

بسم الله الرحمن الرحيم

## ISLAM, VI.

---

### THE ACTION OF THE PRACTICAL ORDINANCES OF LAW IN THIS AND THE AFTER LIFE.

---

How does a true and perfect Law revealed from God, practically operate upon the heart of man, is the fourth question which I shall briefly consider. This question has already been partly answered in dealing with the first question. A perfect Divine Law enables a man to rise from the deepest depths of ignorance to the highest pinnacles of light and knowledge ; it turns the savage into a man, the man into a highly moral being, and last of all transforms his morality into spirituality and godliness. The injunctions of the Law have moreover the effect of regulating a man's relations with his fellow-beings and of increasing his sympathies with them. By its aid, he begins gradually to see and know their rights, and in his dealings with them, applies his attributes of justice, goodness, and sympathy on the proper occasion. He freely gives to each according to his desert, a share of his knowledge, property, comforts, and other blessings which God has granted him. Like the sun he sheds his lustre over all, and like the moon transmits to others the light which he borrows from the great and original source of light. He brightens like the day and shows the ways of truth and virtue, and again like the night he draws the veil over others' faults and misdeeds and affords rest to the tired and weary. Like the heaven, he takes every distressed one under his shelter and fertilizes the lifeless earth with salubrious rain, and like the earth he submits himself in all humility and lowliness to be trampled under others' feet as a trial for them and furnishes them with various spiritual fruits. The effect of walking in obedience to the ordinances of a perfect law is, therefore, that a man is able to perform his duty towards God and his duty towards man in a fitting

and creditable manner. He is totally resigned to the will of God and completely engaged in the service of humanity. Such is the transformation which obedience to the Law brings about in a man in this life. In the next life the spiritual union with God shall find a clearer manifestation in the sight of God, and the service of God's creatures which one has done simply out of His love, and to which faith and the desire of good deeds are the only incentives, shall be symbolised into the trees and rivers of paradise. Almighty God says in the holy Quran : والشمس وضعتها . والقمر اذا تلىها . والنهار اذا جليها . والليل اذا يغشيها . والسماء وما بنيتها . والارض وما طبعها . ونفس وما سواها . فاليها فجعورها وتقولها . قد اطلع من ركنها . وقد خاب من دسها . كذبت ثمود بطغورها اذا نبى من اشقها . فقال لهم رسول الله ناقة الله وسقياها . فكذبوه فنعقروها . فدمدم عليهم ربهم بذنبيهم فسوها . ولا يخاف عقبا (الشمس)

"By the sun and its brightness; by the moon when she walks after him, i. e., borrows light from the sun and then transmits it like the sun; by the day when it shows the splendour of the sun and indicates the ways; by the night when it darkens everything and conceals it in the veil of its darkness; by the heaven and the final cause of its creation; by the earth and the final cause of its spreading forth; by the soul and its excellence which has made it balance all these things, (i. e., all the excellences which exist separately in each of these things, are possessed combinedly and completely by the soul of a perfect man, and as they are all separately engaged in the service of mankind, the perfect man alone performs all that service); saved is he from death who has purified his soul in this manner;" i. e., who in complete submission to the will of God is engaged in the service of man like the sun, moon, &c. The promise of being saved from death is in allusion to the eternal life which shall be granted to the perfect one hereafter. This shows that a virtuous course of life in obedience to the commandments of the Law leads to eternal life hereafter for which the sight of God shall serve as a sustenance. The *Sura* then goes on to say: "He is undone and must despair of his life who has corrupted his soul and departs from this world having led an impure life and without having attained the excellences for which God had granted him

faculties," and adds by way of illustration: "The fate of that wretch shall be the same as that of *Samud* who hamstrung the camel which was called the 'Camel of God' and did not allow her to drink from their fountain." The wretch who does not purify his soul really wounds the camel of God and deprives her of the water of his fountain. This alludes to the fact that the spirit of man is the camel of God which he rides upon, i. e., the heart of man is the throne of the manifestation of God's glories and the water which is the source of the life of that camel, is the love and knowledge of God. As to the consequences of *Samud's* rejection, we are told "that when they wounded the camel and hindered her from drinking, they were destroyed and God did not even care for their young and their widows." Such is the fate of every person who hurts the camel of his spirit, does not care for its perfection and withholds it from the water of life, viz., that he too shall be destroyed.

The subject of God's swearing by His creatures, a method adopted by the Holy Quran, is one at which the opponents of Islam have too often stumbled but their objections are based simply upon ignorance. The oaths of the Holy Quran have underlying them secrets of a very deep nature which the hostile critics, being unable to comprehend on account of their being destitute of bright heavenly wisdom, have taken for a flaw. In order to comprehend this subject fully, we must consider the meaning and object of swearing. In ordinary transactions or legal proceedings when a person takes an oath, his object is simply to supply the deficiency of insufficient testimony. He really calls God to witness when there is no other witness in the case, for God is the knower of secrets and the best witness in every case. The manner in which he intends God to bear testimony is by His action, viz., that the truth of his assertion shall be confirmed if God does not send down His punishment upon him after the oath as a mark of His displeasure, which must follow a false oath. It is for this reason too that a man is forbidden to swear by the name of any creature, for the latter has not the power either to know the secrets of men or to punish them upon a false oath. The object and meaning of God's oaths must, however, be distinguished from those of mortals. Divine laws reveal a two-fold nature of the works of God, viz., obvious and inferential. The former are easily comprehensible and regarding

them very few or no differences exist ; but in the comprehension of the latter, there is a liability of error and much difference of opinion. In the form of oaths, Almighty God has called attention to what may be inferred from what is obvious. To take the oaths mentioned in the verses quoted above, we see that the sun and the moon, day and night, heaven and earth, belong to the former class and their properties as referred to in those verses are known to all. But the same properties as found in the spirit of man are not obvious. To lead to an inference of the existence of these properties in the spirit of man. Almighty God has, therefore, called to witness His obvious works. The brief oaths may, therefore, be unfolded into a chain of reasoning. The hidden excellences possessed by the spirit of man are inferred from the manifest working of the sun and the moon, &c. Man is but a miniature world and in his spirit is represented on a small scale all that exists in the outward world. By creating man God has, as it were, enclosed in a nutshell the various forces existing in the world. Now it is plain that the great bodies of the universe, for instance, have certain properties and forces which they employ in the service of God's creatures. It is, therefore, contrary to all reason to assert that man who is above them all and greater than all of them, should be destitute of benefitting the creation like them. Like the sun he possesses a light—the light of wisdom and knowledge—with which he can enlighten the whole world. Like the moon he borrows a light from the most High, the original source of light,—the light of vision, inspiration and revelation—which he transmits to those who are yet in the dark and have not attained to the perfection of humanity. What is it but sheer ignorance then to assert that prophetship is a falsehood and that a message from on high, Divine Law and heavenly books are only impostures to gain some private ends. Consider again—how day-light renders manifest every path and reveals its ups and downs. The perfect man is the day of spiritual light. His appearance brings the different paths into view and points out the right from the wrong, for he is the bright day of truth and virtue. We observe in like manner how the night affords rest to the tired and the weary. The over-spent labourer of the day

welcomes the night and goes to rest relieved of the day's toils. Night moreover casts a veil over faults and thus saves a person from disgraceful exposure. The perfect man, in like manner, comes to give rest to the world and to lighten the burden of men. With his revelations and inspirations from the Source of Wisdom and Knowledge, he pours balm into the souls of all wise men. Great truths which the wise men alone could not have discovered with the sweat of their brow are disclosed with ease through the inspired one's agency. Revelation, moreover, assists reason and hides its faults, for it conceals its failings from the world. The wise man reforms himself and corrects his errors by the guidance and light of revelation and thus, with its aid he saves himself from public exposure. This is the reason why a Greek philosopher, Plato, committed himself to the disgraceful and foolish act of making an offering to an idol, while no such act is recorded of any Muslim philosopher, because the latter had the perfect revelation of the Holy Prophet for the guidance of reason. It is evident from this why God has called attention to the covering of night in the form of an oath.

It is moreover clear that the perfect servants of God take every distressed and fatigued person under their shelter like heaven. The prophets of God especially benefit the world with the showers of their blessings and favors as heaven does with the showers of rain. They likewise possess the property of the earth, and from their purified souls various sorts of the trees of knowledge and truth grow up in abundance, and with their shelter, flowers and fruits they bless the world. Thus the laws which we read in the open book of nature are a witness to the hidden laws, and their testimony has been described in the form of oaths in the verses quoted above. How excellent is the wisdom displayed in the Word of God! And this is the word which proceeded from the mouth of an uneducated son of the desert. Had it not been the wise Word of God, the educated and the worldly-wise would not thus have been driven to their wit's end, and failing at last to realize the true sense with their imperfect reasons objected to the passages where treasures of wisdom lay concealed. From this we see that when worldly wisdom fails to discover the true meaning of a point which is afterwards shown to be pregnant with meaning, it only bears a strong testimony to the superhuman origin of the words. Such has been the case with regard to the oaths of the Holy

Quran which were considered as weak and vulnerable points, but now when the mystery has been solved and light has been thrown upon their true signification, all intelligent persons would derive pleasure from reflecting on this point.

