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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

## *An argument for the truth of the Holy Quran and the Holy Prophet.*

The Holy Quran has asserted in the most emphatical terms that it is the Word of God and that our Lord and Master, the Holy Prophet Muhammad, may peace and the blessings of God be upon him, is God's true prophet on whom the Holy Word descended. These assertions are set forth clearly in the following verses of the Quran.

اَلَمْ يَلَلِهٖ لَا اِلٰهَ اِلَّا هُوَ اَلْحَى الْقَيُّوْمُ نَزَلَ عَلَيْكَ الْكِتٰبُ بِالْحَقِّ (ال عمران)

"God is He who has not His equal; He is the source of all life and existence; He has sent His book to thee with truth and truly to satisfy a need." And again, يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ الرَّسُولُ بِالْحَقِّ

"O people, our apostle has come to you when he was truly needed."

وَبِالْحَقِّ أَنْزَلْنَاهُ وَبِالْحَقِّ نَزَلَ "At a time of true and long-felt need have We revealed our Word and it has come to you when your (social, moral and spiritual) states stood in urgent need of it."

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ بُرْهَانٌ مِنْ رَبِّكُمْ وَأَنْزَلْنَا إِلَيْكُمْ نُورًا مُبِينًا "O people! this sure argument has come to you and We have sent to you a manifest light."

قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا "O Prophet! say to the people, I have been sent as an apostle to you all."

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَآمَنُوا بِمَا نَزَلَ عَلَى مُحَمَّدٍ وَهُوَ الْحَقُّ "And as to those who believed and did righteous deeds and believed in the Word that has

been revealed to Muhammad and the same is a true revelation, God shall forgive their sins and better their state.' Similar other verses abound in the Quran in which it has been asserted in clear words that the Holy Quran is the Word of God and the Prophet Muhammad, may peace and the blessings of God be upon him, is His true prophet. This will suffice for the present but at the same time we challenge the advocates of all other religions to produce in the first place similar emphatic assertions of the truth of the principles they adhere to, from their own revealed books. Particularly we call upon the Aryas to show at least that their four Vedas have even asserted in unfaltering tones that they are the word of God which was revealed to a particular person at a particular time. For, it should be borne in mind, it is the first requirement of a revealed book that it should claim a Divine source for itself and if it hesitates to declare itself so, it is absurd for others to hold or declare it as such.

But the important point to which we wish to draw the reader's attention is that the Quran has not simply claimed a Divine origin for itself and a true heavenly mission for the Prophet Muhammad, but it has also proved that statement with the most strong and cogent arguments, and it is here that all other books with any pretensions to being the revealed Word of God cannot stand the test which the Holy Quran so admirably puts forth and satisfies. Here we would mention only one of the several arguments that the Quran has produced to support its assertions and leave it for the reader to compare the Quran with the religious books of other creeds so far as this argument goes. The opponents of Islam are requested to produce a similar argument bearing upon the truth of their own systems and place it before the public, or if they cannot do this, publish the fact and admit that their books are devoid of such an effective proof. We can declare it with certainty that all other religious systems are wanting in the method of proof we have here stated as being a characteristic of the Holy Quran.

Let us now consider the first argument to which reference has been made above. It will be admitted on all hands that by far the most important indication of the appearance of a revealed book and of a true prophet of God is their need. In other words, they should appear at a time when darkness prevails over the face of the earth,

when the unity of God, righteousness, justice and knowledge vanish away, and idolatry, moral depravity, iniquity and ignorance prevail in their stead, and when a reformer is badly needed. It is also necessary that such a prophet should only depart from the world when he has brought about the desired reformation and established a state of things calculated to promote the moral ideas and welfare of the people, and so long as his work is not finished and transformation has not been brought about, he should be protected from his enemies by the hand of the Almighty. In short, like servants, he should both come and depart as it were under orders. A heavenly mission is established and an apostle raised when circumstances create a necessity for it and time bears witness to the need of one, and he is called back under a prophetic revelation when the plant of reformation is firmly rooted and a mighty revolution has taken place.

So far we have dealt with the argument generally. Now we will show how far it applies particularly to the circumstances under which the Holy Prophet Muhammad appeared and was called back. The Prophet claimed to have been sent for all nations of the earth, and the Holy Quran has condemned all the nations for setting up with God other gods and for corruption and moral depravity. Thus it says: *ظہر الفساد فی البر والبحر* "The land and the sea have both become corrupt," (gone astray). And again, *لیکون للعلمین نذیرا* "We have sent thee that thou mayest be a warner to all people that they have been adjudged guilty in the eye of the Lord on account of their false beliefs and demoralization."

