

THE REVIEW OF RELIGIONS.



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بسم الله الرحمن الرحيم
نحمده ونصلي على رسوله الكريم

The Transformation wrought by the Holy Prophet.



To have an idea of the miraculous transformation wrought by the greatest benefactor of mankind, the Holy Prophet that was born in the land of Hedjaz, it is necessary to cast a glance at the state of Arabia before and after his appearance. Before his advent, the Arabs worshipped strange gods and paid Divine honors to idols made of stone. They had no faith in the unity of God and in the day of judgment. They were in love with their false deities and attributed to them Divine powers. They believed that none but their idols brought about rain and made the earth yield its produce, and that the idols created the embryo in the womb and had full control over things pertaining to life and death. Every false god found in them ready believers. Each one of them believed himself to be under the patronage of a special deity before whom he bowed down. To him he addressed his supplications and prayers in time of distress, to him he looked up for the reward of his good works and before him he laid his needs and complaints. They were quite ignorant of the truth and walked in the dark and crooked paths of falsehood. They were content with their false gods and had no higher aspirations. They laboured under the delusion that their idols alone could answer their prayers and that God Himself was too high to meddle with human affairs. They firmly adhered to the belief that God had delegated to their deities dominion over the worlds of spirit and matter and invested them with all the Divine powers, Himself keeping aloof from this world. They were fully persuaded that their idols interceded for them

with God, brought them into His nearness, gave them relief from their pains and led them to all sorts of success. —

This is a brief summary of the religion of the pre-Islamic Arabs, the practical outcome of which was that they plunged themselves headlong into all sorts of brutal excesses, and what gave a still darker tinge to this picture was that they took a savage pride in their sins. They freely indulged in adultery and theft, murdered the innocent and robbed the stranger, ate up the property of orphans, oppressed the poor and tyrannized over the weak, and committed all sorts of sin without fear of retribution. They brought low the dignity of human nature and fell away from morality. They sank into wickedness and became like wild beasts. They ate the flesh of their brethren with avidity and drank their blood as if it were milk. In their revolt against God they went beyond all bounds. Their poets out of sheer impudence sang songs insulting to the fair sex. The rich among them amused themselves with drinking, gambling and quarrelling. Those who claimed to be thrifty trampled upon the rights of widows and orphans and their own blood-relations, and wasted their gains in the gratification of their carnal desires. One of the most horrible features of Arab society was infanticide. They made away with their children for fear of poverty and despatched their daughters in particular because they thought it a disgrace to give them in marriage. They were characterized by all the base and beastly qualities which can disgrace human nature. Fornication was so commonly practised by their men and women that a large section of their society was composed of men of illegitimate birth. If there was some one among them who was pure-minded and detested their evil deeds, he had not the moral courage to express his abhorrence and utter words of counsel for fear of his own life and property. To be brief, the Arabs were a people who had never heard the voice of a preacher and were utter strangers to virtue and piety. There were very few among them who were truthful or just.

In such dark days when all Arabia was corrupt to the core and its people were utterly polluted from within as well as from without, there appeared among them a prophet at Mecca. But they rejected him and refused to listen to his healing words. With a

stubborn perverseness they persisted in their evil ways, and actuated by spite began to persecute their best well-wisher. He held up under their persecutions and bore them patiently. He met their malice with benevolence and always returned good for evil and approached them like a well-meaning and sincere friend. For a long time he walked about the streets of Mecca, friendless and alone. On the one hand, he bore his sufferings with apostolic patience, and on the other, spent whole nights in praying for his benighted countrymen. At last his prayers were answered and the sun of truth shone forth in its full effulgence. In a short time Arabia was completely transformed. The hearts of seekers after truth were drawn to him with a mighty magnetism and every lover of truth began to seek the pleasure of the Lord. It seemed as if angels had come down from heaven to cast their holy influence over the hearts of men. Those who accepted the chosen one of God, showed extraordinary zeal for his cause. They laid down their lives for his sake and sealed their sincerity with their blood. By their deeds they proved to the world that they were the true and faithful servants of God. In the days of ignorance they were immersed in the depths of darkness, but the religion of God brought them into light and liberty. Their evil dispositions were changed for virtuous inclinations. Their nocturnal orgies gave place to heartfelt prayers and their morning draughts, to singing the praises of God. When they had gained the utmost firmness of conviction, they made the service of God the end of their existence, and in this cause they laid down their lives and spent money without stint. Their practice conformed with their doctrine and showed how beautiful and fraught with blessings their faith was.

In order to put their faith to the severest possible test, they threw themselves into all sorts of danger and trials. This it was that made them so brave and so happy. This it was that braced their hearts and confirmed their belief and gave certainty to their knowledge. They put themselves into the crucible of God's love until their souls were wholly purged of the dross of earthliness and thus purified found union with God. They cleared the ways of the Lord. The path was full of thorns but to them it appeared as strewn with flowers. It was beset with terrible difficulties but to them

its very difficulties proved inviting. Let one think for an instant how they forsook their former lawless lives and put down their wild and riotous passions, and he will be firmly convinced that all this wonderful change was due only to the healing influence of the grand personality of one Divine physician.

Indeed it was Muhammad, may peace and the blessings of God be upon him,—that great Prophet whom God had chosen and trained under his special care—who first made the Arabs aware of the dignity of human nature and laid before them the beauty and grandeur of man's soul. Think over the sublimity of that spiritual life whose salutary example brought about such a marvellous spiritual awakening. Reflect upon the lives of the companions who rose from the depths of degradation and soared aloft until they reached the highest point of spiritual perfection. The Prophet found them living beastly lives, utterly strangers to God and His ways and possessing no definite ideas of right and wrong. He instructed them in the rules of right conduct and taught them how to lead righteous lives. He impressed upon them the necessity of purity, and gave them the minutest directions by which they could adopt the habits of cleanliness. He taught them to dress decently and gave them rules of hygiene and laws of preserving health. Above all, he laid much stress upon their always adopting the mean in all things. In short, he remodelled their whole society. When the savage Arabs had thoroughly mastered the rules of keeping their bodies clean, he drew their attention to moral duties and the virtues of faith, that through them they might attain to spiritual purity. When he found that they had been fully settled in the habits of morality and had become fixedly averse to what is morally sinful or hateful in the sight of God, and a new propensity to virtuous actions had been created in them, he initiated them into the Divine mysteries. He created in them a deep love for the source of all beauty and a burning desire for union with Him that they might rest in Him and find enjoyment in Him everlastingly.

The teachings of the Holy Prophet as embodied in the Holy Quran are graduated and can be marked off into three stages according to the different stages of a man's moral and spiritual development. The first stage comprehends rules calculated to lift up

natural man from his savage and primitive state and to supply him with rudiments of morals. The second stage consists of a sublime and perfect system of ethics fitted to elevate man to the height of perfection as a moral being. The third stage is meant to make the moral man godly in the true sense of the word. At this stage man loses himself wholly in God and resigns himself completely to His will. Everywhere he sees the hand of God and finds no trace of himself or of anything else besides God. To him God is all in all. This is the final stage in the course of a seeker after God and is styled *istiqamat* in the opening chapter of the Quran. Here all his labours are brought to an end. Here carnal desires vanish away, and self is conquered. Here the demon of lust is crushed to rise no more and the turmoil of passions ceases once for all. Then it is said: *لَمَنِ الْمُلْكُ الْيَوْمَ لِلَّهِ الْوَاحِدِ الْقَهَّارِ*. "To whom does all dominion belong to-day? To God, the Almighty, the Great." But the man who at his best is but moral and no more, and who has not found union with God, has not got beyond the reach of danger. The devil may claim him still as his own and the demon of lust may still get the mastery over him. Still greater victories are to be won and still mightier conquests are to be made. The man who is not wholly annihilated in God, cannot be proof against the arrows of appetite.

The glory belongs to the Holy Quran that it carries a man to the haven of perfect security, that high and sacred place where Satan is not allowed to set foot. Through this book man is raised to the highest point of perfection he is capable of. The case is quite different with other books claiming a Divine origin. They contain only the most elementary principles of morality, and fall far short of the high standard revealed by the Quran. While it contains a perfect revelation of God's will, they are but partial and incomplete. In this respect the Quran may be called a miracle of our Prophet—a miracle not only of knowledge but of power also. The miracles associated with the names of other prophets are stale and out of date. They remain confined only in books and have no practical value whatever. But the Quran shall remain a standing miracle for all times. That this claim is not a mere empty vaunt but rests on the solid ground of fact, may be shown by the following considerations :—

Firstly, the Quran comprehends all the necessary doctrines, precepts and directions which may not only guide man safely through the journey of life but also impart to him the most clear and certain knowledge respecting God, and show him the nearest and the surest way of seeing Him.

Secondly, the Quran advances the most convincing arguments in support of its truth, and we can draw upon its treasures of Divine wisdom for the refutation of all false systems of religion.

Thirdly, the language of the Quran is so sweet, beautiful and sublime, and the phrases used by it are so apt and so well chosen, that it has always defied and still defies comparison and has always won the reverential homage of the most eminent poets and orators of the world. It is moreover easy and simple and this fact further enhances its beauty. Are not these important facts sufficient to testify to the superhuman origin of the Quran?