The Holy Quran has also resorted to the form of an oath in another place when describing the need and truth of revelation by appealing to the laws of nature. Thus it says : *والسماوات الرجع والارض ذات الصدم انه لقرول فصل وما هو بالهزل (الطارق)* "I swear by the heaven which sends down rain, and by the earth which opens her bosom with rain to let forth vegetables, that this Quran is the Word of God and His revelation discriminating between truth and falsehood, and that it is not vain and frivolous," i.e., it is not uncalled for and unneeded but like timely rain has come in its time. Here Almighty God calls attention to His manifest law in the form of an oath, as a testimony for the truth of the revelation of the Holy Quran. We see plainly in the laws of nature that rain comes down from heaven in the time of need. The greenness and verdure of the earth depends upon heavenly rain, and if it ceases for a time, the water in the upper strata of the earth gradually dries up. Thus we see that there is an attraction between the heavenly and the earthly waters. Revelation stands in the same relation to human reason as heavenly water does to the earthly water. As with the cessation of heavenly water, earthly water begins gradually to dry up, so also is the case with human reason which without the heavenly revelation loses its purity and strength. When, therefore, a long period of time elapses without witnessing the appearance of any inspired one of God, it is but natural that reason like earthly water should become noxious and impure.

As an illustration of this principle we may cast a glance at the pre-Islamic time. Immediately before the appearance of the Holy Prophet darkness prevailed everywhere. About six hundred years had passed since the appearance of Jesus Christ and during this long interval no great magnetiser and inspired one of God had made his appearance. The whole world witnessed to a falling off from purity and virtue, and corrupt ideas prevailed generally. This was due to no other reason but to the discontinuance of revelation for such a long time. Reason and not revelation governed the heavenly kingdom and

on account of its imperfection and corruption led people astray. The earthly water of human reason dried up because the heavenly water of inspiration had not come down upon earth for such a long time.

This is the secret underlying the oaths of the Holy Quran. Almighty God directs the attention of men to His manifest law that the earth's bringing forth of vegetables and verdure depends upon the heavenly rain. This manifest law unrolls the secret law relating to revelation. Reason alone should not be trusted to, for its own existence is liable to pass away if revelation does not afford it nourishment. During the time when an inspired one of God is living upon the earth, his benevolence extends to all, and human reason is generally brightened and sharpened in a marked degree. There is a general search after truth, and an animation and activity of all the dormant faculties is observable. Such development of reason and zeal of the heart are the result of the blessed appearance of one who is a recipient of revelation. When you see, therefore, that there is a general search after truth and that every one has stood up in the search of religion, know it for certain that heavenly water has been poured down upon earth and that Divine revelation has illumined some faithful heart.

*To be continued*

---

## *The Calcutta Review.*

---

A reprint from the April No. of the above-named journal has reached us from Cawnpore. It contains two falsehoods, horrible in their nature but amusing as specimens of Christian ignorance or fabrication, one regarding the holy founder of Islam and the other concerning the Promised Messiah. The thick darkness that prevailed over earth before there was light, finds its way now and then into the columns and pages of Christian writers. That things are constantly being said and written about the Holy Prophet of which the absurdity is apparent to all who take the trouble to acquire the slightest knowledge of his life and circumstances, we know very well, but the *Calcutta Review* furnishes us with information which makes it in falsehood and absurdity, if not foremost like Paul in sins, at least a worthy second to the notorious early Christian fabri-

cators against Islam. The editor of this journal seems to vie in his fabrications with the early Christian fathers such as the infamous Maracci, Grotius, Prideau and others.

This journal tells us that the Holy Prophet Muhammad, may peace and the blessings of God be upon him, had a Syrian Christian to assist him, while the Promised Messiah, Mirza Ghulam Ahmad, has a European Christian, an Englishman, whom he keeps hidden for the purpose. A paragraph from this paper will be sufficiently amusing to repay the reader for the trouble of going through it. The editor concludes his paper in the following words :—

“One word more and that to my friend the Mirza. He will see from the above how he may be a true reformer among his own body and also have the sympathy and good will of Christians : by standing in, and occupying, the same position of Muhammad, and as in his Quran. From the evidence of *English idioms*—peculiarly English, and never used by strangers,—it is clear as daylight to anyone that his deliverances in this newly started *Review of Religions* are written or concocted by a European—an Englishman (herein again, curiously enough, reproducing exactly Muhammad and his Syrian Christian “Archangel Gabrael !”). To the European “behind the scenes” we say, remember the old “Archangel Gabriel’s” fate ! His motive may be good, but he is in a false way, and he can only come to hurt (though it may not be the sudden and compulsory death of his predecessor) : let him take heed in time.”

Even Don Quixote with all his extravagance could not have equalled this editor of a modern Review. Yet we thank the writer for his kind advice for the safety of our lives,\* and may better laugh at his ignorance than resent his fabrication. And if he is not successful in convincing his brethren of the actual existence of a “European behind the scenes,” it is no fault of his. The world has grown wiser. Had he appeared on the stage only a few centuries earlier, he would have cut a figure like the ignoramuses who told the disgraceful lies relating to his “Syrian Christian” and the “Dove” and the dunces who believed them. His readers, we hope, will not be prepared to do justice to his intelligence. The soul of Grotius has re-appeared in the world, but the good old credulous people whom such daring fabrications pleased, are no more there.

---

\*Editor, Muhammad Ali, Joint Editor, Khwaja Kamal-ud-din.



## SOME CRITERIA OF A DIVINE REVELATION.

In stating the criteria of a Divine revelation, we quote the answer recently given by the Promised Messiah, the greatest living receptacle of such a revelation, to an opponent who refused to admit the Divine authority of his revelations and called them hallucinations and illusions. The Messenger of God wrote as follows:—

My revelation is as free from all sorts of doubt, untruthfulness and untrustworthiness as the revelations of all the Messengers of God from Adam down to the seal of the prophets, may peace and the blessings of God be upon him. If to this statement it is objected that the supreme evidence of the Divine origin of the revelations of earlier prophets lay in the miraculous and prophetic elements, I say my revelations are attested by miracles and prophecies which in quality and number surpass those of most of the earlier prophets, and are immeasurably above those of some of them. There is another important distinction which gives to my miracles and prophecies a far greater validity than those of the earlier prophets. Their miracles are now simply tales of the past, not properly provable, mostly incredible when looked at critically because it is impossible to prove their historical reality. But to the prophecies and signs shown by me, there are thousands of eye-witnesses. They can be proved by an evidence of the soundest character because there are thousands of living witnesses to their truth whereas the miracles which constitute the basis of the truth of other revelations claiming to be Divine, cannot claim a single living witness. The Holy Prophet Muhammad, may peace and the blessings of God be upon him, is an exception, because to the truth of his miracles, I am a living witness and the Holy Quran is a living witness too. How can then the miracles pervading early prophetic history bear any comparison with mine, some of which have been witnessed by millions of human beings.

Any one not blinded by prejudice must confess when fully informed of the details that the prophecies and miracles wrought by me are the best-established facts and greater in number and

stronger in validity of proof than the miracles related of most of the earlier prophets. To satisfy himself of the truth of statement, it is the duty of every seeker after truth to personally look into my claims and weigh their evidence, because he can have access to me and my witnesses. When, therefore, there is positive evidence of the greater validity and strength of my prophecies and miracles, it is nothing but absolute denial and utter rejection of the prophetic and miraculous, to say that my revelations are illusions or hallucinations. Now if there is anyone who entertains any doubt as to the truth of these assertions, it is his duty, if he is a God-fearing man, to convene a meeting in which my signs and prophecies shall be related and then the evidence which is procurable for them, shall be taken upon oath, and recorded at length. Everyone shall then be at liberty to produce against this collection, the miracles and prophecies of any prophet or saint (except our Holy Prophet) for which the requisite proof exists. Mere narratives of wonders and marvels without any eye-witnesses to support their truth, cannot avail, for such legendary tales which more often have their basis in a myth-making tendency than in any reality, abound in all people; and if mere tales are to be depended upon, the Hindoo will not remain behind in producing the marvels wrought by ancient *Rishis*. The fact is that no credit can be given to the stories of marvels as against facts for which valid proof exists and the former are in comparison with the latter as dunghills against stores of musk and ambergris. But it should be borne in mind that it is impossible to produce any parallel to the prophecies and miracles which God has manifested through me, in their quantity, quality and validity of proof though anyone might waste his whole life in this vain search.

If any one does not consider my revelation which has been testified by heavenly signs as the Word of God, it would be better for him to go to the very root of the matter and deny the very existence of God and reject the whole system of prophecy, inspiration and revelation, for it is to repair the crumbling building of prophethood that Almighty God has established this new dispensation. With fresh miracles and prophecies, Almighty God is restoring the honor of the old ones. Stories of the miracles wrought by the holy prophets of God in the past, once more rise from the grave and assume the shape,

of facts, and that which was hearsay now is actually witnessed. Almighty God has turned over a new leaf in the history of miracles and recalled them to life that those who are involved in doubts, may see the face of certainty. He who accepts me, accepts ~~knows~~ the prophets and their miracles, and he who rejects me shall lose even the tottering faith which he possessed before, for he has shadow and not the reality. It is I who am the looking-glass for Divine images. He who comes to me and accepts me, shall see afresh the God who to others is only imperfectly known through their lifeless traditional beliefs. I believe in the true God who is not known to those who reject me. I declare it in truth and sincerity that what they believe in, is not God, but an idol which is the creation of their own imagination. This is the reason why their idols cannot assist them, or strengthen them, or bring about any pure transformation in their lives or effect any miracle or show a heavenly sign in their support.

