

Ahmad, Mirza Ghulam *see* **Promised Messiah**

Allah

connection with, as a key to
understanding His Word 14
essence of beauty as a
reflection of divine light and
splendour 5
manifests Himself only to
those who have humbled
themselves in dust 4
names of, in various languages
21
needed by everyone 5
poem about, by Promised
Messiah 3
souls fashioned by, 3
those who cannot see, in this
world will not see Him in
the next 14

Āryah

abused Islam 17
accuse Sanātan Dharm of idol
worship 19

certain publications of,
contain derogatory
references about Avatars 16
consider divorce and *Niyog*
comparable 11
contrasting self-immolation
with deceased husbands and
extramarital relations among
women 9
description of Parmeshwar
of, 19
disparaged various holy tenets
of Sanātan Dharm 17
display sheer ignorance and
bigotry 13
flaws in teaching of, religion
19
have crossed all reasonable
limits 16
have no shame in *Niyog* 9
lack of sincerity in addressing
objections to Islam 17
many are sharp-tongued and
make objections without
prior deliberation 13
missed opportunity for
courteous discourse and
resolution of doubts 17
present *mut'ah* in comparison
to *Niyog* 10
susceptible to idol worship 19
unfairly attacked Christianity
out of habit 17

Avatars

prophets are real, 16, 17

Beliefs and Practices

Niyog against human dignity
8, 9, 10

advice to Āryah Samāj on
avoiding harmful, 3

belief in self-originating souls
and bodies challenge divine
creation and eternity 13

human conscience cannot
accept shameful, of *Niyog*
12

pre-Islamic Arabian customs
of fixed-term marriages
outlawed by Holy Quran 11

prohibition of fixed-term
marriages in Islam 11

shameful practice of *Niyog* 13

Books

*Nasīm-e-Da'wat (An
Invitation)* 7, 17

Convention

Āryah Samāj, in Qadian 7
doubts could have been
dispelled through courteous
discourse, but attendees
left with ridicule and foul
language 17

Dayanand, Pundit 8, 10

Āryas blindly accepted views
of, 9

propagated belief of *Niyog* 13

Divorce

practiced the world over when
necessary 10

universally accepted practice
of, in various Faiths
including Islam 11

Faith(s)

Āryah abused Islam like
imitators in total disregard
of requirements of, 16
cannot be attained through
impudence or mischief 16
divorce a universally accepted
practice in various, including
Islam 11

of Āryahs like a rootless plant
16

Promised Messiah's lifelong
dedication to matters of, 15
true, demands a kind of death
16

God' see Allah

'Īsā, Ḥaḍrat' see **Jesus, Prophet**

Islam' see also **Faith(s)**; see

also **Holy Quran**

creed of, 21

mut'ah categorically forbidden
by Holy Quran 11

prohibits fixed-term marriages
11

prohibits pre-Islamic Arabia
marriage practices where
divorces were fixed 11

Promised Messiah's lifelong
interest in matters of, 15

Jesus, Prophet

cherished Prophet and
Messenger of God 17

Kishan Singh

a devotee of Pundit Dayanand
10
became Āryah after becoming
upset with views of Bawa
Nanak 10

Lāla Malāwāmal

staunch devotee of Pundit
Dayanand 10

Lāla Sharampat

staunch devotee of Pundit
Dayanand 10

Love

philosophy of, 21

Man

some spread immorality in
society for fulfilment of
their selfish desires 13

Mutabannā

has found its way into
Hinduism because of *Niyog*
9
is innovation yet thousand
times better than *Niyog* 9
meaning of, 9

Mut'ah

Āryah consider, and *Niyog* to
be same 10
categorically forbidden by
Holy Quran 11
few Shia sects follow 11
has no semblance to *Niyog* 11
in pre-Islamic Arabia such
marriages were practiced
but were prohibited in Holy
Quran 11

marriage where time of divorce
is fixed is prohibited 11
meaning of, 10

Nasīm-e-Da'wat (An Invitation)

evaluation of religion on three
criteria mentioned in, 19
Promised Messiah has written,
to invite Āryas to truth 17