We have said that the Quran is not only a miracle of knowledge but also a miracle of power. This is as clear as day. The wonderful spiritual influence exerted by the Holy Quran, and the marvellous transformation brought about by its teachings, have always puzzled philosophers. It has moved the hardest heart, renewed the most perverted will and regenerated the most depraved disposition and has thus proved to the satisfaction of all persons not blinded by prejudice, that it was not Muhammad, may peace and the blessings of God be upon him, but the Almighty God working in him that effected all this. A deep and impassable gulf lay between man and God; the Quran filled it up. Men were at war with truth, the Quran reconciled them to it. Those who brought themselves under its beneficent influence made such progress in spirituality that many of them had personal communion with God and were favored with heavenly signs which were made a heritage for all true believers in the Prophet. It is for this reason that if we are asked to show signs, we are not compelled to refer to ancient times but Almighty God favors us with them in the same manner as he favored the companions of the Prophet. The sacred books of our opponents, on the other hand, are full of meaningless fables and childish stories which serve no purpose to establish truth. They are wholly destitute of the Divine light which never

goes out but shines brightly for ever more. The Quran as a miracle is, therefore, sublime in both its aspects. Its blessings are wide and its miraculousness has been certified by all people.

There is another thing. If some great philosopher were to take in hand the work of reformation, he will find the reformation of a single person hardened in vice an almost impossible task. From this we may gauge the greatness of the person who in a short period of time transformed a whole nation. He pulled down the fabric of their infidelity and led them into the paths of righteousness and piety. Their very faces bore witness that they loved their Lord with a mighty love. In the cause of truth, they exerted all the powers of their body and mind, and went forth, alone and resourceless, to preach the word of God to all people of the earth. Their intellect became refined and their understanding became fitted for the comprehension of Divine mysteries. They began to shun all manner of sin and every appearance of evil, and there was implanted in them a deep love for what is good and a fixed aversion to what is bad. The men who once bowed down before idols became now the champions of Islam. They spared no pains to spread Islam until it became the religion of Arabia, Persia, Asia Minor and several other countries, and went eastward as far as China. All places where infidelity reigned supreme were visited by them, and all countries where strange gods were worshipped heard their preaching. They faced death but never fell back; were cut down but always stuck to their post. As warriors of God they ran even into the jaws of death but never deserted the standard of Islam. In this way they went to the very extremities of the earth. As rulers and administrators they proved that they were the best the world ever saw. Their practice conformed to their doctrine and in both they excelled the rest of the world. In fact this was one of the greatest miracles and is a standing testimony to the truth of the Divine origin of his revelations and the reality of revelation itself. Not a single instance of this can be produced from among the followers and companions of any other prophet, not even the followers of Moses and Jesus.

Jesus among the ten lost Israelite Tribes in the East.

We gave Jesus and his mother a refuge on a lofty place which was secure and watered with springs. (Alquran).

I am not sent but unto the lost sheep of the house of Israel. (Matt. 15-24).

And other sheep I have which are not of this fold.....they shall hear my voice. (John 10 : 16).

THE subject that shall appear under this heading in this and the subsequent issues of this magazine is so vast and important a subject and subverts so many cherished theories that it could have been satisfactorily treated only in a respectable volume. From the necessity of circumstances, however, we have been obliged to present it to the public in separate portions. Yet so supreme is the importance of the subject and so weighty the results to which it gives rise that, however, it may suffer from brevity and division into parts, it will still possess an unabated interest for all seekers after truth. It will, moreover, prepare the reader for a more comprehensive treatment of the subject in a volume which though yet incomplete is expected to be out as soon as circumstances allow.

Under the principal heading there are various sub-headings according to the different sources from which evidence has been drawn. Each sub-heading represents a particular link in the strong chain which establishes the truth of the statement contained in the principal heading.

EVIDENCE FROM THE GOSPELS--I.

We consider first of all the evidence of the Gospels as to the subject in hand. The credibility of the Gospels has been so shaken of late that our placing them at the top may be surprising to many. It is now an established fact and admitted not only by almost all the critics of the Gospels but also by professing Christians that they were written long after the events narrated in them, that they are a very imperfect record of those events and that they contain many incorrect statements, exaggerations and mythical tales. In the light of criticism the Gospels may be broadly divided into two parts. The part which,

contains the teachings of Jesus gives, seldom in original and generally in an altered form, the words of Jesus himself, and this part may, therefore, be considered as containing fragmentary inspirations. The other part which relates the events of Jesus' life must be treated on an historical basis and received or rejected according to the probability or improbability of the occurrence of the events and the strength or weakness of the evidence. Many facts might have been lost and not a few altered in the course of oral transmission. Even the part that should have been retained by memory, must have been affected by the associations and prejudices of the mediums and afterwards of the writers.

These very circumstances give additional weight to the nature of the evidence which we draw from the Gospels. It is just on the point to keep which secret was the one object of their writers. Somehow or other, the error crept early into the Christian belief that Jesus had risen from the dead and ascended into heaven. The Christian writers who wrote the Gospels, wrote them under the influence of this belief, and the plainest circumstances in Jesus' life received a tinge from the predominance of this belief in the minds of the narrators and the writers. A few hours' suspension on the cross could not bring about the death of a person, yet so great was the force of the erroneous belief that in spite of this circumstance and Pilate's wonder expressed even then, the Christian writers represented Jesus as dead. Seeing then that the writers of the Gospels wrote under the influence of a particular belief and distorted the circumstances of Jesus' life as far as they could so as to suit them to that belief, any evidence which their writings afford against the belief, must be considered of the highest value. It is upon this consideration that we have first of all considered the evidence afforded by the Gospels.

First of all, we have in support of our contention the prophecy of Jesus as to his own fate recorded in Matt. 12: 39, 40, and Luke 11: 29, 30: "There shall be no sign given to it, but the sign of Jonas, the prophet. For as Jonas was three days and three nights in the whale's belly, so shall the son of man be three days and three nights in the heart of the earth." Now it is admitted that Jonas entered *alive* into the whale's belly and also came out *alive*. Jesus tells us that he shall be in the heart of the earth in the same manner as Jonas was in the whale's belly. In other words, he shall enter *alive* "into the heart of

the earth " and come out *alive*. If Jesus did not enter alive "into the heart of the earth," there is not the least resemblance between him and Jonas. In this case the words of Jesus must be regarded false. If Jonas did not die, Jesus must have been alive also, for there can be no similarity between the living and the dead. The truth is that Jesus was a righteous prophet of God and he prophesied as God had revealed to him that he shall be saved from the accursed death on the cross. In adducing his similarity with the prophet Jonas he, therefore, foretold his own fate and informed those about him that he shall not die upon the cross, but shall like Jonas be only in a state of senselessness, and in that state he shall be in the " heart of the earth " as Jonas was in the belly of the whale. No other meaning can be attached to the words of the prophecy. The resemblance which Jesus intended to point out between himself and Jonas was in the state of their lying, the one in the heart of the earth and the other in the belly of the whale. The Christian dogma, however, assumes the death of Jesus and the life of Jonas, and thus makes the prophecy utterly devoid of meaning. If Jesus died upon the cross, he could not be in the heart of the earth as Jonas was in the belly of the whale. In that case he should have stated his resemblance with some dead man and not with the only person in the Jewish religious history who was actually alive while in a state of apparent death. Jesus had clearly warned those about him, that seeing him in a state of apparent death and even in a grave, they should not take him for a dead man, for his case will be like that of Jonas who was dead to all appearance though actually alive. Nay, there was a greater probability of the death of Jonas than that of Jesus. Jonas was thrown into a stormy sea and was swallowed by a fish and there he remained for three days and three nights. Under these circumstances there was very little likelihood of his being alive, yet God saved him from the jaws of death. Jesus, on the other hand, remained on the cross only for three hours and this short interval was, by no means, sufficient to bring about his death by the slow process of the cross. When taken down, he was given in the charge of a wealthy disciple who lavished care upon him and kept him in a large room, hewn in the side of a rock, for one day and two nights, using all kinds of spices, etc., to restore him from the state of senselessness into which he had fallen. Therefore, even to appearance, there was far greater probability of the death of Jonas than that of Jesus. The prophecy of Jesus was, there-

fore, meant to inform his disciples and the Jews that when God was able to save the life of Jonas, when apparent circumstances showed him to be a dead man, it would be far more easy with Him to save his life and cause him to be kept in earth in the same manner as Jonas was kept in the belly of the whale.

Jesus had, moreover, said that the sign of Jonas, the prophet, shall be given to the Jews who demanded a sign of him. "As Jonas was a sign to the Ninevites, so shall also the son of man be to this generation." Now the manner in which Jonas was a sign, was that after passing through a great trial in which he had lost his life to all appearance, he was charged with a mission to *his own people*, the Ninevites. In the same manner was Jesus to be a sign, *viz.*, that after passing through a great trial in which he should have been taken for a dead man, he was to be sent to *his own people*, the Israelites. As Jonas was afterwards accepted and honored by his people, so was also to be Jesus. Though the two Jewish tribes that lived in Palestine and its vicinity rejected him, yet the majority, the remaining ten Israelite tribes should have received him with due honor. These ten tribes had been carried off to the east by Shalmaneser, King of Assyria, after the ravage of Samaria, and as we shall show further, they afterwards settled in Afghanistan, Cashmere, parts of Tibet and other eastern countries. It was to those Israelites that Jesus went after suffering at the hands of his countrymen and it was by them that he was received with honour and thus fulfilled his similarity with Jonas which he had asserted prophetically. It was to these that he referred as those "other sheep which are not of this fold." These did he collect upon one faith, and thus fulfilled the great object of his life as Jonas did by going to the Ninevites. These words of Jesus, moreover, clearly disprove his alleged ascension to heaven. He plainly denies every other sign, except the sign of Jonas, the prophet. Jonas never showed the sign of going up to heaven. His only sign was that he was saved from the jaws of death and afterwards went to preach the Word of God to his people who accepted him. This very sign, *and no other*, ought to have been shown by Jesus who plainly negatived every sign "except the sign of Jonas, the prophet." Therefore, it is clear from this prophecy that Jesus was taken down alive from the cross and that after recovery, he went to preach the Word of God to his own lost people, the Israelites, and that the theories of his death upon the cross and ascension to heaven, are absolutely false.