It should also be borne in mind that any misdoubt or incredulity regarding the revelation of God which is granted to me, is absurd and fantastical. It is nonsensical to say that this may be no revelation at all but simply a delusion. Almighty God is not weak in the manifestations of His power. He adopts such supernatural methods to make the matter certain that a man recognises the Word of God as clearly as he sees the sun. Do the modern sceptics think that God had the power to take seekers after truth to the fountain of certainty through revelation from Adam down to our own Holy Prophet by the manifestations of His mighty hand but that now He is destitute of His power, or having that power has intentionally withheld this gracious gift from this unfortunate generation and forgotten the prayer which He had Himself taught in the *Fatika*.—

“ O God! guide us  
 in the right path, the path of those upon whom have been thy  
 favors and blessings, thus making us their heirs.”

To the question often put forward by sceptics “ How are you certain that the words put in your mouth are really and actually the Words of God, and how do you know that they are not delusions or Satanic suggestions?” I give the following answer:—

The word which is revealed to me comes with a majesty, affords

a bliss to, and makes an impression upon, my soul. It enters into my heart with the firmness of a nail of iron and dispels every darkness. With its entrance, I feel an unalloyed bliss ; ah ! that I had the power to describe it. But every enjoyment whether spiritual or physical cannot be adequately described in words and represented exactly as one feels it. A person sees a beloved object and is enchanted with its beauty but he cannot describe the pleasure which he derives from the sight. In like manner, there is an indescribable bliss which one enjoys in the sight as well as in the Word of God who is the Author of all existence and the cause of all causes. His word transports a man into a paradise of bliss in exactly the same manner as His sight does. But if a person hears a voice, or certain words are put into his mouth, and he has doubt as to their Divine origin, the voice and the words are certainly a delusion or a Satanic suggestion. For, the power and majesty with which the Word of God enters the heart, the blessings that accompany it, the light which it sheds, the impression that it makes, the bliss that it affords, the Divine glory and the splendour that it imparts to the receptacle of the revelation, determine it to a certainty that it is from God. It has not a single point of resemblance with the lifeless voices which proceed from Satanic suggestions or delusions. It has an animation, it has a power, it has a magnetism, it has the characteristic of producing a certainty, it has a bliss, it has a light, it has a supernatural glory, it has with it angels that exercise a control over every particle of the body, and besides, it is accompanied with numerous extraordinary signs manifesting the power of God. It is impossible that the receptacle of such a revelation should ever have any misgiving as to its Divine origin. To him a doubt is as fatal as unbelief. Such a revelation with all its characteristics is with him the greatest of miracles, even if he could work no other miracle.

A complete transformation beyond merely human power is worked in the person who is favored with the Word of God. His love for God is so extraordinary that he is mad after Him, and his constancy and faithfulness in His path know no bounds. The certainty that reigns in his heart makes him independent of all. He is an infallible guide and sits on the throne of sufficiency. Such is

my condition, but the world knows nothing of it. Before I witnessed any miracle or obtained any heavenly assistance, I was drawn to Him by the mighty magnetism of His word in a manner for which I cannot account. Keen swords cannot cut the tie asunder and burning fire cannot frighten me. The magnetism which has worked upon my soul, is beyond comprehension, above every description, and outside the grasp of intellect. In the beginning was Word and the Word wrought the wonderful transformation that has been wrought in me. The invisible God first of all revealed Himself to me through His word, and opened the door through which I listened to His sweet voice. His word acted like a magnet on my soul and was the cause of my attraction to the one God. Ah! that I had words to describe and give a notion to others of the deep impression that the Word made upon my heart, the heights to which it made me soar, the transformation that it wrought in me, of what it took away from my heart and what it gave to me. *The extraordinary favor and grace with which He approached me, none knows but I, and the unique place on which I stand in His love and devotion, none knows but He.* But I say truly that the commencement of this spiritual advancement and union with God lies only in His sweet word whose sudden attraction transported me to quite unknown regions. A mighty hand took me up with such an irresistible force as a whirlwind drives a straw before it and throws it in some distant place.

To speak to me of the possibility of my revelations being only a delusion, is no more exact than to tell a person that his seeing with the eyes, or hearing with the ears or speaking with the tongue, is not a fact but a delusion. Is it possible that the person who knows that the shutting of eyes or the stopping of ears or the cutting off of tongue, shall deprive him of the powers of seeing, hearing or speaking respectively, shall on a denial of these facts entertain the least doubt as to their actual existence? Such is my condition with regard to the Divine revelation. The Word of God with which I was and am favored, is my spiritual mother from which I took my birth. It gave me a new life which I did not possess before, and it breathed into me a soul which I had not first. I grew up in its bosom like a child. It took a tender care of me; it supported me

when I would have stumbled and held me up when my foot was about to slip. It went before me like a light until I reached the goal. My heart cannot conceive a greater villainy than that I should entertain the least doubt as to the Divine origin of this revelation. I believe it to be the Word of God in the same manner as I believe that I speak with my tongue and hear with my ears. What! should I deny it and it showed me God, made me drink of the sweet fountain of knowledge, and refreshed me with a cool and fresh breeze in times of suffocation? It came upon me in languages quite unknown to me, as English, Sanskrit and Hebrew. It proved itself to be the Word of God by majestic prophecies and grand heavenly signs. It laid open before me a treasure of fine truths and carried me to regions of knowledge which were *terra incognita* to me and my people. I flew on its wings until I reached the goal. It was revealed to me sometimes in words which were quite unknown to me whether belonging to the Arabic, English or any other language. Do these shining proofs still leave the matter in doubt? Is it fair to evade these important points?

The Word which has been revealed to me has shown the power of a miracle and proved its mighty magnetism. It has not kept back the unseen but revealed to me the deep secrets of the future thousands of times. With a secret noose it drew me to itself while it threw another noose on capable and obedient hearts and brought them to me. It gave them eyes with which they began to see; and it gave them ears with which they began to hear; and it gave them a fearless constancy and faithfulness with which they became ready to sacrifice their lives in this path. Can all these things be the result of a Satanic suggestion or a delusion? Is Satan the equal of God in power and glory? Why is God then silent and why does He not assist you? Listen to me, for He who revealed this word to me, addressed me in the following words:—"I shall reveal the light of my glory and raise thee with the manifestation of my power. A warner came into the world, but the world did not accept him. God shall accept him, however, and manifest his truth with mighty attacks." It is, therefore, necessary that this age should not pass away nor I depart from this world, until all these promises of God are fulfilled.

The person who walks in darkness and is not even aware that

Almighty God reveals His sure and certain Word to His servants, is really ignorant of the existence of God. He thinks that the whole world is involved in the darkness of doubt like himself. He adheres to the doctrine that inspired words are nothing but temptations of the devil, confused dreams or delusions, or at the most, words of a doubtful and not certain Divine origin. But, as I have already stated, when the sun of Divine revelation shines upon a heart, the darkness of doubt and distrust is dispelled from it, for it is impossible that the darkness of doubt should remain in the heart which is illumined with the effulgent light of the Word of God. The reception of a certain Divine revelation even by others than prophets, is amply exemplified in religious history. It was on the strength of a Divine revelation that the mother of Moses trusted her infant son to the waves of the river and yet she was not guilty of an infanticide in the sight of God which she ought to have been if she looked upon the words revealed to her as of a doubtful origin. Mary, the mother of Jesus, was also inspired with a certain Divine revelation, in obedience to which she did not care a bit for her people. Alas for the unfortunate Muhammadan nation, that it does not enjoy that favor in the sight of God which the women of earlier nations did! It is not then "the best nation" (as it has been described by the Holy Quran) but the worst and the most ignorant nation. *Khizr* was not a messenger of God and yet the Word of God revealed to him was not doubtful, for he could not have proceeded to take the life of a child on its strength on a contrary supposition. The revelation of God to the companions of the Prophet to wash his holy body was also certain, for had it been doubtful they could not have proceeded to act upon it. Though a person may deny my revelation on account of his blindness, yet if he is a Muhammadan and not an Athiest in secret, he must adhere to the belief that the doors of a certain Divine revelation are open for Muhammadans. He must believe that as many men and women in the former nations enjoyed the favor of being receptacles of the sure Word of God though they were not prophets, the presence of a similar Divine revelation is necessary among the Muhammadans, so that instead of being the most excellent nation, they may not prove the most despised of all. Almighty God has, therefore, brought into existence

this new dispensation in the last ages that it may be a perfect type of the Divine dealings with His servants in the former ages.

These are not matters to wonder at. No man can ever attain to true salvation unless he is either directly favored with the Word of God, with clear and decisive Words of Divine origin and authority precluding every possibility of doubt, or are closely connected with such a receptacle of Divine revelation by inviolable ties of faith and fidelity. It is evident that the prevalence of sin in the world is due to the absence of that certainty in matters relating to a life beyond the grave as exists in the case of temporal pleasures, and worldly honor and property. A man of the world cannot trust in God to the same extent as he can count upon a box of precious jewels or other valuables. Nor has he the same fear of God as he has of the temporal laws of earthly governments. The reason of this is that formal religious beliefs are quite powerless and give way before the certainty which avails in temporal affairs and earthly connections. Salvation is, therefore, impossible without certainty in spiritual matters and to this the Holy Quran testifies in the words : *من كان في هذه اعمى فهو في الآخرة اعمى واضل سبيلا* :

"Who is blind here, shall be blind hereafter, nay worse than blind." How can salvation be attained without a certainty? What purpose does a religion serve if it does not take a man to the fountain of certainty and salvation? The hearts of the companions of the Prophet undoubtedly overflowed with such certainty, for they witnessed the heavenly signs with their eyes and had thus a certain belief in the Word of God. Their lives were, therefore, purified and purged of every dross. But what means of certainty remained in the hands of those who followed them, hundreds of years afterwards. True, they had the Holy Quran, and the Holy Quran is like a two-edged sword, cutting with one edge the internal evils and thus expurgating the hearts of Muhammadans themselves of every impurity, and destroying with the other all erroneous doctrines taught by the false religions. Yet this sword needs a brave soldier's arm to wield it. Almighty God says : *يقلوعليهم ايته ويزكيهم* "The Prophet of God rehearses to them His signs, and purifies them and imparts to them a knowledge of the book." Therefore, this purification of the soul which is effected through the Holy



Quran, has not been mentioned independently but as having been brought about by the Holy Prophet. This is the reason why the Word of God never comes into the world alone. The brave spiritual warrior who can wield this trusty sword and is a true judge of its worth, also comes with it. Therefore every age stands in need of a new champion to bring about a true and fresh certainty with regard to the Holy Quran, to reveal its true worth and to convince its opponents through it of its truth and their error. This need is the greater in this last age, for, being the time of the appearance of Antichrist and of the final struggle between heavenly and earthly forces, a braver vanquisher must appear in the field.