Nikah

categorical forbiddance of pre-
determined divorce time in,
as per Holy Quran 11

Niyog

children born as a result of, are
progeny of their biological
father 8
futile to claim there are
rewards and hidden benefits
associated with, 12
human conscience cannot
accept, 12
is against human dignity 8
Promised Messiah's advice—at
the very least abandon,
during plague times to
prevent spread 12
Promised Messiah not alone in
criticising, 7
respectable followers of
Sanātan faith feel immense
embarrassment over, 10
Sanātan Dharm has not
accepted custom of, 9
shameful practice of, worthy
of objection 13

- should be removed from tenets of Āryah Samāj 8
- should not be baselessly attributed to Vedas 9
- so-called benefits of, 8
- stigma for Āryah Samāj religion 8
- Plague**
Niyog must be shunned especially in days of, 12
- Poem**
 about Āryah Samāj 3
- Promised Messiah**
 advice to Āryas 3
 advice to his Jamā'at 13
 guidance of, on preventing immorality in society for selfish gains 13
 lifelong dedication to matters of faith 15
 never indulged in worldly pursuits 15
 poem about Āryah Samāj 3
 purpose of Jamā'at of, to establish *taqwā* (righteousness) 12
 reason for writing *Sanātan Dharm* 1
- Revelations of the Promised Messiah
 If you will be devoted to Me, the whole world will be yours. 20
- Qadian**
 Āryah Samāj convention in, 7
 Āryas visited Promised Messiah during conference in, and openly confessed that foul and abusive language was liberally used 12
 at conference in, Āryah speakers abused Islam 16
 Promised Messiah born in, ix
- Quran, Holy**
 abounds with loftiest degree of purity and spiritual wisdom 15
 according to, whosoever is blind in this world will be blind in Hereafter 14
 emphasis on need for inner spiritual light and purification to comprehend its true essence 15
 final and perfect Scripture revealed 31
 forbids pre-determined divorce time in nikah 11
 hundreds of metaphors and similes found in, 14
 loftiest degree of purity and spiritual wisdom contained in, 15
 no one can access its mysteries unless they are purified 15
 pre-Islamic Arabian customs of fixed-term marriages divorce outlawed by, 11
 verses of,
 Chapter 17, Banī Isrā'īl verse 73..... 14
 Chapter 56, al-Wāqī'ah verse 80..... 15

- to understand, one must first purify his heart from carnal desires 15
- Raja Krishan**
was a holy man virtuous and an Avatar 17
- Raja Rām Chandar**
was a holy man virtuous and an Avatar 17
- Rām Bhajdat, Pundit 8**
president of Punjab Āryah Religious Council 7
- Religion**
criterion by which, ought to be judged 22, 23
evaluated on three criteria 19
not characterized by mindless criticism or mockery 12
only a, that establishes bond with God and allows taste of dialogue with Him is true 22
- Sanātan Dharm**
anticipating of a final Avatar to cleanse the world of sin 16
are generally sociable and very rarely resort to chicanery 16
Āryas not superior to people of, 16
do not believe in *Niyog* 16
do not raise absurd objections against Islam 16
err when they pray to objects 20
- followers of, are thousands of degrees better than Āryas 15
many yogis of, who occupy higher realms of religion refrain from idolatry 16
merits of, 23
not true doctrine of, to worship Avatars 16
Promised Messiah's praise for, 23
Promised Messiah's support for, 24
religious tenets of 20
similarity with Islam 21
- Saum Raj, Pundit**
found nothing untoward *Niyog* 10
Secretary of Āryah Society of Qadian 10
- Shia**
few sects of, practice *mut'ah* 11
- Vedas**
according to, everything emanates from Parmeshwar 20
does not deny man converse with God 22
Niyog not teaching of, 9, 12
single *shurti* or verse of, can have twenty different meanings 13