It should be borne in mind that the word "warn" used here is a sure indication that the Holy Quran asserted the whole world to be corrupted and to have gone astray from the path of truth and righteousness, since admonition is only for the corrupt and the vicious who are forewarned as to the dangerous consequences of their evil doings. Warning has nothing to do with the righteous, for the prophets of God bring good tidings to the faithful servants of God and warning to the transgressors. When, therefore, a prophet is described as a warner to the whole world, it follows that the Word of God revealed to that prophet declares the whole world to be in a state of moral turpitude.

Such an assertion has neither been made of Moses in the Pentateuch, nor of Jesus in the Gospels, but only of our Holy Prophet in the Quran. In one place we have *كنتم على شفا حفرة من النار* "Before We sent our apostle to you, you were on the verge of a pit of fire." The Quran also warned the Jews and Christians that they had faithlessly altered the books of God and taken lead in every sort of mischief and vice. It reproached the idolators again and again for worshipping human beings, stones, elements and stars, for misappropriating the properties of orphans, murdering infants, violating the rights of relations and for excesses of every sort. It then says: *اعلموا ان الله يحيى الارض بعد موتها* "Know it for certain that the earth was all dead and God shall now restore it to life." In short, the Quran adjudged the whole world as guilty of setting up false gods, idolatry and transgression, the main springs in which all evils take their rise. It emphatically declared the Jews and the Christians to be the *fons et origo* of the evils of the world and dwelt at length upon their corruptions. The Holy Quran shows that the world then presented a hideous picture which was all darkness and deformity without a speck of beauty.

We have here referred to a very few verses of the Holy Quran bearing on the subject in hand for the sake of brevity. But the Quran almost teems with verses describing most effectively how the whole world had been given to corruption, how the earth had become a dead mass without a spark of life and how the people had reached the very verge of the pit of fire. The Quran repeatedly exhorts the Prophet to warn the world that it had fallen into a seriously dangerous state. Even a cursory glance at the pages of the Quran, would show that the whole world at that time was totally immersed in darkness and stinked with the noxious evils of idolatry, setting up false gods and other transgressions and abominations. The Gospels, no doubt, speak of the mischiefs and transgressions of the Jews but Jesus is nowhere reported to have said that all the people on the face of the earth had become corrupt and morally depraved, nor did he ever claim to be an apostle to all the nations of the earth. The sphere of his actions was limited to a small section of the Jews, nor were his exhortations addressed to any but the inhabitants of a few villages of the Jewish tribe. In bold

contrast with this, the Quran plainly asserts the whole world as involved in ignorance and darkness, the whole earth as dead with every sort of sin, and all the nations as having gone astray. The Jews of the time of Jesus, however deficient in acting upon the precepts of the Old Testament, believed in its inspirations, but when the Quran undertook the work of reformation, it had to correct not only the transgressions of the law but also the false principles and dangerous beliefs then prevalent. Atheism then prevailed in all its force, vast numbers rejected the inspiration and revelations of God, and those who accepted a Creator of the universe were immersed in evils of every sort. The world had gone astray in doctrine and practice alike. Thus while the mission of Jesus was limited to his own small community, and he only enumerated some of the mischiefs of his own tribe, thereby also showing the limits of his purpose, the mission of the Prophet of Islam was directed to the whole world as also appears from the Holy Quran mentioning a general corruption of the whole world. The appearance, therefore, of the Prophet at the time of a universal depravity and general corruption, and his being called back after working a thorough transformation, are, with the additional fact of the Quran itself presenting both sides of this argument and directing attention to it in forcible words, matters which one would in vain turn over the pages of history or revelation to find elsewhere.

It is, we think, hardly necessary to describe in detail the various corruptions and false beliefs of the various nations of the earth; suffice it to say on this point that this statement of the Quran is amply borne out by a perusal of the history of the time. The admission of every people as to their own state, strongly corroborates the statement of the Quran as to the darkness of that age when every nation had given up the worship of the Creator for that of the creatures. It is for this reason that when the Quran declared all nations to have gone astray and to have been morally corrupt, none could clear itself of the guilt. In contrast with their silence and admission take the decided and peremptory words of the Quran which describe the moral death and spiritual lethargy of the people. How expressive is the following injunction: **وَلَا يَكُونُوا كَالَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلُ فَطَالَ**

عليهم الا مد فقت قلوبهم وكثير منهم فاسقون (علموا ان الله يحيى الارض بعد موتها قد بينا لكم الايات لعلمكم تعقلون) (الحديد)  
 The Muslims ought to avoid the course of conduct adopted by the Ahl-i-Kitab. They were entrusted with the Word of God before them, but after the lapse of a period their hearts were hardened and most of them are transgressors and practisers of evil deeds. Know it also that the earth had been dead and God is now again restoring it to life. These are the signs of the need of the Holy Quran and of its truth which We have described that you may understand them.” Thus we have stated one part of the argument and shown that the Quran itself brings it forward, and to direct attention to it closes it with the words: “قد بينا لكم الايات” It is a sign that the Quran and the Prophet come from God which we have stated that you may think and arrive at the right conclusion.”