In short, when the Holy Quran says plainly that the man who remains blind in this life (*i. e.*, does not see the light of certainty) shall also be blind in the next (*i. e.*, shall not attain to salvation), it is the duty of every seeker after truth to seek this light of vision and seek the living religion in which the lights of the living God are manifest. Lifeless is the religion in which the chain of a certain Divine revelation does not run unbroken. Such a religion closes the way to certainty, the only light to attain salvation, and makes men depend upon idle tales of marvels done in the past. It makes them despair of God and throws them into utter darkness. How can a religion point the way to God and release men from the bondage of sin, when it has no means of bringing them to certainty. It is only with the shining of the sun of certainty that the day of the disappearance of sin rises.

The only true religion in the world is that which shows the way of certainty by living heavenly signs, and those who do not follow such a religion are in hell in this very life. What can a mere doubt avail when it leads us to the only conclusion that a thing may be either right or wrong. Freedom from sin is impossible without certainty. To lead an angelic life upon earth is a tale without certainty. To forsake the world and all its immoral pleasures is impossible without certainty. Pure transformation in one's life is impossible without certainty. To be drawn to God with an extraordinary heavenly magnetism is impossible without certainty. To rise above the earth (*i. e.*, materialism) and soar to the higher regions (of

spirituality) is impossible without certainty. To fear God as one ought to fear to attain to true righteousness, is impossible without certainty. To abide by the minutest rules of piety, and to be sincere in one's deeds, is impossible without certainty. To consider God as the most precious treasure which the soul of man can possess, to spurn the riches and greatness of this world and to have no desire of temporal honor and regal pomp, is impossible without certainty. Let those who call themselves Muhammadans, answer how they can get out of the darkness of doubt and reach the light of certainty. There is only one way, and that is the Word of God as is indicated in the verse *يخرجهم من الظلمات الى النور* "Bringeth them out of darkness into light."

Now that thirteen hundred years have passed since the dawn of prophecy in Arabia, and this age has not witnessed the shining heavenly signs and heavenly light with which the Holy Quran came into the world, and Christianity, Aryanism and Atheism with all the forces of evil are attacking, tooth and nail, the Word of God, His prophet and faith, and the Muhammadans have nothing in hand but a few written leaves to whose miraculous power and efficacy they are utter strangers, and the miracles that are related in support of their truth, are mere tales of wonders abounding in the history of every sect—which under these circumstances is the way by which the top of the high minaret of certainty can be gained? How can the enemy be convinced that Islam can point to methods, unknown to other religions, by which a man may attain to certainty in his belief of God and be freed from the trammels of sin? What are the arguments on whose strength a seeker after truth ought to give it a preference to all other systems? Can any wise man be expected to condemn a thing which is encrementitious and devour another which stinks as nasty? Every good heart is willing to accept the truth, provided truth is able to show its light. What is generally offered now-a-days to other nations under the name of Islam, is husk not kernel, shadow not substance. How can it be accepted then? What is the use of conversion if there is no change for the better. A person changes his religion to get rid of some evil, and as a remedy for a disease, but if the same disease prevails in the new religion, what good there is in the change. Do not even the

Brahmoes with all their rejection of the most excellent attributes of God, assert that they believe in one God ? But the truth is that none believes in God except the person whose eye of certainty has been opened. He only is released from the bondage of sin who sees God with the eye of certainty. All other stories are false, all atonements vain.

The same Living God who manifested Himself by His word spoken through His prophets, manifests Himself again in this last age by the same means through me that people may believe and escape destruction. The Holy Quran is, no doubt, the Word of God, His most excellent word, but it is a sealed book to you, ye sleepers ! Your eyes cannot see it, nor can your understandings comprehend it. It is now in your hands but you cannot get its blessings like the unbelieving Jews who had the books of the prophets in their hands. If you speak justly, you shall yourselves bear witness that on account of the disappearance of the light of its certainty from your eyes, you cannot avail yourselves of its power of sanctification. If the testimony of external facts has any weight, you can bear witness against your own condition in this age, if you mind to bear a true testimony. Tell me truly, do you shrink from sin and acts against righteousness as a man shrinks from the use of poison ? Speak and do not lie, are you walking firmly on the path of piety on which the Holy Quran has laid so much stress ? Say and be candid, do you possess the signs which appear after certainty ? Nay dissemble not, and say if you love God as ardently as His righteous servants do, and if you can show that constancy and firmness in His path which the sacred ones have shown. Call Heaven to witness and say if you have an undisguised aversion to the rotten carcase of low motives and worldly desires, and if you are flying towards the true God with sincerity and zeal and the singleness of heart. Do not dissimulate nor try to please others only like a vain braggart for there is a God who sees everything you do and hears every word that you utter, and know while you speak that His wrath is a consuming fire whose flames devour every vanity and conceit in an instant, state honestly, are not your feet so enchained that you cannot move out of worldly desires and worldly vanities, your hearts so bent low upon low motives that you cannot aspire

after anything higher, your necks so bowed down that you cannot raise your heads to heaven, and your hands so tied that you cannot do anything which is not of worldly interest? Had you a certain belief in God, you would have shunned the poison of sin. The whole world would have perished because of this poison, had it not been for the timely establishment of this heavenly propaganda by the Divine hand. But if you boast that you are faultless and free from the darkness of sin and attracted towards God by the powerful steam-engine of certainty, I tell you plainly that you have told a lie and brought a false charge against the maker of earth and heavens. For this daring falsehood, the curse of God shall soon be take you and disclose your misdeeds before you die.

Certainty does not come alone but is attended with its light. No one can take you to heaven but he who comes from heaven. If you knew that the fresh and certain Word of God is the true remedy for your diseases, you would not have rejected him who came with this blessing in the beginning of the century. Ah triflers! no deed can rise to heaven until it proceeds out of certainty; internal dross and impurities cannot be washed, nor spiritual diseases cured until the heart overflows with certainty. You boast of your Islam, but what you have is a lifeless routine of formal ceremonies, not the living organism, the essence of Islam. True Islam works a manifest transformation. A light is kindled in the heart which burns the low desires and worldly motives, and a new life is breathed into the Muslim of which you are not aware. All this comes after certainty, and certainty after the sure Word of God which comes from heaven. God is *known* through God and not by any other means. As you know those better who talk familiarly with you, so does a man advance in the knowledge of God through His word.

The manner in which the Word of God comes, is in itself a clear indication of the Divine origin of the word. It often happens that the servant of God prays to Him and immediately receives an answer from Him, and this occurs not once or twice but the process may continue to twenty, thirty or fifty times and sometimes a whole day or a whole night passes in this verbal intercourse. The answers are always in the most eloquent and sweet words and

sometimes in words and languages quite unknown to the supplicant. Along with it there is an outpouring of heavenly signs and miracles, and a profusion of Divine favors and assistance. Is it possible that after all this continual verbal intercourse and evident signs, doubt should still lurk in the mind as to the Divine origin of that word? Not at all. On the other hand, this is the only means by which a man can see God even in this life, and to him the impenetrable mystery of the next world is solved beyond a shadow of doubt. All aspects of a brutish life in which a man indulges in his passions, vanish away with the glorious entering of the light. In the heart that is thus illuminated, there grows up a strong aversion to the dead gods and an ardent love for the Living One. As worldly men are mad after the things of this world, he is out of all patience to attain the nearness of God and a close union with Him.

In short, the Word of God which a man receives with the full certainty of its Divine origin, is the key to certainty and all spiritual blessings which flow from that pure fountain-source. When Almighty God wishes to draw any one of His servants to Himself, He sends His Word upon him, favors him with a personal verbal intercourse with Himself, comforts him with extraordinary heavenly signs and shows him in a variety of ways that it is His Word. The Word of God revealed in this manner becomes the substitute of an actual sight of God. It is then, and not till then, that a man understands that there is a God, for he hears His sweet and awful voice "I am." Before Almighty God reveals Himself by His Word, a man's belief in His existence based on an observation of the material universe, does not amount to certainty. The perfect plan and consummate laws of order discovered in the universe only give rise to an idea of the probability of the existence of a Creator. But the certain conclusion that there is a God, can never be arrived at, nor an impure life of sin dragging a man lower and lower into the pit, be got rid of, except by His Word.