That Jesus did not die upon the cross is also apparent from another consideration. The Old Testament says that the person who dies upon the cross, is accursed of God (Deut. 21 : 23). Now the signification of curse is of such a nature that it cannot be applied to any righteous man. Curse is a translation of the Hebrew word *la'n* which is the same as the Arabic لعن, *la'n*. All the Arabic lexicographers agree that the import of لعن (curse) has reference to the moral and spiritual condition of a man. Hebrew and Arabic being very closely related languages and the word لعن being the same in both, there is no difference in its signification in the two languages. Now a person is said to be ملعون or accursed when he turns away from God, and his heart is hardened so that he becomes totally destitute of the grace of God and utterly devoid of the true love and knowledge of his Creator. His eyes are closed against the light of truth and darkness pervades his soul so that it keeps no longer any communication with its Maker. Subjected to the curse he is execrable like the spirit of evil. There is extreme hatred and abhorrence between him and God. He becomes the enemy of God, and God in His anger and fury visits him with His wrath. It is for this reason that Satan is called لعين or ملعون, i.e. the accursed one. The meaning attached to لعن (curse) being so abhorrent, it is clear that the word can be used only of those who have gone beyond all limits in their wickedness. لعن or curse is as much opposed to righteousness as light is to darkness. In introducing the dogma of Jesus' death upon the cross, the Christians acted very inadvertently and paid no heed to the meaning of the word لعن. Had they reflected upon its meaning, they would certainly have refrained from applying such an abusive and disgraceful term to their Messiah. Can we imagine that for a moment the heart of Jesus turned away from God and that he became the enemy of his Divine master? Is it possible that such a darkness should have ever found access to one whose heart and soul had been illumined with true light and permeated with the love and knowledge of God? One is at a loss to understand how the curse of God, nay thousands of curses with all their abominable consequences, could have come down upon the heart of a righteous servant of God, of a prophet who was sent to reclaim his people from the power of Satan. The desire of salvation is an admirable thing in itself, but alas! that a man's yearning for salvation should

lead him to pervert truth to such an extent as to hold that a righteous prophet of God had ever become so wicked that the communion of his soul with the Lord of the universe had been cut off, and his love for God and the light of truth in him had given place to His enmity and utter darkness. Such a belief about Jesus is not only derogatory to his apostolic dignity but also contradicts his own claims to perfection, purity and love for God which occur so often in the Gospels. Can light and darkness dwell in the mind side by side? Can the same soul hold communion with God and with Satan at once? Or is it possible that love and enmity of God should rule the same heart simultaneously? This disproves the theory of Jesus' death upon the cross, and hence also the allegation of his ascension to heaven falls to the ground. But if Jesus did not die upon the cross, he must have gone to his other Israelite brethren who had settled in the far east.

The Gospels afford another evidence. They report the words of Jesus in which he affirmed that he had been sent only to the lost sheep of the house of Israel (Matt. 15 : 24), and that he had come "to seek and save that which was lost." Luke 19: 10. Now if the Jews, living in Palestine, must be regarded as lost, the Israelites who had settled farther away from the centre must be *a priori* so, for they were lost physically as well as spiritually. He further said that he had come to *seek* that which was lost, and this can, by no means, apply to any but the Israelites who lived farther off from Palestine. The Jews of Palestine had assembled about him in large numbers and, therefore, it was not necessary to seek them. Nor is he reported to have ever sought the Jews of Palestine but always took care to hide himself from them. He further cites the parable of a man who "goeth into the mountains, and seeketh" the one sheep that is gone astray and leaves the ninety-nine. This parable is applicable to none better than Jesus. He came for the Israelites but the place where he began his work had only two out of their twelve tribes and the rest ten were scattered abroad. He who taught that a man should wander into the mountains for the sake of a single sheep, must be a great sinner if he did not go out in search of the ten tribes for whom he had been sent. On the other hand, it was his first duty that he should have taken care of the majority and left the minority to its fate. It is easy to see that the more important business of Jesus was to preach to the greater number and this he could not do

unless he went abroad in search of the ten tribes who had been lost, because they had no relations with the Palestinian Jews. At any rate, it is clear that Jesus' mission was to the whole house of Israel and not to any particular branch of it. It had been prophesied regarding him that he "shall rule" God's "people Israel." If he died upon the cross and went up to heaven, the object of his coming which is again and again described in the Gospels as the deliverance of the house of Israel and especially of its lost sheep, remained hopelessly unfulfilled. If he did not escape with his life from the cross and go to the ten tribes, then instead of delivering the Israelites from sins, he burdened them with greater sins which they committed against him.

There is another evidence in the Gospels of Jesus' going to the east. The star which indicated his birth appeared in the east (Matt. 2 : 2). Guided by this star certain wise men undertook a long journey and visited the place of his birth. This shows clearly that they had been waiting for his appearance. Now, the promise of the appearance of a Messiah and the signs of his advent had been given to none but the Israelite people. The men, therefore, that came from the east on seeing the star must have been Israelites. These two circumstances, viz., the appearance of the star in the east and the visit of the wise men from the east, could not have been meaningless. Why did the star that indicated the birth of a Messiah, appear in the east if the eastern people were not destined to be guided by him? There is also a clear indication here that the eastern Israelites shall have more benefit from the appearance of the Messiah than his countrymen. The star appeared to the eastern Israelites and not to the western, thus clearly indicating that the Palestinian Israelites shall not accept him while he shall be received with honor in the east. The star of his birth was really the star of his success and prosperity in his mission and this was in the east. Why did God guide the eastern people by the star if His prophet was never destined to go to them? It would be strange, indeed, if the eastern people should have been informed of the appearance of the Messiah who had to preach only in the west, whereas the western Israelites among whom he was to preach were given no such sign. The signs of God are not shown in vain and this one had a deep meaning under it. Jesus, moreover, would have been guilty of a great ingratitude if he had not gone to the people who had come to receive him

from the far east even at his birth. The eastern Israelites welcomed his birth while the western ones conspired his death; which of these two deserved to be the true flock of the Messiah, it is easy to see.

Of the evidences of Jesus' escape with his life from the cross, is the dream of Pilate's wife related in Matt. 27 : 19 : " When he was set down on the judgment seat, his wife sent unto him, saying : ' Have thou nothing to do with this just man ; for I have suffered many things this day in a dream because of him.' " The appearance of the angel to the wife of Pilate in her dream is a sure sign that Jesus did not die on the cross. Never since the world was created has it ever happened that God should inspire a person for saving one of His chosen servants and the plan should fail. The Gospels themselves furnish another instance. The angel of the Lord appeared to Joseph in a dream, saying : " Arise and take the young child and his mother and flee into Egypt and be thou there until I bring thee word : for Herod will seek the young child to destroy him " (Matt. 2 : 13). The appearing of the angel to Joseph in a dream was a sure sign that the king shall not be able to carry his design against the child's life into execution. Similarly did the angel of the Lord appear to the wife of Pilate to save Jesus from the accursed death on the cross, and it was impossible that the Divine plan should have failed. In fact the two cases afford a parallel. As in the former case, the death of the child Jesus would have been against the promise of the Lord to Joseph, so in the latter the death of Jesus on the cross would have been against the word His angel brought to Pilate's wife. Every sensible person would easily realize that the angel had not appeared to Pilate's wife in vain. He appeared to express the Divine will that Jesus should be saved from the death on the cross. It is, moreover, difficult to understand why the angel put himself to trouble for Jesus' safety if it was the Lord's will that he should die on the cross. How can this difference between God and His angel be explained ? An angel is only a minister for the execution of Divine will and it is, therefore, plain that his appearance to Pilate's wife was in obedience to the Divine command which was that Jesus should not die upon the cross. To assert the death of Jesus upon the cross in the face of this clear and conclusive evidence, is to reject the most obvious truth. Pilate's washing his hands also attests to the truth of his wife's dream.

Matthew also reports the words of Jesus in which we have another evidence that Jesus did not die upon the cross. "That upon you may come all the righteous blood shed upon the earth, from the blood of the righteous Abel unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, all these things shall come upon this generation." (Matt. 23 : 35, 36). Here we are plainly told that Zacharias was the last of the righteous ones who suffered death at the hands of the Jews and whose blood was shed by this rebellious people. The words of the prophecy are very significant and clearly show that the death of Jesus was not the result of the plans of the Jews and, therefore, he did not die upon the cross. For if it were true that Jesus also like Zacharias was to fall a victim to the blood-thirstiness of the Jews, he would certainly have included himself among the righteous whose blood was shed by the Jews. Nor can it be reasonably asserted that although the Jews brought about the death of Jesus, yet they were not guilty of any sin, for he died as an atonement for the sins of others. Why was Judas Iscariot guilty of a grave sin for causing his arrest? Moreover Jesus himself asserts the sinfulness of the Jews for delivering him to Pilate, though in the words quoted above, he excludes himself from the righteous ones whose death was brought about by the Jews. In John 19 : 11, Jesus says to Pilate : "He that delivered me unto thee hath the greater sin," and in Matt. 26 : 24, he says : "Woe unto that man by whom the son of man is betrayed ! it had been good for that man if he had not been born."