Now we shall consider the second part of the argument, viz., that the Prophet of God was called back from this world, to his heavenly Master after he had fully performed the business for which he came. The Quran affords ample proof of this and says: *اليوم اكملت لكم دينكم واتممت عليكم نعمتي ورضيت لكم الاسلام ديناً* “This is the day that I have brought your faith to perfection by giving you the perfect Quran and by working a complete transformation in your souls, and completed my blessings upon you and chosen the faith of Islam for you.” The purport of this is that the revelation of the Quran was made complete, the holy Word of God effected the most wonderful transformation in capable souls, perfected their training and completed heavenly blessings upon them. Now this verse states in clear and precise language that the Prophet's death did not take place until the faith of Islam had been made consummate by a complete delivery of the Quran and a thorough regeneration of souls. It should also be noticed that it is the companions of the Prophet who are addressed in this verse of the Holy Quran, indicating thereby that the verse did not simply refer to a complete delivery of the Quran but to the thorough transformation of souls that had been effected in the companions and to the completion of the blessings upon them, the mission of the Prophet thus attaining the desired goal. This is, moreover, a criterion of the truth of a heavenly mission and

such success is never granted to a false claimant. Nay, before the time of our Holy Prophet, not even the true prophets attained to the excellence and the height of success which is observable in the case of our Prophet. No instance can be mentioned of any other reformer in whose case the revealed book should have so peacefully been completed on the one hand and a thorough change from iniquity to rectitude effected so successfully and in such large numbers on the other, and in addition to this, unbelief should have so hopelessly been overthrown and Islam so firmly established and so successfully victorious.

Again, the Quran has in another place, **إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ** **وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا** "When the promised help of God and victory came to thee and thou sawest the people enter into the religion of God (*i.e.*, accept the faith of Islam) in vast numbers, praise thou God and sanctify His name and seek His protection, for He comes with mercy upon man." In this verse we are informed that the object which the Prophet of God had in view was attained, *viz.*, people entered into Islam by thousands. The verse in other words refers to the near end of the worldly career of the Prophet, and so it happened, for within one year of this revelation the Prophet died. It also appears from this verse that the Prophet of God had it at heart that he should see the spread of Islam in his life-time, and it was most disagreeable to his feelings that he should have departed before the mission he had brought, had been firmly established. In this verse, therefore, God gives His Prophet the good tidings that He had fulfilled all his desires inasmuch as Islam had taken a firm root in the very life-time of its founder. Every prophet more or less had this object at heart but as they had not the same strong feeling and assiduity, the happy news proffered to our Prophet in these verses was given to none, not even to Moses or Jesus but to one and one only of whom the Quran says: **لَعَلَّكَ بِاِخْتِغَالِكَ نَفْسِكَ لَا يَكُونُ فَرِحًا مُؤْمِنِينَ** "Shalt thou kill thyself with the anxiety that these people will not believe."

From all this we see that the clearest proof is afforded of the truth of the Quran and of the mission of the Prophet by the circumstance that the Prophet appeared to fill a need strongly and generally felt by the world and was not recalled from his office until he had firmly



established the truth. At his appearance with his prophetic mission he clearly proved his need to the world and adjudged all the nations guilty of setting up false gods, of wickedness and of transgression. The Quran teems with instances of this. To add one to the list already given, take *تبارك الذي نزل الفرقان على عبده ليكون للعالمين نذيرا* "Highly blessed is He who revealed the Quran to His servant that he may warn the whole world and admonish them for their going astray from the right path and adhering to false beliefs." The verse proves by itself that the Quran asserted the appearance of the Prophet to have taken place at a time when all the nations of the earth had become corrupt, and those who were so described by the Word of God set seal to the truth of these words not only by their silence in opposition to such a bold assertion of the Quran but also by their own confessions of guilt. This clearly shows that as the corruption of the world at that time was a general and complete one, so a reformer of equally extraordinary powers was needed to restore the proper order of things. Hence the Prophet appeared at a time when a true and great prophet—the greatest of prophets indeed—was needed and expected. As the argument is without a flaw in respect to the appearance of our Holy Prophet, it is equally sound with respect to his departure. A great many verses of the Quran show that the Prophet went back to his heavenly Master after his teachings had been made perfect and all that was needed in religion had been communicated with care and accuracy. Before his death also the Prophet was informed that assistance from heaven was granted to his faith in all its fullness, and people embraced Islam in large numbers. Verses were also revealed showing that God had strongly impressed faith and righteousness upon their hearts and made them detest all sorts of iniquity and oppression. They were invested with the best and most excellent moral virtues and a radical change marked their lives and their whole course of conduct. Then followed the revelation of the chapter named Victory as a message from the most High that the object of the Prophet's mission was entirely fulfilled and Islam had won the hearts of the people. Upon this the Prophet publicly announced that the chapter hinted at his approaching death. Immediately afterwards he performed the pilgrimage which he called the *حجة الوداع* or the farewell pilgrimage, to Mecca, and on the back of a camel delivered a lengthy speech to the assembled multitude which could