It would also appear from this, how absurd is the doctrine of salvation invented by the Christians. They think that the suicide of the son of Mary has brought them to the door of salvation, whereas they know it as a matter of fact that they are involved in a narrow and dark hell of sin, doubt and veiling from

God. Where there is doubt there can be no salvation, for the pure fountain-head from which salvation flows is certainty. The greatest blessing that man can have is the certainty that there is a God who in His wrath consumes the sinners and the transgressors, and in His mercy turns to those who turn to Him. This certainty is the only remedy for all sins. No other atonement can ever release you from the bondage of sin, no blood can wash the impurities of your heart. Is it not a matter of every day experience that certainty alone is the true barrier against everything that is harmful. You do not hold out your hand over a flame because you know that it will burn. You do not stand before a furious lion because you are certain that it will tear you. You do not take a poison, for you are fully conscious that the result will be death. Countless instances have verified the fact that where there is a certainty of loss or destruction proceeding from an act, it is never essayed and is viewed with horror. Why not apply this established truth in matters spiritual? Nothing but certainty can keep a man back from sin. A goat will not feed in a pasture where there is a lion standing before it—such is the wonderful effect of certainty even upon animals. The heart which is full of the certainty of God's existence and of His power, awe and grandeur, can never think of disobedience to His commandments. But if a person cannot refrain from the commission of sin, it is certain that certainty does not reign in his heart. Has a certainty of God's existence not even the force of a certainty in the material world, or is the one of a lower degree than the other?

Want of certainty is the only cause of the sin which drives a man away from the presence of God, and generates a hellish life. Ah, with what trumpets should I proclaim that certainty alone can effect a release from the bondage of sin, a renunciation of false asceticism and assumed piety and a revealing of the face of God. The religion that does not take a man to the fountain-head of certainty, does not deserve to be so called; it is a sink of corruption, nay, the very hell. The spring of life flows from certainty, and the wings which enable a man to soar to heaven grow out of certainty. Try that you may see the God into whose presence you must at last go. Certainty is the vehicle which can take you to God. It is

swifter than lightning and can take you to the remote goal in the twinkling of an eye. Seekers after righteousness! if you wish to walk upon earth with pure and humble hearts, if you desire that angels may shake hands with you, seek the path of certainty. If you have not attained that stage, follow the person who has seen God with the eye of certainty. And if you still question me as to how a person can see God with the eye of certainty, I shall give the answer, whether you attend to it or not, that the only means of obtaining certainty is the living Word of God, which has within it, and is accompanied with, living signs. When it comes from heaven, it raises the dead from their graves. You have eyes and yet these are of no avail without the shining lustre of the glorious orb of light. Similarly your own conjectures cannot lead you to a true knowledge of God. The faint light of reason also stand in need of the light of a sun which sheds its light from heaven upon earth, and this is the living Word of God. Without His Word the knowledge of God is imperfect. The word is a go-between in God and man. When it descends, the light of God comes with it. It takes to heaven the person upon whom it descends with all its attendant signs, its full glory and the Divine power and majesty. In short to reach God, there is only one way and that is the Word of God.

*To be continued.*

---

## METEMPSYCHOSIS, I.

(THE HINDOO DOCTRINE OF THE BLESSINGS OF SIN.)

---

THE doctrine of the transmigration of the soul into successive bodily-forms, either human or animal, has been owned by various superstitious people from very early times. It seems to have been recognised by the Egyptians who believed that the soul when it left one body, immediately entered into another, exhausting all the created forms in a cycle of three thousand years. It has even been suggested by eminent scholars that the Egyptian custom of preserving the mummies of certain animals was also rooted in the idea that the soul might one day claim back the body. Pythagoras taught the doctrine

in Greece. His theory was that at its departure from the body, the soul flitted about invisibly in space and that the means by which new creatures came into existence was that they drew in with the act of respiration souls out of those flitting in the atmosphere. But if no soul was inhaled with the first breath of life, the creature would remain lifeless. Absurd and fantastic as it may appear, it has been outdone in its absurdity by the doctrine of transmigration owned by the most advanced Hindoo sect of Aryas that has taken root in the Indian soil in the last thirty years of the last century as will be shown hereafter.

This superstitious doctrine has with the shining of the light of revelation disappeared from various countries where it is now quite forgotten, but in India it is as superstitiously adhered to now as it was in the earlier times. Whether the doctrine was taken over by the Aryan conquerers of India, from the aboriginal tribes vanquished by them (as is the opinion of some scholars) or whether speculative minds hit upon it by a vicious course of reasoning as suggesting an explanation for the immortality of soul, there is no doubt that since its first introduction, the Hindoos have never questioned its truth and have identified it with their sacred canon. An amusing account of the process of the soul in passing from one body into another, resembling the one given by Pythagoras, is given by Swami Dayanand Saraswati, the founder of the Arya Samaj, in his *Satyarth Parkash* (edition of 1875)\* eighth *Sammolas* page 263. In answer to the question, how do birth and death take place, the Swami with his naive ignorance gives the following explanation :—

“When *lingsharir* (subtle matter) and *sathol sharir* (dense matter) appear in a combined form, birth takes place, and when they disappear, being separated, the result is death. The manner in which it takes place is this, that the soul when wandering about from the consequences of its actions and flitting hither and thither from the effect of its good or bad deeds, is mixed with what grows upon earth, or

---

\*The statement being subjected to severe criticism on account of its childish absurdity was expunged from the later editions by the well-wishers of the founder of the sect.



with water or air. No sooner this takes place, than according to the misery or happiness which is its lot in the new life, on account of the good or evil it has done in the past, the soul enters the womb of a female in a form and a body dependent upon the actions committed in the immediately preceding life. When the soul has entered the body, whether of man or animal, its body is formed after the body of the mother in accordance with the manner which God has ordained. The soul is in fact, after its departure from an old body, drawn up with the rays of sun and then descends with the light of the moon (like dew) on any plant or any other thing, and in the manner above described assumes a body."

This theory, if it is allowable to institute a comparison between two absurdities, is inferior even to that started by Pythagoras, inasmuch as it dispenses with the male agent altogether, and this fact falsifies it on its very face. The learned Swami would have indulged in at least a plausible absurdity had he made the soul fall upon vegetables, &c., in two parts, of which one part being taken by a male and the other by a female, the new creature could have been made to come into existence by their intercourse, although even in this case, he would have had to face the difficulty of solving the problem of the division of the soul, or that being allowed, of the union of the same parts when once separated. Such is the Vedic philosophy of the soul and it does justice, no doubt, to the element-worship inculcated by the Hindoo scriptures.

The doctrine of Metempsychosis has its origin in an ignorance and misunderstanding of the Divine attributes. It seems to have been resorted to by the human mind when yet in its infancy and unguided by the light of revelation, as an explanation of the inexplicable problems of phenomenal life. Among a people who saw their God in the elements of nature and whose minds were incapable of forming any higher conception of the Divine Being, Metempsychosis is, no doubt, to a certain extent an excusable superstition, but when we see their descendants after several thousands of years of advancement, with all their vauntigs of philosophy, science and civilization still immersed in the same ignorant superstition, we are really astonished. If they cannot give up this superstition as negating

the glorious attributes of God (for their idea of the Divine Being is still very low), they ought at least to repudiate it as being opposed to the laws of nature. The necessary conclusion of this doctrine is that Almighty God should be considered a weak, helpless and idle being, letting things take their course and destitute of exercising any power or control by His will or choice over them. Metempsychosis is, therefore, in utter dissonance with the Divine laws of nature, and flatly contradicts them. The assumption of a potent Divine control and the admission that the regularity and design observable in the universe have been brought about by God's mighty hand and that the universe has been created and organised with His paramount power and all-controlling will and intention, and that the harmony and order prevailing therein, have been brought about by His consummate wisdom and fore-knowledge, in other words the laws of nature, sap the foundations of the doctrine of the transmigration of souls. For, the doctrine assumes that the regularity and order which prevail in the universe have not been predetermined by Divine will and ordained by Divine wisdom and fore-knowledge, but are an accidental result of the sins of mankind. The cow which provides us with milk, the horse upon which we ride, the donkey which is a beast of burden for us, the earth which we inhabit, the sun and the moon which give light to the world and benefit it with their various powers and properties, the grain which the earth yields, all these together with what exists in the heavens or lives or grows upon earth, are, according to this ridiculous doctrine, human souls which on account of their transgressions in some previous birth have assumed these shapes. In short, the amazing order and harmony in the universe, the cosmos itself, which baffles human wisdom, read in the light of Metempsychosis, has accidentally been brought about by men through their inadvertence in sinning against God who could not have brought about by His will and power any of these wonders. Nor can He in any way interfere with the amazing programme or bring into existence even so much as an atom. Had the souls been a little more cautious in sinning against God, the universe would never have emerged from a chaotic state, nor any one of the countless things which now exist for the benefit of man would ever have existed. Every terrestrial blessing which the mortals can enjoy, is therefore to be

attributed to a sin. A wicked life is productive of every good that men enjoy upon earth and a good life will only lessen these blessings. You cannot get milk until some one commits a sin and is born as a cow ; you cannot have anything to ride upon until another by his iniquities transmigrates into a horse ; you cannot get a beast of burden until a third transgresses and passes into a mule, a donkey or a camel ; nay, you cannot get a wife until a fourth's iniquities cause him to be born as a woman : and yet more, you cannot have any children until some one disobeys and is punished with death to be born again. Thus every blessing of this world is after all traceable to a particular sin or combination of sins. In fact, the whole system of this world is dependant upon and due to sins. Without the sins of man, God was nothing and could have done nothing, and His power and wisdom were simply worthless. What we call the works of God, are not really His works but the works of sin.