A still stronger evidence of his not having died upon the cross is offered to us in Jesus' prayer the night before his arrest. On receiving an inspiration from Almighty God foretelling his arrest, he prayed to God with tears, supplications and prostrations. It is inconceivable that such an earnest appeal for which the Lord vouchsafed such a long time to Jesus should have been rejected. The prayer of a righteous person in distress and afflictions always meets with acceptance from the Lord. What reason have we then to suppose that the prayer of Jesus whom God loved and granted all that he asked, was in vain. We know further that Jesus himself was perfectly sure of the acceptance of his prayer by God, for when he was arrested and fastened to the cross and found all circumstances against his expectations and the

promise of God, he cried out, saying: "*Eli, Eli, lama sabachthani?*" that is to say, my God, my God, why hast thou forsaken me? (Matt. 27:46). This cry of despair plainly tells us that he was perfectly sure of the acceptance of his prayer and had never for a moment thought that things would be brought to such a pass. His appeal at such a moment when all about him was despair, is meaningless, if it be supposed that he knew that his prayer was not accepted and that he must die. The words "why hast thou forsaken me" clearly point to a promise that he shall not be forsaken. All doubts on this point are removed by a plain statement elsewhere in the New Testament that his prayer had been accepted. "When he had offered up prayers and supplications with strong crying and tears unto Him that was able to save him from death, and *was heard* in that he feared." (Heb. 5:7). (The italics are ours). No plainer testimony than this is needed to prove that the prayers and supplications of Jesus offered to God to save him from death, had been accepted by God and that, therefore, Jesus did not die upon the cross.

Not only did Jesus himself believe in the efficacy of prayer but he taught his followers the same. He laid much stress on indefatigable prayers to God and to this end spoke to his disciples the parable of the judge who feared not God nor regarded man (Luke 18:1-7). His object in stating the parable was to impress upon them the necessity of praying to God and to show that He listens to our prayers. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth," were his plain teachings. (Matt. 7:7). A man whose teachings and practice laid so much stress on prayer and its efficacy must have believed in the efficacy of his own prayers. It is true that God had informed him of an impending disaster, but like all true believers in God he had recourse to prayer, for he knew that there was nothing impossible with the Almighty, and He could do or undo anything whether within or beyond the control of man. If we were to suppose that the prayer of the teacher himself was rejected, all his teachings would come to naught. Moreover the fact of the rejection of the master's prayers would have cast an evil influence over the disciples. It would have shaken their belief to the very foundation,

for how could they believe in a God who did not assist His chosen prophet at the time of sore need and affliction and rejected the prayer of a sincere and supplicating mind. The truth is that Almighty God out of his infinite mercy granted the prayers of Jesus at Gethsemane and delivered him from the accursed death planned for him by the Jews.

It should also be borne in mind that as the chief priests, the scribes and the elders of the people assembled together in the palace of the high priest to consider measures to bring about the death of Jesus, a plot had also been formed to take the life of Moses, and a similar council of the leaders of the Quraish was convened at the *Dar un nadwa* (the Town Hall) of Mecca to murder the Holy Prophet Muhammad, may peace and the blessings of God be upon him. Out of these three noble prophets, the last two, it is admitted on all hands, were saved by Almighty God frustrating the evil designs of their wicked enemies. From this we may easily conclude that what happened in the case of these two prophets, also happened in the case of Jesus who on this occasion prayed for a longer time and even more earnestly than his great predecessor and his noble successor. If it is true that God listens to His beloved ones and frustrates the evil designs of their wicked enemies, why was not the prayer of Jesus accepted? The righteous ones have all borne witness to the fact that the prayer of an oppressed one in an afflicted state is surely efficacious. Nay, we know it for certain that to the chosen ones of God the time of great grief and sorrow is the time for the appearance of heavenly signs in their favor.

About five years ago, a false case of abetment of murder was brought against the Promised Messiah by a Christian Missionary, Dr. Henry Martyn Clarke of the Church Missionary Society of London, Amritsar (Punjab), in the Court of the District Magistrate of Gurdaspur. The prosecution charged the Messiah with having hired a certain Abdul Hamid for the murder of the said Missionary. Persons of three different nationalities, Christians, Hindoos and Muhammadans, were determined to bring destruction upon the head of the Promised Messiah with their united efforts. He had incurred the hostility of the Christian Missionaries by exposing their errors regarding their

belief about Jesus Christ. The cause of the enmity of the Hindoos lay in his prophesying the death of Lekh Ram, one of the foremost Arya preachers who demanded a heavenly sign regarding himself. The prophecy was fulfilled at the time and in the manner predicted and its fulfilment was an awful heavenly sign. The Muhammadan Maulvies hated him on account of his rejecting their views about the appearance of a bloody Mahdi and Messiah and the doctrine of *Jehad*. The object of all these people was to prove him guilty of murder and bring upon him the punishment of death or imprisonment. Before the case was instituted, God revealed to him their mischievous purpose and gave him also the glad tidings of ultimate acquittal. These divine revelations were published beforehand. On his prayer to God to avert the evil, He revealed to him that he shall be acquitted. This revelation was at that very time circulated among over 300 persons who can still bear witness to the fact. The prosecutor made out a *prima facie* case, and his subordinates assisted him by fabricating false evidence, but Captain Douglas, the Magistrate who was trying the case, found out at last that the case was really got up, and without showing any favor to the prosecutor who was a respectable Christian Missionary, dismissed the case. Similar incriminating charges were brought against the Promised Messiah on other occasions, but Almighty God always revealed to him the whole matter as well as the end which was the happy news of acquittal in all cases.

Thus does God always assist those who in their afflictions fall on their faces before Him, pray to Him and then trust in Him. He takes them up by the hand and shows His wonderful works to deliver them from misfortunes. Thus also was Jesus delivered when all earthly assistance failed, because he passed a whole night in praying to his Lord. God listened to his humble prayers and baffled the wicked intentions of the Jews who, on seeing him fastened to the cross, scoffed at him, saying: "He trusted in God, let Him deliver him now" (Matt. 27 : 43). But their triumph was no more than a dream and God delivered His holy prophet from their hands as He delivered Moses before Him and the Holy Prophet Muhammad, may peace and the blessings of God be upon him, after him.

To be continued.

A PROPOSAL

FOR THE

UTTER EXTINCTION OF JEHAD.



THE Coronation of the King-Emperor in India is an occasion of great rejoicing, and it behoves all faithful and loyal subjects who live under the peaceful and benign rule of the British Government to partake in the joy, and give expression to their sincerity and good wishes for this Government in a manner befitting this auspicious occasion. To me, who lead a retired life and witness even in this life the unseen world which to most other people shall be revealed after death, and who am endowed with a clear knowledge and insight generative of the love of justice and truth, it seems meet to express with sincerity and earnest zeal and in clear and unequivocal words, ideas which reign supreme in my mind and whose expression I deem as my first and bounden duty. With a heartfelt gratitude, I and my followers, whose number is now estimated at more than a hundred and fifty thousand scattered throughout this vast empire, pray for the welfare of His Most Gracious Majesty, King Edward VII. May the all-powerful God whose unbounded power controls every atom of the universe protect His Majesty from every evil and distress and make him victorious over his enemies ! May He so guide us that we may ever stand loyally and faithfully by His Majesty's side and be his sincere well-wishers on all occasions !

Twenty-two years ago I published a proposal in my work entitled the Barahin-i-Ahmadiyya for the consideration of the Muslim theologians but no attention was paid to it. Since then I have written more than thirty times upon the same theme in different publications of mine but no response has come forth to my call. The approach of the auspicious occasion of the Coronation inspires me with new hope and brings with it new expectations of the fulfilment of an object which I have so dearly cherished since the

very commencement of my career as an author. The proposal is in connection with the relations between the Government and its subjects.

Over half a century has passed since the advent of the British in the Punjab and from this long experience we can say that the British Government is an invaluable blessing to the people of this country in general, and to the Muhammadans in particular. Under its peaceful rule the Muhammadans have made a great advance in learning. Their honour, property and lives are safe under its protection, and peace has been established in the country in such a manner that we can hardly conceive any improvement upon it. But what have our theologians done in return for the deep debt of gratitude which they owe to this beneficent rule? In spite of its innumerable blessings and favors upon the Muhammadans, the Government is so often involved in difficulties on account of the savage frontier tribes who profess the religion of Islam, and the duty lies upon the Muhammadan theologians of this country to take active measures for uprooting this evil as soon as possible. The cause of these difficulties is plain enough and known to all. The mischief is caused by the frontier *Mullas* who are constantly representing *Jehad* with the unbelievers as the first duty of all true Muhammadans and as the key of paradise. Nothing but the united efforts of the *Maulvis* and the *Muftis* can bring to naught the evil which has thus been produced by the *Mullas*, for as the originators of the evil are the Muhammadan theologians, they must also be its destroyers. Our theologians can not assert with any show of reason that they are unable to counteract the evil which has been brought into existence by some of their own body. Even if their efforts are not immediately successful, they are sure at least to lessen the evil by degrees and make it extinct at last. The Government has, no doubt, power to punish the evil-doers and subjugate them by force, but such a measure would involve a heavy loss of life while the desired object can be attained by more peaceful means.

These means consist in the publication of a book attested with the seals and signatures of the leading Muhammadan theologians of the whole of India and containing a clear, full and detailed

exposition of the doctrine of *Jehad*. In this volume it should be clearly set forth that the Holy Quran and the authentic traditions declare it to be strictly illegal to carry on *Jehad* with such a Government as this, which really supports the cause of Islam by the admirable principles of the love of justice and truth which it holds, and the numerous measures which it has adopted for the welfare of its subjects. It may also be shown therein that in comparison with the rule of the Muhammadan monarchs of India, the Muhammadans are far more advanced in learning and enjoy a far greater security and liberty under the peaceful laws of the British Government which are, as it appears on a deeper consideration, clearing the way of the obstacles that have hitherto hindered the spread and progress of Islam. With these clear and forcible arguments it would not be difficult to convince any sensible person of the reasonableness of the views contained in the proposed volume and of the illegality of opposition or disobedience to this Government. The book when prepared should be translated into the Pushto, Persian and Arabic languages and circulated vastly in this country as well as among the frontier tribes. For the defrayal of the expenses of its publication, I am willing to contribute a sum to the amount of Rs. 10,000. It should, however, be borne in mind that brief and ambiguous statements on the doctrine of *Jehad* are of no value. What I lay stress upon is the publication of a book containing a forcible and unequivocal refutation of the principles of *Jehad*. Statements proceeding from the heart are attended with a force and vigour not to be found in the lame and impotent words uttered by hypocritical lips. It cannot be expected that a book which is the outcome of hypocrisy should be given a cordial reception by the public or should effect in a considerable degree the object with which it is written. But the word of sincerity is never wasted, it proceeds from the heart and makes an impression upon the heart. The statements contained in the book should moreover not be brief and obscure. Evidence should be produced from three sources, the Quran, the traditions and reason.