only be counted by thousands. At the close of the speech he addressed the whole audience in the following words: "O people of God! My Lord entrusted me with all these commandments that I may deliver them to you. Do you then bear witness that I have delivered the message of the most High and fulfilled my mission?" The whole multitude replied in one voice: "Yes, verily, you have delivered the message of the Lord to us." Then the Prophet of God looked thrice to heaven each time saying: "O God, I beseech Thee bear Thou witness to this." Again addressing the people he said that the reason of his calling upon them to bear witness to his delivering of the Divine message was that, perhaps, the following year they shall not see him there amongst them. So fully satisfied with the success of his mission and in glory, he left his companions for his eternal journey a few months later at Medina.

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## *Jesus among the ten lost Israelite Tribes in the East, II.*

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### EVIDENCE FROM THE GOSPELS—2.

In the last issue we quoted passages from the Gospels showing that the mission of Jesus was not limited to the very few Israelites living in Judea but that it extended to all the Israelite tribes, the majority of which had settled in the East at an early time. We also showed upon other considerations that Jesus did not meet with his death upon the cross. In this number we shall produce additional testimony from the pages of the Gospels in support of this view.

The story of the crucifixion of Jesus as narrated in the Gospels is one of the most convincing arguments that Jesus did not die upon the cross, and has from the earliest times created doubts in the minds of all sensible persons as to the reality of Jesus' death. No one had ever heard of a person dying upon the cross within three hours and to explain the supposed speedy end, it was thought necessary at an

early time by the advocates of this theory to attribute it to a miracle. So blind is superstition that to support one error it adds another and shuts its eyes when the reality comes before it. The escaping of Jesus with life after a few hours' suspension upon the cross is no matter of wonder. Instances have been cited in which persons who had long been kept fastened to the cross, were restored to life by powerful remedies. The Roman cross did not bring about speedy death like the modern gallows. It was a very slow and torturing process of putting to death. The body was kept fastened to the cross by means of nails driven into the hands, and sometimes both hands and feet, of the criminal; and it was even possible to recover a person after he had been nailed to the cross for a day or two. Criminals remained on the cross for three days and even more. Food and water were not allowed during this time and the culprit was further exposed to the sun and weather. The body either remained upon the cross to become the prey of birds or was taken down and the bones were broken and thus the last remnants of life departed. But Jesus by the grace of God escaped all these tortures. We learn from the Gospels that he remained nailed to the cross only for about three hours, and this short suspension was, by no means, sufficient to bring about his death. All the circumstances turned to be favorable. It was on a Friday afternoon that the sentence of crucifixion was passed. The following day was the Sabbath and the passover of the Jews who were strictly forbidden to leave any body nailed to the cross on the sacred day. Moreover, like the Muslims they reckoned the night as part of the following day and, therefore, the body of Jesus was to be taken down before sunset. On the other hand, heaven also contributed to the same end. "When the sixth hour was come, there was darkness over the whole land until the ninth hour." (Mark 15 : 33). The Jews fearing lest they should sin against the Lord by profaning the holy day hastened to take down the body of Jesus, for in the darkness they were unable to ascertain the exact hour of sunset. Happily for Jesus, the soldiers came and broke the legs of the two malefactors but not of Jesus (John 19 : 32).

In this connection Mark. 15 : 44, deserves to be specially noticed. "Pilate marvelled if he (Jesus) were already dead." Our natural inference from this is that even at the moment of Jesus' crucifixion

doubts arose as to his death even in the mind of a man like Pilate who in the performance of his official duties had gained vast practical experience of such deaths and was fully aware of the usual time after which the criminals expired on the cross. Here, therefore, we have the evidence of a man who was in the habit of seeing crucifixions and as an expert his testimony on this point cannot be questioned. He saw clearly that such a short interval of suspension upon the cross could not possibly bring about the death of a man.