This theory leaves no place for God. The things that do not exist of themselves have been brought into existence by the sins of men. The will of God has no share in bringing things into existence or in making order and law prevail in the universe. There is no God working with His will and power, no nature brought into existence by His hand and no laws of nature working according to His will and intention. He is supposed to have an authority over existing souls and this may probably be due to good deeds done by him in a previous birth or acquired accidentally by any other means. His personality is not worth anything, for he has not the power to create, no control over the affairs of the universe and no will to determine the plan of the world.

In short, Metempsychosis deals two severe blows to the moral feelings of man. In the first place, it divests the Divine Being of all His glorious attributes and of His power and control over the universe. What is left of Him after the denial of His best attributes, is not worth the name of God. Secondly, the doctrine sweeps away all distinctions between legality and illegality, for it is possible under this fantastic law that a person's ~~own~~ mother, daughter or sister may be reborn to be his wife, there being no signs by which such distinctions can be preserved when according to all experience and even

according to the theory itself, no trace of a previous birth is preserved in human memory. The doctrine, therefore, deserves to be condemned as highly repulsive to the moral ideas of man, as divesting God of all His attributes of honor and glory and as blotting out all distinctions between legality and illegality.

---

## *The Gospel Tested by History.*

*From the "Freethinker" of June 22nd, 1902.*

---

"It is the unavoidable fate of a spurious historical work of any length to be involved in contradictions."—HENSTENBERG, *Dissert. on Pentateuch*.

THERE are many who, having given up the miracles of the New Testament, still believe that, apart from the miraculous, they still possess an authentic and historical biography in the Four Gospels. Nothing can be further from the actual facts of the case. To begin with, the Four Gospels, while pretending to be written by Jews—personal followers of Jesus and natives of Palestine—were evidently written by men of another country many years after the time of the events they describe, and display gross ignorance of the manners and customs of the Jews and of their rulers, Jewish and Roman. As Matthew Arnold, "the Apostle of Culture," who cannot be accused of being a metaphysical German, pointed out:—

"He (John) speaks as if they and their usages belonged to another race from himself—to another world. The waterpots at Cana are set 'after the manner of the *purifying of the Jews*'; 'there arose a question between John's disciples and a Jew about *purifying*'; 'now the Jews' Passover was nigh at hand'; 'they wound the body of Jesus in linen clothes with spices, as the manner of the Jews is to bury'; 'there they laid Jesus, because of the *preparation of the Jews*'.....A Jew talking of the Jews' Passover, and of a dispute of some of John's disciples *with a Jew about purifying*. It is like an Englishman writing of the Derby as the English people's Derby, or talking of a dispute between some of Mr. Cobden's disciples and an Englishman about free trade. An Englishman would

never speak so.....Again, twice the Fourth Gospel speaks of Caiaphas as 'high priest of that year,' as if the Jewish high-priesthood had been at that time a yearly office, which it was not. It is a mistake a foreigner might perfectly well have made, but hardly a Jew. It is like talking of an American 'president of that year,' as if the American presidency were a yearly office. An American could never adopt, one thinks, such a way of speaking. Again, the disciple who, at the high priest's palace, brings Peter in, is called by the writer of the Fourth Gospel 'an acquaintance of the high-priest.' One of the poor men who followed Jesus *an acquaintance* of a grandee like Caiaphas !..... which is like the exaggeration of calling a London working-man, who is in the throng round a police-court during an exciting inquiry and has interest enough to get a friend in 'an acquaintance of the Secretary of State.' As the social distinctions of Palestine are confounded, so are its geographical distinctions. 'Bethany beyond Jordon' is like 'Willesden beyond Trent.' A native could never have said it. This is so manifest, indeed, that in the later manuscripts Bethany was changed into Bethabara, and so it stands in our version. But the three earlier and authoritative manuscripts all agree in *Bethany*, which we may pronounce certainly, therefore, the original reading. Nevertheless, the writer knew of the Bethany near Jerusalem; he makes it the scene of the raising of Lazarus. But his Palestinian geography is so vague; it has for him so little of the reality and necessity which it would have for a native, that when he wants a name for a locality he takes the first village that comes into his remembrance, without troubling himself to think whether it suits or no" (*God and the Bible*, pp. 112-145; ed. 1889).

Nor are these discrepancies confined to John, as Matthew Arnold stated, for Matthew speaks of "Bethlehem, and in all the coasts thereof" (Matthew ii. 13), being evidently under the impression that Bethlehem is on the sea. It would be as accurate to speak of the coasts of Birmingham as the coasts of Bethlehem. Mark, not to be outdone, speaks of Jesus "departing from the coasts of Tyre and Sidon. He came unto the Sea of Galilee, through the midst of the coasts of Decapolis" (Mark vii. 31)—a statement containing two geographical and

one historical error. Leaving the historical error for the moment, we may notice that the Sea of Galilee lies between Tyre and Sidon and the Decapolis, so that Jesus could not pass through the Decapolis to reach the Sea of Galilee. The same ignorance is betrayed by Luke. Dr. Estlin Carpenter notices : " The geographical confusion into which the writer (Luke) is betrayed in his account of the journey of Jesus to Jerusalem through Samaria and Galilee implies that he was not himself familiar with Palestine " (*The First Three Gospels*, p. 334). And he adds : " The vague phrase, ' a city of the Jews,' suggests that the writer was himself not a Jew. He was a Gentile writing for Gentiles, whose claims he takes every opportunity of establishing."

So far, the evidence is amply sufficient to prove that the writers of the Four Gospels were not natives of Palestine ; but further examination, in the light of our historical knowledge of that time, makes it plain that they were not written until long after the time that Jesus and his disciples are said to have lived. Their ignorance of contemporary history is phenomenal. On every point where their evidence can be tested by the inscriptions and histories of that time, they are found to be in irreconcilable contradiction. Many books have been written with the object of elucidating the year in which Christ was born, but the only point upon which scholars are agreed is, that it could not have been in the year one—which the vast majority of Christians believe to have been the year of his birth. Matthew tells us that he was born " in the days of Herod the King." Luke says that, " in those days, there went out a decree from Cæsar Augustus that all the world should be taxed. And this taxing was first made when Cyrenius was Governor of Syria." But Herod died in the year 4 B.C., and Cyrenius was not made Governor until the year 6 A.D., an interval of ten years ! To quote Dr. Estlin Carpenter again, who, as an earnest Christian, would not exaggerate the point, " The enrolment which gives occasion to the journey of Joseph and Mary from Nazareth to Bethlehem—cannot be fitted into imperial usage, or into secular history. Such enrolment was for purposes of taxation, and it is said to have embraced ' all the world.' Three times did Augustus impose a general taxation ; not indeed, upon all the provinces of the empire, but upon all Roman citizens in the years 26 and 6 B.C. and 24 A.D. The first of these occasions is too early, and the last too late. On the second, while Herod was still

alive; Judea and Galilee were not under Roman jurisdiction for such purposes at all; and, even after Herod's death, Judea still remained for some years outside the circle of imperial administration until the deposition of his son Archelaus in A.D. 6. Moreover, the Roman census was always taken at the citizen's own residence. It has been pleaded that the arrangement which sent Joseph to Bethlehem was a concession to Jewish ideas. But how was it possible for every household to betake himself to the birthplace of an ancestor a thousand years before? 'Everyone,' we are told, 'went to his own city.' The whole population is set in motion, in order to get Mary to Bethlehem. And the device does not, even then, secure its end, for the law did not require the registration of the citizen's wife, still less of his betrothed. If we accept the judgment of the profoundest of modern students of Imperial Rome—the historian Mommsen—the enrolment, as Luke describes it, was an impossibility." Mommsen affirms "that no one cognisant of the facts can believe that any census was carried out by the Romans at that time, 'whatever theologians, or those who, like theologians, talk in bonds, may have persuaded themselves or others.'" (*The First Three Gospels*, pp. 148–150). To sum the matter up: 1. There was no Roman census at that time. 2. There could have been no census taken by the Romans during the reign of Herod, as the country was not under Roman jurisdiction. 3. The Romans took the census at the citizen's own house, the census being taken for the purpose of taxation; to allow the people to register themselves at a distant city would defeat the object they had in view. 4. If it was a concession to Jewish ideas, then Joseph had no occasion to take Mary with him, as the Jews only registered the males of the population. 5. If the census took place under Cyrenius, then Herod had been dead ten years, and the story of his massacre of the children is false.

## ZANB.

To convince a man against his prejudice seems to border almost upon impossibility. In the last issue we showed that the Holy Quran kept a clear distinction between the use of the word *zanb* and all other words used to denote sin, and that there were three remarkable points in connection with its use; viz., (1) that the more frequently occurring words such as *jurm*, &c., and their derivatives were never used of the prophets, and that the word *zanb* only was used of them; (2) that it was not stated in the Holy Quran that every *zanb* or committer of *zanb* shall be punished; and (3) that the other words such as *jurm*, &c., were defined as deserving punishment.

A missionary gentleman from Egypt tells us that the word *jurm* is not used of the prophets because it is not used at all in the Holy Quran. A strange explanation! Why are not the words *junah*, *ism*, *fiq*, *shirk* and *kufir* used of any prophet when they are so frequently used of the sinners? Why does it not call the prophets *mujrim*s (committees of *jurm*) as it calls the sinners frequently? Why does it not use the word *اجرموا* (they committed *jurms*) and various other derivatives of the word, regarding the prophets when it uses them of the sinners? And why does the Holy Quran condemn sinners and exalt the prophets if it regards both classes as equally sinning against God. An equally absurd explanation is offered for the Holy Quran not threatening every committer of *zanb* with punishment, viz., that the Holy Quran has not used the word *muznib* at all. But is it not plain from this that it has not made use of the form because it did not mean to define *zanb* as a punishable deed in disobedience to God, in all cases? And could not the Holy Quran use any other form to denote that it looked upon *zanb* as punishable in all cases? It says of *ism*, *ومن يكسب اثما فانما يكسبه على نفسه* "And whoever commits an *ism*, commits it against his own soul." Could it not have used a similar form to condemn every *zanb*?