The necessity for writing such a detailed book in refutation of the doctrine of *Jehad* is the greater at the present moment in order to counteract the poisonous effect of a book said to have

been written only recently by the ruler of a neighbouring frontier state upholding this doctrine and exciting people to undertake *Jehad*. And I beg to add that the Government need not have any hesitation in issuing directions to the learned theologians for writing such a book, on the ground that such a step on its part will savour of compulsion. There is no compulsion in a matter which is tacitly admitted by all the Muhammadan theologians, though no active step has been hitherto taken. The measure is, moreover, calculated to be beneficial to the public and productive of greater peace and security in the country, and any action that the Government takes on this point will be far from being considered a compulsion. So long as the doctrine of *Jehad* is not uprooted, the Muhammadans cannot prosper. So long as they stick to it, they are being dragged down into the depths of degradation and contracting habits of bestiality. Moreover, the theologians have no reason to shrink from carrying the proposal into effect. They are not to bear any part of the expenditure. They have only to write out a refutation of the doctrine and to attest it with their seals and signatures. The refutation must, however, be characterized by clearness and lucidity, and sincerity of purpose should be the sole motive leading to it. In drawing attention to this particular point and laying stress upon it, I should not be suspected of doubting the honesty of those who shall be engaged in the task. It is my strong conviction that no good can come out of ambiguous statements. Unless the writers deal with the subject in a lucid and clear manner and take it up with a heart full of zeal, the required object cannot be attained. The root must first be struck off from which grows the doctrine of *Jehad*, and the bloody expectations of its enforcement at any future time must be wholly swept off to ensure success in the undertaking. To abolish *Jehad*, the doctrine must first be disowned which is the central idea in it and whose poison corrupts the whole system.

After giving a deep consideration to this subject, I have come to the conclusion that the doctrine of *Jehad* is rooted in the following two beliefs to which the Muhammadans generally adhere. Firstly, it is held that the time is at hand when the world shall witness the appearance of a *Mahdi* who shall resort to *Jehad* and

religious wars and fill the earth with the blood of unbelievers. Secondly, it is believed that a Messiah shall descend from heaven to assist the Mahdi in his bloody undertaking and spread Islam with his sword like a stern warrior. These two beliefs are the chief support of the doctrine of *Jehad*. One who believes in the advent of a bloody Mahdi and a warlike Messiah must necessarily believe in *Jehad*. Such has been the stern belief of Muhammadans for some time past, but I witness a great change coming over these two religious ideas of late. Even those who fondly held to these doctrines some while ago are now realizing the error of their position and many hearts are being expurgated of these dangerous principles. There were blind zealots among Muhammadans who fondly cherished such beliefs and even now we see ignorant people who stick to these false ideas, but in doing so they forsake the Holy Quran, for the sacred book lends no support to their extravagances. The Holy Quran no doubt refers to the appearance of a Messiah from among the Muhammadans in the *Fatiha* and the Light and elsewhere too, but there it plainly states by drawing an analogy between the systems of Moses and Muhammad, may peace and the blessings of God be upon them, that as the Mosaic line of prophets came to an end with a prophet who did not resort to *Jehad* or the sword but attracted people to the truth by the force of his moral teachings, so shall it happen in the Muhammadan system, *viz.*, that after the lapse of a period from the founder of the system similar to the distance of time between Moses and his last successor, in other words, in the fourteenth century after the flight of the Holy Prophet, there shall appear among the Muhammadans one who, like Jesus Christ, shall not resort to *Jehad* or the sword but shall draw the hearts of people to God with peace and good-will. It further appears from the Holy Quran that the last Messiah who shall preach the Word of God after the manner of the first Messiah, shall be born at the end of the sixth thousand from Adam. These are the prophecies in the Holy Quran with regard to the advent of a Messiah, and they lay down in clear words that in the fourteenth century of Hegira, Islam shall rely for its progress solely upon moral force, reason and heavenly signs, as did the religion of Moses at the appearance of Jesus Christ. The appearance of a Messiah from among the Muhammadans is

sometimes described as the second advent of Jesus Christ on account of the very close resemblance between the two and their spiritual identity. This is the real prophecy and all besides is legend and fiction. The traditions which relate the advent of a bloody Mahdi are the fabrications of later ages. The Holy Quran speaks only of the two Messiahs, the Israelite Messiah and the Muhammadan Messiah, and of the latter it is said that he too, like his great predecessor, the Israelite Messiah, shall spread religion by the moral teachings which he shall inculcate and by heavenly signs. Moses and Joshua and other prophets in the Mosaic system were obliged to undertake wars and their religion was, therefore, considered as a militant faith. But Almighty God cleared the religion of Moses of this false charge by terminating the Mosaic system with Jesus Christ who preached peace and good-will to men. Exactly the same circumstances existed in the case of the system of religion founded by the Holy Prophet Muhammad, may peace and the blessings of God be upon him. In the beginning, self-defence had rendered it necessary to take up arms against opponents who exerted themselves to their utmost to blot out the new religion by force, but afterwards when the circumstances were lost sight of under which Islam had to make a struggle for its existence, the objection was levelled at it of having spread itself by compulsion, though the Holy Quran contained the plain injunction لا إكراه فى الدين, i.e., "There should be no compulsion in religion." But as the objection became firmly rooted against Islam, and ignorant and savage Muhammadans gave additional weight to it by their murderous conduct representing *Ghaziism* as the true sign of piety and the sword as a safe guide to heaven, Almighty God removed the error imputed to Islam, in the fourteenth century of Hegira, in the same manner as He removed a similar error from the religion of the Jews by sending Jesus Christ fourteen centuries after the founder of the system. This is the only reality under the extravagant ideas that are now held by the Muhammadans with regard to the advent of a Mahdi and a Messiah.

The time has come when Islam shall be purged of this error and all thinking and intelligent minds shall realize the truth. I say it from experience and the hundred and fifty thousand men

who have accepted my teachings are living witnesses to the truth of my statements. I see the false ideas gradually disappearing and pure truths finding acceptance in their place. Although there are among my followers many men of high education and others holding respectable government posts, yet there are not a few *Ulama* (theologians) who have accepted my views. In convincing them of the falsity of their former views, I had not to toil much, and I found them quite ready to bid good-bye to their long cherished views. From their ready acceptance of my views, I conclude that all intelligent Muhammadans are beginning to conceive hatred for the doctrine of *Jehad*. They are gradually realizing that Almighty God is very kind to His creatures, and brings home the truth to weak human beings with mildness and compassion. No one can doubt that the sword conquers the body only but moral teachings which are not theoretical maxims but practical ordinances, conquer the heart. The ignorant men who have hidden the beautiful and sublime teachings of the Holy Quran which teach the golden mean and are free from every error, beneath the dark cloud of savage war and cruel bloodshed, are guilty of the most heinous crime. As in doing it they acted against the will of God, their efforts to make Islam successful by force of arms have all proved a failure and only brought disgrace on their own head. I have not the least hesitation in declaring that in now resorting to *Jehad* they go against the will of God and their attempts must surely fail. If they fight with God, God shall fight with them for He is now determined to bring about in the world a transformation to purity of life by heavenly signs and the excellency of moral teachings. It is His will now to manifest this grand miracle of bringing about a transformation by peaceful means, and whoever sets himself against His will and resorts to the sword for the propagation of Islam, shall never prosper, for he undertakes to falsify the miracle of God and therefore makes Him his enemy. Whoever shall take up the sword now under the pretence of religion and the cloak of piety, whether he styles himself the *Mahdi* or a *Mulla*, shall meet with sure disgrace for he opposes the eternal decree of God. I think there are hundreds of thousands of Muhammadans who have grasped the reality and millions who are ready to receive it.

The plan suggested here needs the assistance of the Govern-

ment for its completion. If it is acceptable to the Government, it may publish this request of mine and direct the *Maulvies* and the *Mufties* who reject the doctrine of *Jekad* and are willing to set their signatures and seals to the proposed volume on its prohibition, to send in information of their intention up to a fixed date, say the end of June 1903, to an officer appointed in this behalf by the Government. After ascertaining the number of theologians who are willing to co-operate, the Government may issue orders that they should write out their views in the form of a book and send it to the proper officer within a limited time, which should not be less than a year so that the writers may be able to express their views at full length. The Government may then select the book which contains the most powerful exposition and the most forcible refutation of the doctrine of *Jekad*, and getting it translated into Pushto, Persian and Arabic, and signed and sealed by the *Maulvies* and the *Muftis*, circulate it in all Muhammadan countries. If the Government is willing to take this trouble and issue a notification for the preparation of such a work, it is expected that the result would be highly beneficial. I think there is no better plan to bring the savage tribes to a clear understanding of the right doctrine, and the mischief caused by the *Mullas* can only be properly remedied through men of the same profession, i.e., the learned Muhammadan theologians. Experience has shown that the plan suggested shall prove an effective remedy and the Government will do well to avail itself of it.

I need not here dwell upon the numerous blessings and benefits of this Government upon the Muhammadans which call for an immediate active measure on their part to put a stop to the trouble caused to this benign Government by their ignorant co-religionists. If the Government were to withdraw its shelter from this country, there would be anarchy in the land, and nation rising against nation there would be war and bloodshed instead of peace and prosperity.