Similar evidence is afforded by John 19: 31—34: "The Jews, therefore, because it was the preparation that the bodies should not remain on the cross on the Sabbath day (for that Sabbath day was an high day) besought Pilate that their legs might be broken and that they might be taken away. Then came the soldiers and brake the legs of the first and of the other which was crucified with him, but when they came to Jesus and saw that he was dead already, they broke not his legs. But one of the soldiers with a spear pierced his side and forthwith came there out blood and water." These verses clearly show that to put an end to a person's life by crucifixion, it was necessary that the bones should be broken. The essential process of breaking the bones was, however, intentionally omitted in the case of Jesus who like the two malefactors was undoubtedly taken off the cross alive. The fact that blood rushed out on his side being pierced with the spear corroborates the statement that until that time he was alive, for otherwise the circulation of blood should have stopped. It seems that some hidden conspiracy had been at work. Pilate was a good-natured and God-fearing man. He was inclined to act leniently towards Jesus but did not take any such action openly for fear of incurring the displeasure of the Cæsar, as the Jews accused Jesus of being a rebel to the Government. Even at the trial Pilate had stated that he saw no fault in Jesus. He, therefore, tried all possible means with the Jews to release him, but they cried out saying: "If thou let this man go, thou art not Cæsar's friend. Whosoever maketh himself a king speaketh against Cæsar." (John 19: 12). Pilate therefore, was unable to show any favor to Jesus openly. On the one hand, his consciousness of Jesus' innocence, strengthened by the dream of his wife which he spoke ruin to him in case Jesus died on the cross,

had made him firm in his resolution of saving Jesus. The fear of the Jews, on the other, who were ready to complain to Cæsar, compelled him to pass the sentence of the accursed death upon Jesus. But he showed extraordinary ability in solving the difficulty. His first plan was to delay the crucifixion till Friday evening. He was well aware that only two or three hour's suspension upon the cross would bring the Sabbath night on which the Jews were forbidden to allow any body to remain on the cross. The circumstances were all favorable to his plan for saving the life of Jesus. The body was taken down before sunset. Pilate further managed to instruct the soldiers not to break the bones of Jesus which if allowed should have put an end to his life. To effect this purpose a pretence was advanced that Jesus was already dead. But we can easily see that when the two malefactors who were crucified at the same time with Jesus and were taken off the cross along with him, were still alive, it was not possible that Jesus alone should have died. The fact is that crucifixion was not a direct means of bringing about death. Either the bodies were taken off the cross alive and their bones subsequently broken, or death was produced by spasms, exhaustion and hunger caused by long intervals of suspension, extending to several days sometimes, upon the cross. Neither of these two processes was adopted in the case of Jesus, although the two malefactors were subjected to the former. It is thus clear that the report of Jesus' death was only made with the object of removing all suspicions from the minds of the Jews.

All went on smoothly up to this time but now there was the further difficulty of finding out the proper person to take charge of Jesus at this critical moment. It is plain that the body of Jesus was not, like the bodies of the culprits, laid in the place of infamy set apart for the purpose, but the Jews would not consent to make it over to his disciples. Joseph of Arimathea, a respectable and wealthy nobleman in that neighbourhood who was himself a secret disciple of Jesus, arrived in time and with the permission of Pilate took charge of the apparently dead body of Jesus. It seems that the selection of Joseph for this delicate task was also an outcome of the ingenuity of Pilate. Joseph was a respectable chief of a Jewish village and Pilate knew that the Jews would not interfere with him. Joseph found that Jesus who had been given out as dead was only in a state of senselessness. He

accordingly applied strong scents and remedies to restore Jesus to his senses and laid him in a large new sepulchre in a garden close by. This sepulchre had been built according to the usage of the time and had on one side of it a large opening for the free access of air. It was situated in a quarter which the Jews seldom restored to.

All these events happened fourteen centuries after Moses. Now, Jesus was a reformer of that century and his appearance was a sign for the revival of the Israelite Law. There is no doubt that the appearance of their Promised Messiah in that very century had been anxiously waited for by the Jews and the testimony of the prophets also fixed that very age as the time of his appearance, but the Jewish priests, on account of the wickedness of their hearts, failed to recognise the Reformer, and declared him to be a false prophet and a pretender. They pronounced him a heretic and a rebel deserving of death. They persecuted and tortured him and at last brought him to law for alleged malcontentedness. And here there is such a striking parallel that we cannot help drawing the reader's attention to it. In the 14th century after Muhammad (peace be upon him), the same hardness of heart and the same spiritual death may again be witnessed. Now both these stages in the history of religion are also marked by the appearance of a claimant to Messiahship. The claims are in both cases based on true inspiration from God. In both cases the priests pronounce the claimant to be a heretic. Both are announced by the priests as deserving of death, and both are prosecuted in Courts of Law, the one before a Roman Judge and the other before a British Magistrate. The priests in both cases fail to effect their evil designs and the providence of God saves His chosen servants.