In conclusion we wish to impress upon the reader once more that *zanb* is a generic term. When used of the *mujrim*, it means *jurm*; when used of *asim*, it means *ism*; when used of *fasiq*, it means *fiq*; when used of *kafir*, it means *kufir*; and when used of *mushrik*, it means *shirk*. But the prophet is neither *mujrim*, nor *asim*, nor *fasiq*, nor *kafir*, nor *mushrik* and, therefore, his *zanb* is a thing quite different from *jurm*, &c. It is not punishable as these are; it is not looked upon with displeasure by God; it is nothing more than



## Plague Inoculation.

(Translated from Mirza Ghulam Ahmad's Noah's Ark).

لَنْ يَصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا هُوَ مَوْلَانَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ (التوبة)

*By no means can aught befall us but what God hath ordained for us. He is our patron and protector: in God alone it behoves the faithful to trust.*

Out of sympathy for its suffering subjects, the Government has kindly undertaken at the expense of about a million of rupees to place the benefit of plague inoculation within the reach of the general public as a safeguard against the anticipated outbreak of the plague. To tell the truth, it is one of those benevolent measures of the Government which it is the duty of all sensible subjects to welcome with expressions of gratefulness, and upon which none but the fools and the enemies of their own souls would look with distrust or suspicion, for it has often been proved that this cautious Government never asks its subjects to try any dangerous remedy, and does not offer one to be taken recourse to by the people unless it has assured itself of its usefulness and harmlessness after repeated trials. To impute a selfish motive to the undertakers of a benevolent measure which requires an enormous outlay of money, is most uncharitable. There is not the least doubt that inoculation is the best and most efficacious preventive against plague that the Government has yet discovered. Nor can it be denied that it has actually proved useful when resorted to. It is, therefore, the duty of all loyal subjects to relieve the Government of the great anxiety it has for their lives by acting in accordance with its desires and getting themselves inoculated so as long there is no obstacle.

As for me, I most respectfully beg to inform the Government that I would have been the first man to avail myself of its generous offer, had not an ordinance of heaven kept me back. Almighty God has willed to show to this generation a sign of mercy from heaven. The Lord of the earth and heavens, whose knowledge and power extend over every thing, spoke to me long ago, saying: I shall protect thee from the plague and also deliver all those from this

accursed death who live within the four walls of thy dwelling and those who follow thee, provided that they purge their hearts of all inimical intentions, and with heartfelt sincerity and humble submission swear repentance on thy hands, and rebel not against the commandments of God and His messenger, nor show any vanity, haughtiness, remissness, arrogance, or self-approbation, and conform their conduct to thy teachings. But for those who do not follow thee faithfully, be thou not grieved, for such is the decree of heaven. Again His Word came to me saying: Out of regard for thy residence therein, I shall save the residents of Qadian in general from *destructive* plague and protect it from such a severe outbreak of it as might cause a panic or depopulate the town.

It is this ordinance of heaven which renders inoculation needless for me and for all those who dwell within my house or follow me. For Almighty God has said it that people of my sect, whatever their number, shall be comparatively safe from the attacks of the plague. Only such of them may be overtaken by it as are either not true to their pledge or about whom there is some other reason known to God only. But ultimately people will see with wonder and acknowledge that compared with my opponents, my followers have enjoyed with God's assistance a far greater security from the plague, and that a special providence of God has watched over them, to which there has been no parallel among any other people. At this some will laugh and call me mad, and others will be startled and surprised to hear that there is a God who can bring down His mercy upon His faithful servants without the intervention of physical causes. To set this scepticism at rest, I declare that without doubt there exists such an Almighty God. If God had not such power, His seekers would have had to quaff the bitter cup. Wonderful is the might of the Lord and wondrous are His ways. On the one hand, He turns the wicked ones against the righteous and sets them over His favorite ones like dogs, and on the other, He gives His angels charge over them and makes them triumph over their enemies. In like manner, when His fierce wrath encompasses the world to consume the unrighteous and His anger is kindled against the workers of iniquity, His eye protects His chosen ones. Had Almighty God not thus extended His mercy to them, the righteous would have been confounded with the unrighteous, and no one could have

known them from the wicked. Great are the works of the Lord and infinite is His power, but they are displayed to men only according to the measure of their faith. The extraordinary manifestations of His power take place only for the sake of those who show an extraordinary love and faithfulness in His way, and sever all low connections and suppress all desires of the flesh for His sake. He does whatever He wills, but His wonders and marvellous works are displayed only when a man shows a wonderful and marvellous transformation in his connections with Him. In this age, there are very few who know God or believe in His wonderful works, but many who have no faith at all in the Almighty Being whose voice is heard by all things and with whom nothing is impossible.

It should be borne in mind that I do not declare it to be generally illegal to have recourse to medicines or preventive measures in the case of plague or other diseases, for the Holy Prophet is reported to have said that there is no malady for which God has not created a remedy. But I consider it sinful to obscure by inoculation the heavenly sign which God has been gracious enough to display for me and my followers and by which He intends to show His distinctive favor to those who accept me in sincerity and faithfulness. I cannot, therefore, insult and discredit this sign of mercy by submitting to inoculation, and be guilty of unbelief in the promise of God. If I get inoculated like others, I shall have to tender my grateful thanks to the physician who invented the cure and not to God who gave me the promise that He shall protect all those who live within the four walls of my house. I declare it as an eye-witness that the promises of God are true, and I see the impending danger as if it had already come. I know that the real object of Government is no other than to save people from the plague and if it ever happens to find out a better remedy than inoculation for the plague, it will receive it with joy. Considering this, it is plain that the method which God has revealed to me does in no way conflict with the aims of Government. Twenty years ago, a prophecy about the appearance of a terrible epidemic and the protection therefrom, and an increase by that means, of my followers, was published by me in my work the *Barahin-i-Ahmadiyya*, pages 518-9. Since then the Word of God has emphatically asserted the same promise repeatedly.

Rare occurrences of plague amongst those who class themselves as my followers, cannot lessen the value of this sign. For, it is not to bar death that the sign has been manifested by God. Amongst the numerous causes of death, plague is one. It is not to be feared so long as it does not cause a high rate of mortality. If any one falls a victim to it from weakness of faith, or some blemish in his conduct or the inevitable decree of heaven, or some other reason known to God only, or if sundry cases of plague which do not cause panic or a vast destruction, occur in Qadian, the sign shall not thereby lose its value. In comparing results on a large scale, rare occurrences cannot be taken into account. In saying this, I adhere to the words of the prophecy. Inoculation itself is esteemed an inestimable boon for the comparative safety it affords and the Government has seen that it is not an irresistible bar against the attacks of plague. But the public as well as Government shall esteem the Word of God revealed to me when they shall see at last that comparatively my followers have enjoyed a far greater security from plague than those who resorted to inoculation. Those who are endowed with wisdom, do not laugh at heavenly signs when they are foretold but wait patiently for the consequences. What I have said is the sure Word of God, not the vague talk of an astrologer; it proceeds from the brightness of heavenly light, not from the darkness of conjecture. If subsequent facts do not fulfil my prophecy, I shall willingly submit myself to the condemnation of not being from God.

It should further be remembered that the outbreak of the plague in the time of the Promised Messiah is foretold in the Holy Quran as well as in several books of the Bible, as for instance in Zach. 14 : 12, Matt. 24: 7 (where Jesus makes the plague a sign of his appearance) and Rev. 21 : 8. It is impossible that all these prophecies should have been made in vain. The appearance of the plague and the protection from it of those who follow me, being signs of God, it behoves us not to resort to material resources, so that the sign which Almighty God has promised to show, may not be attributed to such resources. But if God by means of revelation discloses a remedy or any mode of safety, the dignity of the sign will not thereby be lowered because both the remedy and the sign emanate from the same supreme source.

The occasional occurrence of cases of plague among my people

without causing any considerable loss can not lessen the value of the heavenly signs, for we witness in the history of early prophets that it was only their ultimate success that served as a heavenly sign, although in the meantime they occasionally suffered loss, which being insignificant could not seriously mar their progress. I emphatically assert that the prophecy shall be fulfilled in a manner which shall not leave any doubt in the mind of any seeker after truth as to its fulfilment, and he shall clearly see that Almighty God has granted a miraculous protection to my followers from among all the people. To make the matter still more plain, there will be an extraordinary increase in the number of my followers owing to the plague, thus clearly establishing that it is a sign from heaven in my support.