It is one of the greatest blessings of God upon the people that they should have a just ruler under whose shelter they may lead their lives in peace and security. That a monarch professes the Muhammadan religion is no consolation to a people whose property

and lives are not safe under his rule. It is to our good fortune that we have rulers who sit on the judgment seat with their minds quite free from religious prejudice and who are guided in their public capacity only by considerations of justice and equity. This love of justice and freedom from prejudice of the English officials is well illustrated in a case in which I was personally concerned some years ago. I was falsely charged with the abetment of murder. The complainant was Dr. Henry Martyn Clarke of Amritsar. He was deceived by his subordinate Missionaries who considered it no sin to use foul means to involve a religious opponent in trouble. The complaint was lodged in the court of Captain W. Douglas, the District Magistrate, now Deputy Commissioner of Delhi, who patiently tried the case. After a careful consideration of the evidence for prosecution, the Magistrate saw with a clear sight that the evidence was concocted and the charge altogether false, and I was accordingly discharged. People flocked in large numbers to witness the trial, and the ignorant men were under the impression that the complainant being a respectable Christian Missionary and a co-religionist of the Magistrate, the ends of justice would be miscarried. But upon my discharge all men admired the strict adherence of the English to principles of justice. And since I knew the case against me to be a disgraceful falsehood and trusted in God alone for my clearance, my faith in the British Government's love of justice became tenfold on the result of this case. This case does not only illustrate the love of justice of the English officials but also the keen insight with which they grasp the reality. It is in fact the hardest trial through which a Judge must pass that he should be required to decide between two parties, one of whom is a respectable leader of his own religion and holds a respectable position, while the other has not only an alien religion but being the founder of a new sect is under the displeasure of his own people on the one hand and specially watched on the other for the novelty of his doctrines. But an English Magistrate passed safely through this trial and has thus proved himself a standing witness of the love of justice which characterizes the English Government. To turn against such rulers or to entertain the idea of *Jehad* against them, whether at this, or any future moment, must be condemned as the greatest villainy. The instance in which Captain Douglas showed an unequalled fairness and impartiality has been made by me the subject matter of

a volume. There it shall remain as a permanent record of the love of justice of an English official and shall be remembered for hundreds of years afterwards by my followers.

MIRZA GHULAM AHMAD,

Chief of Qadian,
the Promised Messiah.

The discovery of the Chola of Nanak.

It may not be logically correct to style the disclosure of the important facts relating to Nanak's *chola* (cloak) as the discovery of the *chola* itself, yet so great is the misconception that exists about its true nature even in the minds of those who are fully aware of its origin and so immensely important and so utterly subversive of long-cherished theories, are the facts now disclosed that there is hardly any exaggeration in terming the disclosure as an actual discovery of the *chola*.

The *chola* reverently called the *chola sahib* by the Sikhs is kept at Dera Nanak in the Punjab in a sacred building, specially built for the sacred relic. It is a long cloak with short sleeves and is made of brown cotton cloth. It is stated in the Sakhi of the *chola* that upon Nanak's death, the sacred *chola* passed to his first successor Angad, who wore it about his head at the time of his being ordained a Guru and kept it with him throughout his life with great honor and respect. This ceremony was duly gone through by every succeeding Guru until the time of the fifth Guru, Arjan Das. At the time of succession they wore it on their heads and on great occasions sought blessing from it. Now in the days of Arjan Das, a tank was being dug at Amritsar and many zealous Sikhs were engaged in the task. One of them, named Tota Ram, worked so hard and with such zeal that being extremely pleased with him, Arjan Das expressed his readiness to grant him any thing that he asked. Upon this Tota Ram begged of him the *Sukhi Dan*, i. e., the gift which should give him

eternal happiness or the thing by which he should be guided in his religion. Arjan Das knew at once that he was asking for the *chola*, for in the *chola* only was the guidance to the true religion, and said: "Thou hast asked of me my whole property." He then made over the *chola* to Tota Ram. After some time it fell into the hands of Kabli Mal, a descendant of Nanak, and since then it has remained in the hands of his descendants at Dera Nanak in the Gurdaspur district.

The origin of the *chola* is thus described by a tradition related in the *Sakhi* of Bhai Bala, more commonly known as Angad's *Sakhi*:—

NANAK AND THE KING OF ARABIA.

Mardana humbly asked the Guru (*i. e.*, Nanak) as to Arabia. The Guru replied that he would take Mardana to that country if he liked. Again the Guru said: "Mardana, how dost thou like the idea of going to Arabia." He replied: "Just as it please you." Then Nanak set off from that place and they both reached Arabia. The king of this country was known as Lajward. The people were in an evil plight on account of his cruelty and oppression. He used to murder every one who went to his country from India. In this adversity they humbly prayed to God and their prayer was accepted on account of their humility. A voice then came to Nanak from heaven, saying: "Nanak, I am well pleased with thee and grant thee a dress." Nanak said, "As it please Thee, O Lord, for Thou art alone and without any partner or rival." Then Nanak prostrated himself and thanked God. A cloak (the *chola*) was then granted him and upon it were written the words of nature in Arabic, Turkish, Persian, Hindi and Sanskrit. Having donned the cloak, the Guru seated himself outside the gate of the city. After seven days there was a general talk among the people that there was a *dervesh* upon whose cloak were written the thirty sections of the Divine Quran. The news was at last brought to the king that outside the city there sat a *dervesh*, wearing a cloak on which were written the thirty sections of the Quran. Upon hearing this, the king sent his Vizier to get the cloak from the *dervesh*. The Vizier accordingly went to Nanak and told him, that he should make over the cloak to him as the King wanted it, and that he shall be punished in case of disobedience. Nanak told him to take off the cloak if it was in his power. The people then ran to him but they could not take off the cloak as it was the gift of God and had been woven by the hands of nature."

The tradition then goes on to relate that the King tried all the means in his power to get the cloak from the *dervesh* but he was not successful.

Excluding some details, the tradition seems in the main to be creditable. The mere fact that it relates the *chola* as having come down from heaven and the words written upon it as having been written by the hand of God, does not throw any discredit upon its truthfulness. The powers of God should not be limited to the small compass of human understanding. Moreover the words of the tradition allow of an other easy interpretation. The words written upon the *chola* may have been revealed to Nanak by God, and in that case they would be spoken of as having come down from heaven, since the Word of God which is revealed to man, really descends from heaven. Such metaphors are common in spiritual language, and that which is revealed by God is regarded as the Work of God Himself. The coming down of the *chola* to Nanak from heaven may be wonderful, but the Works of God shown to His servants, are still more wonderful. God reveals Himself to the man who seeks Him with extraordinary zeal, and the revelation of the face of God consists in the revelation of His wonderful works. Nanak set out in His search and flitted from one country to another like a restless bird and devoted his whole life to this sacred purpose. He was, therefore, rewarded by God with the wonderful signs of His existence and of the truth of the true religion. The *chola* was given to him from heaven as a sign that in the injunctions written upon it was the pleasure of God, and in its directions was the guidance to true salvation. Nanak, therefore, wore the *chola* because it was a sign from heaven of the pleasure of God.

So far as to the history of the *chola* as given in the sacred books of the Sikhs. Tradition described the words written upon it as being words of five different languages, but what these words actually were, was known to none. On account of the high repute and sanctity of the *chola* among the Sikhs, the practice had become common from the very earliest times of offering to it coverings to protect it from wear and tear. These offerings were made even by Rajas and great *Raizes* who worshipped it and sought blessings from it. Some of the most famous men among Sikhs are said to have offered these coverings. As the coverings increased, the *chola* itself became a thing quite unseen. The practice, therefore, became common very early of showing only a very small part of

the sleeve of the *chola* to the worshippers, the rest remaining hidden. The letters over this part became quite obscure on account of being constantly handled and rubbed. Within recent times no one could ever see the *chola*, the credulous and mostly ignorant worshippers being satisfied with a corner.

The words written upon the *chola* which tradition describes to have been written by the hand of God, remained a mystery until very recent times, it being generally supposed that verses from the sacred scriptures of all religions were written upon it. On the 30th September 1895, the Promised Messiah with some of his companions undertook a journey to Dera Nanak to see the *chola* and discover, if possible, the actual words written upon it. The journey ended in a remarkable success. By special arrangements made with the guardians of the *chola*, the three hundred or more coverings, mostly of fine cloth or silk, were taken off and the words which had not been seen for more than three hundred years, were thus revealed. All the coverings were removed one by one and it took the guardians more than an hour to unveil the hidden words of the *chola*. As the last covering was taken off, a startling disclosure was made. There was not a single verse of the Vedas or any other religious book upon it except the Holy Quran. From top to bottom the verses of the Holy Quran, especially those refuting the false doctrines of other faiths with regard to Divine Unity and attributes, were written upon it. The part revealed first of all contained the most well-known verse used in the beginning of the chapters of the Holy Quran, *i.e.*, **بسم الله الرحمن الرحيم** In the name of God, the most merciful, the most compassionate. Then followed the reputed formula of Muhammadan faith **لا اله الا الله محمد رسول الله** Nothing deserves to be worshipped besides God, and Muhammad is the messenger of God. When this revelation was made, the guardians shrank a little from further disclosure but they were prevailed upon by various inducements. Verse after verse of the Holy Quran was then revealed. **ان الدين عند الله الاسلام** Verily the true religion with God is the faith of Islam. **اشهد ان لا اله الا الله واشهد ان محمدا عبده ورسوله** I bear witness that there is no god besides God, and I bear witness that Muhammad is His servant and His Prophet. **قل هو الله احد الله الصمد لم يلد ولم يولد ولم يكن له كفوا احد** Say, God

is one. Everything owes its existence to God but God owes His existence to none, neither does He beget nor is He begotten, and there is none like unto Him. ان الذين يبايعونك انما يبايعون الله Verily those who enter into thy *bai'at*, O Prophet, enter into the *bai'at* of God. Besides these, there was the well-known verse known as the throne-verse, as well as the chapter entitled "Help," the chapter entitled *Fatiha*, the names of the Divine Being mentioned in the Holy Quran and several other verses of the Quran, in all of which importance is attached to adherence to the principles of Islam.