Further incidents related in the Gospels as having happened after the crucifixion uphold the view that Jesus did not die upon the cross. The interview that took place between Mary and Jesus after he had left the sepulchre is thus related in John 20: 14, 15: "And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. Jesus saith unto her, woman, why weepest thou? Whom seekest thou? She, supposing him to be the gardener, saith unto him....." It is plain from this that Jesus had so disguised himself that he could not be recognised even by his

intimate friends. If he intended to rise up to heaven, we cannot understand his disguising himself as a gardener. It appears that to escape detection he put on the clothes of a gardener as soon as he was able to walk, lest the Jews knowing him to have escaped death should again put him into trouble. A God disguising himself as a gardener when his intention was to rise in glory to heaven, is quite incomprehensible. From our ordinary experience in the world, we can reconcile the disguise of Jesus with his intention to flee from that country unnoticed by his enemies, but a God putting on the disguise of a poor gardener and going to Galilee in all hurry to make his ascent to heaven, can hardly be imagined. The truth is, and the writers of the Gospels could not conceal it, that Jesus had disguised himself to escape being discovered and this was the reason that he could not be recognized either by Mary or by the two disciples who walked with him a long distance, and his object was to leave the country unnoticed in disguise and address himself to the other Israelite tribes.

The Gospels afford ample proof that it was not with a celestial body but the same body of flesh which had been fastened to the cross that he appeared to his disciples after his supposed death. Thus we read that on his way to Galilee after leaving the sepulchre, Jesus was espied by certain persons. He also appeared to the eleven (disciples) as they sat at meat. (Mark 16: 9, 14). And when they saw him, they supposed that they had seen a spirit, but he showed them his hands and feet and asked them to handle him, saying: "A spirit hath not bones and flesh as ye see me have." And then he took from them a piece of a boiled fish, and of an honey-comb and ate it before them. (Luke 24: 39—43). These verses prove irrefutably that Jesus did not rise to heaven but went to Galilee after recovering his senses and that like all mortals he had a body of flesh and was dressed in ordinary clothes. Had he risen after actual death, it was not possible that the wounds of the nails should have been apparent on his body. Still more wonderful is the fact that he partook of food—an idea altogether inconsistent with a life after death and a celestial body. And if we may suppose that a celestial body can feel hunger and thirst and Jesus had need of food then, that need must still be present on the heavens where he is sitting on the right hand of his father.

Jesus' going to Galilee is a further evidence in the same direction. He appeared first to Mary Magdalene who told the disciples what had happened. But they believed not when they heard that Jesus was alive and had been seen of her. After that he appeared to two of them as they walked and went into the country. At last he met the eleven as they sat at meat and upbraided them with their unbelief and hardness of heart (Mark 16 : 9—14). Again in Luke 24 : 13—31 we read that when two of the disciples were going to Emmaus, a village about three score furlongs from Jerusalem, Jesus himself walked with them in disguise. When they drew nigh to the village, Jesus walked on as if intending to go further on but they constrained him and requested him to abide with them that night. So he went in and tarried with them and sat at meat with them and partook of the food. It is evident that the acts which Jesus did, as for instance eating, drinking, sleeping, holding conversation and taking a long journey to Galilee—a distance of about seventy miles from Jerusalem, are all the concomitants of an earthly body and that, therefore, it was with such a body and not with a celestial one that Jesus did all these things. It is simply absurd to hold that the movements, the failings and the requirements of a mortal body attached to a celestial one. Although prejudice or the one-sidedness of the writers has effected much change in such narratives of the Gospels, what remains is still sufficient to prove beyond doubt that it was with the ordinary mortal body that Jesus appeared to the disciples, showed them his wounds, partook of meal, slept with them and travelled on foot the long distance between Jerusalem and Galilee.

The journey to Galilee is quite inexplicable if Jesus intended to rise to heaven, for it can hardly be assumed that Galilee was a station where tickets were available for an upward journey. Neither did Jesus make any public show of his ascension at Galilee though he had less fear of the Jews there. His going to Galilee gives rise to the only sensible conclusion that thence he continued his journey to some other country. We will show upon other considerations later on that he went to the abode of the Eastern Jews who had welcomed him at his birth. If his intention was to rise to heaven from the very beginning,



his first step ought to have been taken in the direction of heaven and not in a quite different direction by pursuing which he could have only reached some other country and not heaven. Even if immediate access to heaven was not allowed to him, he could have waited for three or forty days as he liked, over Jerusalem midway between heaven and earth, and thus even the Jews would have seen this miracle and believed in him and repented of their evil deeds. This would have been quite consistent with his alleged rise to heaven. But travelling a long distance of seventy miles on foot, walking day and night, and disguising himself as a gardener instead of assuming any glorious appearance, throw much discredit upon his alleged ascension to heaven and support the only true conclusion that he left that country in disguise for some other place. We will further on show that he applied an ointment to his wounds which cured them in a very short time.