People should not wonder at the disclosure of this secret of the future. Almighty God has more than ten thousand times revealed to me such secrets and about 150 of these have been collected in a book shortly to be published. There is not a single one of my prophecies which has not already been fulfilled either wholly or in part. Their fulfilment has been as clear as daylight and there are thousands of witnesses for them. They have not a single parallel in history except in the life of our Holy Prophet. People shall soon see how the face of Almighty God is revealed and how He comes near, as if He had come down from heaven. He kept himself hidden from the world for a long time. He was denied but He has been still and has refrained Himself. But now He shall no more hide His face and this generation shall see His wondrous deeds which their forefathers had never seen. All this shall be because the earth is filled with iniquity and people have no faith in the Maker of earth and heavens. On their lips are professions of faith but their hearts are utter strangers to it. Therefore God Almighty has wished to create a new earth and a new heaven. What is that new earth and what is that new heaven? By the new earth are meant the regenerate hearts which have been purified by God's own hand, which have been manifested by God and which shall manifest God's glory. By the new heaven are meant the signs which God is showing to the world through His servant. But alas! the world only opposes this new manifestation of God's glory. They have nothing but tales to rely upon; the God that they worship is an image of their own desires and

their hearts have lost all zeal for truth, their ardour has cooled, and over their eyes are coverings.

It would have been better if these people had not fallen into temptation, for no one can withstand the will of God and the word is gone out of His mouth that He shall save those who follow me. This I declare before the whole world, and request the leaders of other religious sects that if they enjoy any favor in the sight of God, they should also announce similar protection for their followers and publish the fact beforehand so that seekers after truth might be able to judge afterwards of the merits of each religion. The Christian Missionaries should particularly take advantage of this occasion. They assert that there is no deliverance but through Jesus. Let them, therefore, deliver the Christians from this terrible calamity. Of all these sects only that one can claim the truth which now proves itself to be most acceptable in the sight of God. Every one can now give proof of the favor he enjoys with the Almighty Being, without entering into a controversy. The method proposed will not only decide the truth of a religion, but also save its adherents from the plague. If the Christian Missionaries sincerely look upon the son of Mary as their deliverer here and hereafter, they should be foremost in declaring the efficacy of a belief in that Redeemer as a safer protector from plague. In this manner Government will be relieved of a great burden, for every religious leader shall undertake to procure protection for his own people from the God which he believes in or from anything else, which he regards as his Deity, and intercede with him to save his suffering worshippers. This method is calculated to do immense good to mankind, to furnish the proof of the truth of a religion and to assist the Government in its care for its subjects. I must also add that those of my followers for whom the Government has rendered it compulsory to get inoculated, should obey the orders of the Government. Of the rest, those who cannot act upon my teachings as given below,\* should also avail themselves of the benefit of inoculation, lest the Lord should deal with them after their iniquity, and thus they become stumbling blocks in the way of others by obscuring the heavenly sign.

---

\*We intend to publish these teachings in the next issue.

# AN IMPORTANT DISCOVERY

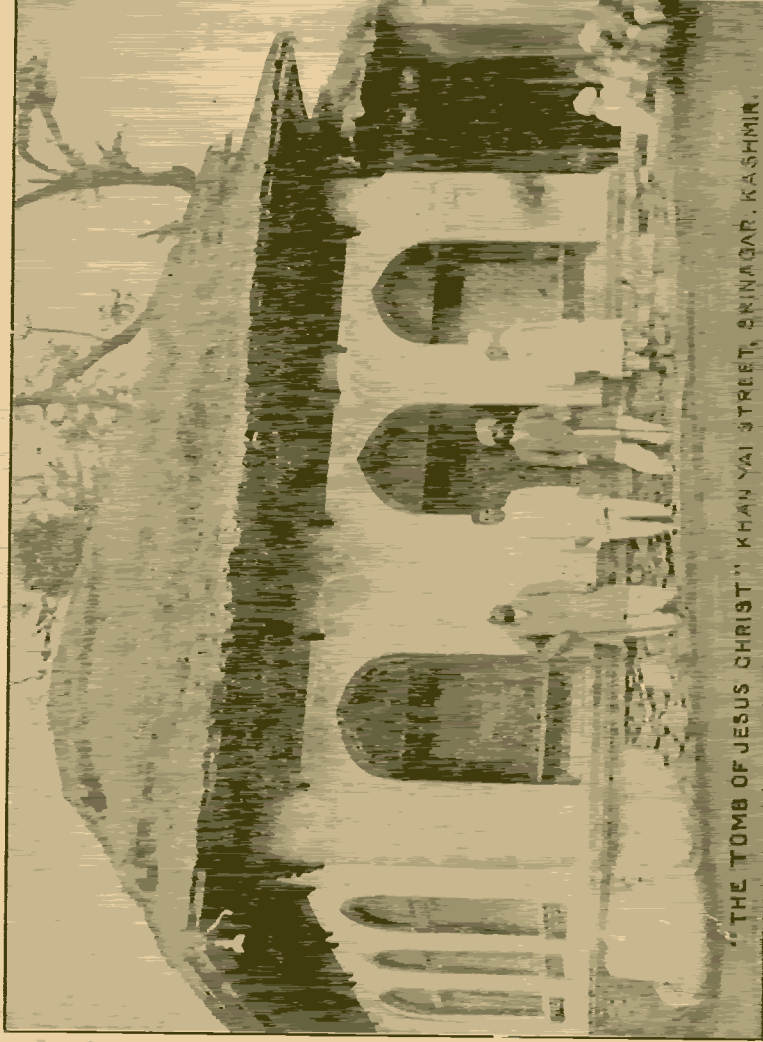
## REGARDING

# JESUS CHRIST.

---

After a careful and thorough investigation of the facts relating to the so-called crucifixion and resurrection of Jesus, we have proved, beyond a shadow of doubt, that the story of his ascension to heaven is a myth pure and simple, and we have much pleasure in announcing to the lovers of knowledge, in Europe and America, believing that they are ever desirous to learn and know the truth and ready to receive it with open arms, that Jesus did not die upon the cross, but having been taken down alive and senseless, he recovered, travelled eastward, and lived up to a good old age, his mortal remains after his death having been interred in dust, as is the fate of all mortals. His tomb is situated in the Khan Yar Street at Srinagar (Cashmere), and the next page discloses a photograph of the sacred building.

These facts have been established and light has been thrown upon many obscure points in connection with the circumstances of Jesus' life by a large variety of strong evidence. Ancient documents of unquestionable authenticity and veracity speak of this tomb. The testimony of these documents receives considerable support from the statements of those who have read with their own eyes an old, now effaced, inscription upon the tomb, and who assert that it is the tomb of Jesus Christ. Hundreds of thousands of persons of every creed, living in Srinagar and its vicinity, state unanimously that the occupant of this tomb was a stranger who came, about nineteen hundred years ago, from the distant land of Syria, was known as an Israelite prophet, and went under the name of *Isa Sahib* (Jesus Christ) and *Shahzada-Nabi* (Prince-Prophet). The tradition also states that his own people in his native country sought to slay him and this was the reason of his flight. The incontrovertible testimony afforded by the tomb itself, backed as it is by the unanimous oral testimony of hundreds of thousands of men, and by the written evidence of ancient documents, becomes, in our opinion, too strong to be resisted by the most determined of sceptics. The truth is that the Gospels themselves relate incidents disproving Jesus' death upon the cross. For instance, it is stated that Jesus met his disciples after his crucifixion, showed them his wounds, ate with them and accompanied



"THE TOMB OF JESUS CHRIST" KHAN YAI STREET, SRINAGAR, KASHMIR.





آغا سید محمد علی

fact of these prayers having been accepted, as is clearly stated in Hebrews 5: 7, and last of all, his heart-rending cries of "*Eli, Eli lama sabachthani*," all concur to prove that Jesus did not die upon the cross and consequently was not taken up into heaven, but that having been saved he died a natural death and was buried in a grave. To this large collection of trustworthy evidence, we may add the interesting and remarkable testimony afforded by the ointment, known as مرهم عيسى *i. e.*, the ointment of Jesus, مرهم حواريين *i. e.*, the ointment of the apostles, and مرهم شايضا *i. e.*, the ointment of the twelve disciples, a prescription of which is contained in more than a thousand ancient medical works, which state that this ointment was prepared by the apostles for the wounds of Jesus Christ.

So much for evidence from earthly sources, but heaven itself has attested to the truth of Jesus' death, and falsified his supposed resurrection and ascension to heaven, by sending the Promised Messiah for the reformation of the world exactly at the time fixed by calculations based on Biblical prophecies as the time of the advent of the Messiah. This Messiah is a substitute of Jesus Christ, son of Mary, in the same manner as John the Baptist was the substitute of Elias. Almighty God has shown numerous signs in support of his claim. It is a remarkable coincidence that the discovery of the tomb of the first Messiah, the son of Mary, at Srinagar (Cashmere), and the appearance exactly at the prophesied hour of the Promised Messiah, whose advent Jesus had, on account of his spiritual identity with himself, described as his own second advent, have been brought about at one and the same time.

In conclusion it is necessary to warn the reader against a hasty conclusion. Before pronouncing a verdict it would be necessary for him to study carefully the writings\* of the Promised Messiah, which bring rest to the weary, peace and consolation to uneasy hearts, and conviction to those who seek. Opposite the photograph of the dead Messiah's tomb, we have given a picture of the living Messiah, whose advent is looked upon as the second advent of Jesus Christ in the same manner as the advent of John was, according to the word of God, looked upon as the second advent of Elias. The picture discloses the blessed features of the Promised one, in whose expectation millions have passed away. Blessed is he who sees him and rejects him not.

THE ANJUMAN-I-ISHA'AT-I-ISLAM,

QADIAN, PANJAB, INDIA.

\* For further information as to this point and the teachings of the Promised Messiah, the reader is referred to the Monthly Magazine, entitled the "Review of Religions," issued from Qadian, District Gurdaspur, Inda (annual subscription 8s. 6d.), and to other works of the Promised Messiah, regarding which full information can be obtained by correspondence with the editor of the above named magazine.