Is it an accidental fact that the *chola* of Nanak, the founder of Sikhism, has verses of the Holy Quran written upon it? The whole history of the *chola* belies such a supposition. Nanak wore the *chola* that no one might be deceived as to the religion he professed. The evidence of the unity of God and of the Divine mission of the Holy Prophet, was not only uttered by his lips but was expressed on his very clothes. How could he be best known as a Muhammadan except by wearing a cloak which could not be worn by any but the truest Muhammadan? Wherever he passed he might have been easily known to all as a Muhammadan, and, perhaps, this was the reason that if he set his foot on the ground of a Hindoo, the place was at once purified with cow dung. The asserted origin of the *chola* also corroborates the conclusion that Nanak wore the *chola* as an apparent sign of his being a Muslim. Being a Hindoo by birth, he could not for a moment wear the *chola* unless he believed in its Divine origin and had renounced the faith condemned by the words of the *chola*. The words expressive of his own former state were also there: لا اله الا انت سبحانك انى كنت "Holy art thou, O God, there is no god besides thee, I was one of the unjust," thus clearly indicating that from the time that he wore the *chola*, he no more professed his former religion. The *chola*, moreover, affords the only uninterrupted and, therefore, the only sure, testimony of Nanak's religious principles.

In short, there are strong and valid arguments showing that the *chola* which is now kept at Dera Nanak is the very *chola* which Nanak wore as a sign of his Islam. Firstly, it is mentioned in the Janam Sakhi of Angad and Bala which is one of the earliest writings of the Sikh religion. Secondly, there is a book in the hands

of the descendants of Kabli Mal, the guardians of the *chola*, known as the *chola* Sakhi, and in it, it is clearly stated that the *chola* was the gift of God to Nanak, and that his successors all sought blessing from it and honored it. This is a clear proof that the *chola* has ever been regarded as the spiritual gift of Nanak to his successors and as a source of blessings. Thirdly, the *chola* has been honored and respected and even worshipped by the followers of Nanak continually during the four hundred years which have elapsed since it came into existence. Annual fairs and gatherings have also been always held in connection with it, and the coverings that have been offered from time to time by Rajas and Raizes are a standing testimony to the honor in which the *chola* has always been held by people of all classes among the followers of Nanak. Although there are numerous other evidences showing clearly that Nanak was really a Muhammadan and we shall produce some of them in the subsequent issues of the Magazine, yet the evidence afforded by the *chola sahib* is of such a sound and irrefutable character that it alone decides the question of Nanak's religion.

There remains only one question to be answered in connection with the *chola*, *viz.*, is the discovery accidental? We shall be disbelieving in the Word of God if we answer this question in the affirmative. Thirteen centuries ago, the Word of God came upon His servant saying : *اليوم اكملت لكم دينكم واتممت عليكم نعمتي* and again *ليظهره على الدارين كله*. These two verses referred to two different objects of the life of the Holy Prophet of Arabia. The object of his appearance in the world was two-fold; firstly to give a perfect guidance and perfect religion to mankind, and secondly to bring about a reformation in the whole world by spreading the true religion. Now the Word of God in the two verses quoted above clearly referred to two different periods for the completion of these two objects. When mentioning the perfection of the faith and the guidance, the Holy Quran says : *اليوم اكملت لكم دينكم واتممت عليكم نعمتي* i. e., this day have I perfected your religion for you and filled up the measure of my blessings towards you. Thus it clearly expressed that the first object, *viz.*, the perfection of religion, had been accomplished in the Holy Prophet's lifetime. But in reference to the second object, it says : *ليظهره على الدارين كله* and the result shall be

that he shall make it (Islam) victorious over every other faith, i.e., prove its truth and the falsehood of all other religions before the whole world. The form adopted in this case as well as actual facts clearly indicate that this object was not meant to be fulfilled in the first advent of the Holy Prophet. Here the reference is to the future, and the meaning is clear that he shall accomplish this object at some future time and not in his first advent. This indication of the Holy Prophet's second advent appears on other occasions in the Holy Quran, thus, for instance, it is said in the *Sura Juma*, that the Prophet is a teacher of the people among whom he lived as well as of another people who shall come last. In short, the Holy Quran has plainly indicated that of the two objects of teaching a perfect religion and spreading that religion in the whole world in such a manner as to bring about a universal reformation, the one was performed by the Holy Prophet in his first advent and the other shall be completed in his second advent. But the Holy Prophet himself guided his followers as to the true meaning of his second advent, and did not leave them in error, as Jesus did on account of a misconception. He clearly explained that his second advent shall be in the person of one who shall come as his true image and representative, and being wholly lost in him, he shall be as his own self. This promised second advent of the Holy Prophet which from another consideration is described as the advent of the Messiah, was to take place in the last ages for the fulfilment of the second object with which the Holy Prophet had been raised. To bring about the fulfilment of this promise at the appointed time, Almighty God has brought into existence all the means necessary for preaching the Word of God to the whole world.

Exactly in accordance with calculations based on the prophetic word, the Promised one has made his appearance when the whole world was anxiously waiting for his advent, and is doing his duty by pointing out the errors of all religions and proving the truth of pure Islam to the whole world. It is in the fulfilment of this purpose of God that the truth has been revealed about the *chola*. As, on the one hand, a death-blow has been dealt to the Christian error of resurrection and ascension, by the discovery of Jesus' tomb in the Khan Yar Street at Srinagar, the false notion of the Sikhs that Nanak professed any religion other than Islam has been

brought to naught by the discovery of the sacred *chola*. Through centuries of Sikh warfare, the *chola* was preserved to serve as a testimony of the truth of Islam at the appointed time when the sun of its truth was to shine forth in its full effulgence. Had the writing upon the *chola* been known to the fanatical Sikhs who fought desperately against the followers of the Holy Quran, the *chola* could not have survived their fanaticism. But the homage paid to it in the form of coverings combined with the prudence of the guardians in showing to the public only a corner of the dress and the Sikh ignorance as to the Arabic language, became the means of its preservation. It cannot be imagined that the Sikhs who during the ascendancy of their power mercilessly destroyed thousands of lives upon the utterance of a syllable of the Holy Quran, could have worshipped or even allowed to exist the *chola* knowing it to have whole verses and chapters of the Holy Quran written on it, asserting in forcible words the truth of Islam and the absolute falsehood of all other religious principles.

But the *chola* was miraculously preserved so that it may both fulfil the prophetic word in relation to the appearance of the Promised Messiah to accomplish the object of making Islam the predominant religion by strong arguments and heavenly signs, and be a testimony to the truth of Islam by showing that it was from this source that the founder of a great religion received all his blessings. Divine wisdom, therefore, ordained that the writing upon the *chola* should not be known until the appointed time came at which the disclosure was necessary to fulfil the Word of God which had been spoken thirteen centuries before. As the *chola* had a Divine origin and had been worn by Nanak in obedience to the commandment of God, its discovery at this particular moment is also in accordance with the Divine purpose for the regeneration of the world to be brought about through His holy Messenger, the Promised Messiah. The tomb of Jesus Christ at Srinagar and the *chola* of Nanak at Dera Nanak are two of the greatest witnesses to the truth of Islam, and their discovery at the particular moment at which they have been discovered, affords the strongest testimony to the truth of the Promised Messiah who has made his appearance in the fullness of time.

Notes and Comments:

THE EPIPHANY.—Much discussion has been going on in this paper as to the signification of *zanb* and *istighfar*, as given in the May number of the Review. The sense in which these words are used in the Holy Quran is fully explained by their use in the holy book itself. Its religious terms are its own and not borrowed from any other book. In fact the nice distinctions which it has kept in the use of various words have no parallel in any other language, and we are obliged to translate its various words only by the single word *sin* in English. Now, we stated plainly that the word *zanb* was nowhere defined in the Holy Quran as a deed in disobedience to the commandments of God which must be punished. We also stated that the word *jurm* was so defined in many places, for instance, in the verse: *ومن يأتى ربه مجرماً فان له جهنم*. We then showed that the word *jurm* was never applied to the prophets of God, but that the word *zanb* was in several cases so applied. The fact that the Holy Quran uses a word for the prophets which it does not anywhere define as a punishable deed, and that it refrains from applying to the prophets a word which it has defined as a punishable deed, leads to the necessary conclusion that the Holy Quran does not ascribe a punishable deed to the prophets of God, which is another mode of saying that it never ascribes a sin to any prophet of God. The sinlessness of prophets is thus clearly demonstrated, for it is plain that sin is a deed in disobedience to the commandments of God and must be punishable. The Christian correspondents have in most cases ignored the three points of issue on whose basis the sinlessness of the prophets has thus been demonstrated. Only a few futile attempts have been made but the peurility of their arguments is too evident to be discussed at any length. In refutation of the first proposition that *zanb* is not defined in the Holy Quarn, as a punishable deed, several verses have been produced which speak of punishment for certain persons or people who committed *zanb*. We are sorry for the poor intelligence of the writers if it never occurred to them that this is not sound logic. That certain people who committed *zanb* were punished, does not demonstrate that all who commit *zanb* shall be punished, especially when the Holy Quran ascribes *zanb* to another class of whom it speaks in laudatory terms and whom it describes as the guides of

the world and as true exemplars in whose footsteps all men must walk. In refutation of the second and third propositions that *jurm* has been defined in the Holy Quran as a punishable deed and that it is, nowhere, applied to any prophet of God, the childish assertion has been put forward that the word *jurm* is not applied in the Holy Quran to any person at all. This is due to the Christian ignorance of the Arabic language. If we attribute sin to the person whom we call a sinner, we also attribute *jurm* to the person whom we call a *mujrim*. But the word *mujrim* is frequently used in the Holy Quran though never in regard to any prophet of God. Similarly of the sinners but not of the prophets, the Holy Quran again and again uses the forms *ijram* (to commit *jurm*), *ajramoo* (they committed *jurm*), *tujrimoon* (you commit *jurm*) and similar other forms. Do the Christians still hold that the word *jurm* is not used in the Holy Quran of any one at all?