This point deserves the reader's deepest consideration. Let him pause for a moment and think if it could be possible that after getting a celestial and immortal body which should have been free from all human failings and not subject to pains and troubles, Jesus could still have travelled like an ordinary mortal and when tried by the journey taken rest in a village, felt hunger and thirst and partaken of food, and applied an ointment to his wounds to assuage the pain which he felt. That celestial body which should have been eternally safe, unchangeable and free from faults, had still all the mortal failings in it! Not only did Jesus show his flesh and bones to those who took him for a spirit and not an actual living human being, but he dispelled all their doubts by showing that he felt hunger and thirst and, therefore, ate and drank with them, and that he felt tired and, therefore, took rest with them after a long journey on foot. There is not the least doubt that in this world hunger and thirst are pains the excess of which is sure to cause the death of a person. From this it naturally follows that Jesus did not die on the cross, but having been reduced to a state of senselessness on account of the excess of pain, he was taken charge of by a person who lavished care upon him and applied all sorts of remedies to bring him back to his senses.

The sepulchre in which Jesus was placed after being taken down

from the cross affords the further evidence that it was not meant for a dead body but for a living person. In fact it was not a grave but a large ventilated room hewn in the side of a rock. Consider the manner in which the laying in of Jesus in the sepulchre and his coming out therefrom are described. "And he rolled a great stone to the door of the sepulchre" (Matt. 27: 60). "Upon the first day of the week very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared and certain others with them. And they found the stone rolled away from the sepulchre. And they entered in and found not the body of the Lord Jesus." (Luke 24: 1—3). Now, in the first place Jesus was not buried as dead bodies are generally buried. Only a large stone was rolled to the door of the sepulchre which shows clearly that openings for the free access of light and air were left intentionally. It is also seated that the women went into the sepulchre and found two men seated inside. From this it appears that the sepulchre was so spacious as to afford room for six or seven persons at the same time. Such a place can hardly be called a grave which has no more space than is required for the laying in of a single body. The sepulchre had moreover a door which was closed in a manner which rendered communication between Jesus and his friends very easy. The coming of the women on the third day with spices and ointments also supports the assertion that Jesus was actually alive and was known to his intimate friends to be so. We can hardly imagine the friends of a deceased person bringing ointments to anoint the corpse on the third day after it had been buried. We cannot even think of a corpse being visited which had been laid in dust for three days and, therefore, become putrid on account of decay. Lastly it must be noticed that on the third day when the women came to see Jesus, they found the stone rolled away. Had Jesus come out with a celestial body and not a body of flesh and bones like ordinary mortals, why should the stone have been rolled away? And if even after his supposed resurrection Jesus was unable to come out of the sepulchre without the stone being rolled away from its door and his body was a hindrance to his coming out through a small aperture or through the stone itself, it is beyond dispute that he could not have risen to heaven with the same body, while the Gospels repudiate the

assertion of any change of body after the alleged resurrection.

Another important point deserves to be mentioned in connection with the disguise put on by Jesus. Notwithstanding disguise he was still afraid of the Jews, and did not like that any body except his disciples and intimate friends should know the fact that he was alive. When the women went to the sepulchre, a person informed them that Jesus was alive and on his way to Galilee and told them to inform the disciples of this. On receiving this news the women were afraid. Now there was no ground for being afraid except that they feared lest the Jews should seize him again. But Jesus met them and said to them, "Be not afraid," *i. e.*, of his arrest "go, tell my brethren that they go into Galilee and there they shall see me." (Matt. 28: 7—10). It was very wise on his part not to lengthen his stay in Jerusalem, where the rumour of his being alive reaching the Jews, he would have been laid hands upon again. He was so cautious that he did not wait to see his disciples, and thought it more advisable to keep the matter secret by travelling alone and in disguise than join his friends and disciples where the suspicions of his enemies would have at once discovered him even in disguise. As soon, therefore, as he was able to walk he left the city and sent word to his friends to see him in Galilee which was a safer place for that purpose. Even there the disciples took care to shut the doors when they were alone with Jesus, lest his enemies should get any information of his flight. Of course it is easy to see that all these precautions were simply absurd if Jesus possessed a celestial body. Why did he fear to make himself known at Jerusalem even to his friends? The reason is evident that he feared that the rumour might get abroad of his being alive if he revealed himself in the centre of Jewish activity, where public excitement was at its height against him.