Some correspondents have adopted a different line of reasoning. They take up some commentaries and enumerate the sins of the prophets as related in them. To attack the Quran and base their objections on commentaries is not an honest mode of carrying on a controversy. They must produce the words of the Quran and give them the interpretation which they can bear. The pity is that they do not hold themselves responsible for the nonsense and rubbish contained in the commentaries of the the Bible and the pages of Christian writers. Those who like to proceed upon this line of reasoning, must first meet the similar objections against Jesus. For instance, his drinking of wine, supporting the cause of intemperance, breaking promises, showing disrespect towards his parents, arrogantly asserting himself to be God, having too familiar connections with women of dubious character, allowing his disciples to eat that which was forbidden to them, destroying the property of an innocent person, abusing the leaders of the Jews, and many other sins related in the pages of the Gospels must first be shown to be compatible with his sinlessness, and then they shall have a right to demand an explanation of the deeds of certain prophets which to them appear objectionable. When solving this question, they should also bear in mind that the Holy Quran does not describe any prophet of God as ever having been cursed by God or forsaken by Him or cast into hell. What was the reason

then that according to the Gospels, Jesus was forsaken by God and cursed by Him, and what was the cause that he went into hell. These points must be cleared in order to determine the question of sinlessness.

THE BANNER OF ISLAM.—This is the name of a new weekly edited by Mr. H. Snow, and its first issue came forth on the 10th of December 1902. Its policy is to leave aside "sectarian quibbles" for the spirit of Islam, and its object is to see "all the sects unified under the spiritual leadership of the Amir-ul-Mominin." The manner in which that object is to be attained is not explained but so far as we can guess from the perusal of the first two numbers, its chief theme is destined to be therapeutics, so commonly practised by men of all persuasions. Certain statements made with regard to Islam in the first number appear to us to be objectionable and injurious rather than beneficial to the cause of Islam in whose interests the paper has been ostensibly started. It says: "We are convinced of the great connection existing between Islam and Primitive Christianity as illustrated by the facts that the *Isha namaz* is in honor of the 5th great Prophet, Jesus, and Islam itself is derived from *Isha-salam* or 'the Peace of Jesus,' the Ruh Allah." We are extremely sorry that such a statement should have appeared in a paper professing to be Muhammadan, but we ascribe it to an ignorance of the Arabic language rather than to an intentional perversion. That *Isha*—عشا has no connection with عيسى *Isa* is only too well-known to all persons who have the slightest acquaintance with the Arabic language. The word عشا existed long before عيسى was born and meant the first part or watch of night and hence in Muslim theology, it came to mean the night prayers. Islam is also a word of very ancient origin derived from the root سلم and means to submit. To connect it with عيسى سلام which is an utterly ungrammatical and un-Arabic construction is simply absurd. In Muhammadan theology, Islam means a complete submission to the will of God so that a person does not speak or move but in obedience to the will of God. Islam is also described as the religion of all the prophets from Adam downwards in the Holy Quran and we cannot understand how عيسى سلام could exist in the case of those who lived thousands of years before عيسى. We hope the "*Banner*

of Islam" will have no hesitation in admitting its error. Another statement which is very derogatory to the dignity of the Holy Prophet and in fact borders upon a denial of his Divine mission, and, therefore, requires to be contradicted, is the following: "Through the Nestorian Church and the Nestorian Monk, Bahera, it produced the Prophet Muhammad himself a Nazarene." We hope the editor would in future take care in expressing such dangerous views.

THE SPIRITUAL DEATH OF CHRISTIANITY.—This is now admitted by the majority of the Christian people. Many books have been written recently by Christian authors in which present Christianity is described as devoid of life and as the Anti-christ. Numerous Christian writers have admitted that the Christian nations excel all nations, past and present, in the three vices of drunkenness, gambling and adultery. Even Church Dignitaries have confessed this in plain words. The *Christian Patriot* of Madras, writes in its issue of 13th December 1902, quoting Revd. T. Walker, M. A.:—

"I have known Tamil Pastors and others resent the statement that true conversions were few and far between; who have yet, when asked in private, confessed that the congregations under their care were carnal, dead and worldly.....There seems so far as I can judge something like a consensus of opinion that *things are far from satisfactory*. I once asked a leading Indian Clergyman how many of the twenty or thirty congregations under his jurisdiction could be said to possess any thing like real spiritual life. He was silent and thoughtful for a moment, and then replied 'Not more than two or three, and I may only speak with certainty of one'.....But is it not a fact that multitudes of those who figure in the statistics of our Missionary reports are Christians in name only? And is it not a fact that many of our congregations are stagnant, dead, lifeless?"

These words coming from the mouth of a Christian Missionary reveal a deplorable condition of spiritual death in the Christian Church. Moreover the signs of true believers given in the Gospels are nowhere met with. All these things concur to prove that Christianity is spiritually dead. What is the reason of this? The disciples of Jesus were not men who could be termed spiritually lost like the present Christian generation. Had Christ been living now, his influence ought to have worked. But it is admitted by the Christians themselves that that influence does not now work. The conclusion is, therefore, evident that Jesus is not now living.

In fact the spiritual death of Christianity is the most important evidence of the death of its founder.

PROGRESS OF THE AHMADIYYA SECT.—The sect has made a wonderful progress during the last three years. In 1898 it numbered only a few hundreds but to-day it counts more than a hundred and fifty thousand. An idea of this progress during the first half of these three years can be had from the Census Reports, though even there the returns are incomplete. The notice announcing the name of the sect was issued after the commencement of the census operations and was not sufficiently circulated among the members living far and wide to enable them to get themselves enumerated as members of the Ahmadiyya sect, and no distinctive appellation had been appropriated before that time. The Bombay Census Report (Census of India, 1901, Vol. IX, Bombay, Part I) alone shows 11,087 persons belonging to the Ahmadiyya sect. It is, however, in the Punjab, the centre of the operations of the Promised Messiah, that the sect is progressing by bounds and strides, and, therefore, the numbers there are far greater. Of this, however, we shall say something later on. The Bombay Census Report contains the following remarks on this sect:—

“The founder of this sect Mirza Ghulam Ahmad, Chief of Qadian, has made special efforts to secure the complete return of his followers at this census. He claims to be a Messiah and has described the particular tenets of his sect in a document received at an early stage of the census operations. They can be very briefly summarised as follows:—In the words of the circular ‘the characteristic mark of the sect is that it not only repudiates the doctrine of *Jehad* with the sword, but does not even look forward to its enforcement at any future time. Wars undertaken for the propagation of religion it regards as absolutely unlawful.’ The founder of the sect then traces a parallel between himself as Messiah or Imam and the founder of Christianity. He claims that his advent was foretold and that he is charged with laying the foundation of peace and good will. After laying down some excellent rules of conduct for his disciples, he explains his reasons for naming the sect “The Ahmadiyya” by referring to the two names of the prophet “the Jalali” name Muhammad, significant of his triumphant career and the “Jamali” name Ahmad, pointing to the peace and tranquility that he was to spread in the world. By denouncing the doctrine of *Jehad* and all crimes of violence committed in the name of religion, the Imam claims that he and his disciples can be fitly document as “Ahmadiyya.” The progress of the sect may be followed in the future enumerations and should be a matter of some little interest to the Orthodox Musalmans

of India. It does not appear from the document referred to that any provision has been made for a successor to the founder as Imam on his decease."

This progress is, however, very small in comparison with the vast progress made during the latter half of the last three years. With the general decrease of the population on account of the great number of deaths caused by the plague, there has been a very large increase in the numbers of the Ahmadiyya sect. The acceptance of the teachings of the Promised Messiah has proved the only safe refuge from the violent attacks of the plague and people have run to him in time of distress and thus fulfilled the truth of the words revealed long since, saying يا مسيح الخلق عد وانا thou Messiah who hast been sent as a mercy to mankind, intercede for us with thy Lord."

REVELATIONS.—On the 1st of January 1903 at 5 A. M. (it being the Id day), the Promised Messiah saw in a vision that he was dressed in magnificent robes and his face was shining. The Word of God then came upon him, saying, بيدى لك الرحمان شيئاً. اتى امر الله, "The God of mercy shall manifest a sign to show thy truth. The command of God comes; then hasten it not. These are glad tidings given to the prophets of God." Before this on the 25th of December 1902, Almighty God spoke to him the following words, meant to be spoken by him: انى صادق, "Verily, I am true, I am true, and God shall soon bear witness to my truth." These prophetic revelations clearly foretell of some great heavenly sign which shall show the truth of the Promised Messiah and cause the people to accept and honor him. It shall be a sign from God that his enemies may be ashamed of calling him false and see his truth and acceptance.

On the 2nd of January 1903, the Word of God again came on the Promised Messiah: جاءنى آئل واختار وادار اصبعه و اشار: يعصمك الله من العدو ويسطو بكل من سطاه. آئل جبريل هى فرشته, "An Aail came to me and he chose me and revolved his finger and pointed out: God shall protect thee from thy enemies and attack him who attacks thee. Aail is Gabriel, the angel who brings glad tidings from God."

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