Here then we have the story of a man who remained on the cross for the very short duration of three hours, there being not a single instance in history in which death had been brought about in such a short interval, whose bones were not broken, from whose side when pierced a little, blood flowed, regarding whom no medical evidence was procured that he was actually dead, whose body was not laid with the bodies of other culprits but was taken charge of by a wealthy

disciple who lavished all sorts of care upon him and applied all remedies, who instead of being buried in a grave was kept in a large ventilated room whose door was temporarily closed by a stone, whom friends and acquaintances came to see the third day, who came out of the sepulchre by the stone being rolled away, who immediately disguised himself as a gardener, who did not allow his friends and disciples to see him in the place where there was danger of his being seized again, who fled away from the scene of excitement as soon as he was able to walk, who walked the long distance of seventy miles, who was tired by the journey and took rest, who felt hunger and thirst and asked his friends to give him food, who ate and drank like ordinary mortals, who showed the wounds of the nails on his body to his friends, and who kept himself hidden and in disguise all along. No sensible person would think that this person was the all-powerful God making preparations to rise to heaven. The facts of the story lead to one and only one conclusion that Jesus did not die upon the cross because the short time during which he remained suspended on the cross was not sufficient to bring about the death of a person; that nothing happened to him afterwards which could bring about his death; that having recovered after one day and two nights, he managed to disguise himself and fly from the country alone and unnoticed; that he had the same body of flesh and bones and the same requirements and failings after coming out of the supposed sepulchre as he had before; and that he sought protection in some other land from the cruelties of his countrymen. Such is the story of Jesus and no sensible person will doubt that he was alive when taken down from the cross and that he subsequently fled to some other country.

*To be continued.*

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## ***The Early Life and Mission of the Promised Messiah.***

(IN HIS OWN WORDS.)

I have been inspired by God to execute this mission and to invite men to the truth. God has committed to me a message, and has com-

manded me to deliver it to the world. I have taken this work in hand at the bidding of my Master, and it is nothing but doing my duty and paying the debt which I owe to the world.

Let it be known that I claim my descent from noble and respectable ancestors. I have received information from on high that their original home was Samarqand. After their settlement in this country, the reigning monarch, knowing their position and nobility, entrusted them with the command of armies and the government of provinces. In course of time one of my forefathers became the head of an independent state. He and his descendents ruled over it ably and peacefully until the time when the Sikh hordes overran this fair country. The brief term of Sikh ascendancy was marked by complete anarchy and bloodshed, and the people were plunged into unspeakable misery. The state of my ancestors could not hold out against the rapacious Sikhs ; they seized upon it and threw the reigning chief into prison. Afterwards they turned him and his family out of house and home. It was winter and the nights were terribly cold. Shivering with cold and utterly prostrate with grief at their sad lot, the sufferers were turned out one dismal stormy night from their fathers' land, and were compelled to seek asylum in a neighbouring state whose ruler was friendly to them. He opened to them his hospitable door and received them as honored guests. At last the measure of Sikh iniquity became full to the brim, and the time came when the plundering career of these marauders was to receive a check. The British came from the East like the rising sun and dispelled the dark clouds of Sikh tyranny. They gave the country not only peace and tranquility but above all religious liberty which to me seems the greatest boon which a just ruler can confer upon a subject people. The victims of Sikh oppression once more breathed freely. The surviving members of our family returned to their native country to share in the general peace and received back a small part of their former state.

Time went on. At last my turn came ; but almost nothing of my ancestral state descended to me and at my father's death I was left quite forlorn. At this period of my life scarcely any body knew me. Even my fellow villagers gave me the cold shoulder and I was forsaken by everybody. But I was quite satisfied with my lot and never showed

signs of discontent. Indeed, I had never at any time in my life sought honor and distinction. I was naturally inclined to lead a retired and an unknown life and never thought of being considered a distinguished member of society. Even in my father's life-time, I never liked to receive visits. Long interviews were always irksome to me and they made me sad and downcast. This disposition in me did not escape the notice of my father. He gave up all hope of me and regarded me as little better than a guest who ate his bread and did nothing for him. Being fully convinced that I was given up to solitude and a life of devotion, and had a fixed aversion to mixing with society, he had great apprehensions of my condition in the world. He urged me to improve my worldly prospects and do something for my material prosperity. Like a kind father, he painted before me worldly greatness in very vivid colors, but in this matter found me quite deaf and blind. For me these pleasures had no attraction because I felt myself irresistably drawn to the source of all enjoyments.

At length the time came when God called away my father. When my father was yet alive and before any fatal symptoms appeared, the Word of God came to me at midday foretelling my father's death after sunset that very day. No sooner the idea of his death passed into my mind than the inspiration of God broke forth upon me in the following words: ليس الله بكاف عبده "Is not God sufficient for His servant." My father died after sunset as the Word of God had spoken, and this happened on a Sunday night. It was thus on a Sunday that I passed from the shelter of worldly protectors into the protection of my great Master. As the creation of the world commenced on a Sunday, so God ordained that Sunday should also be the first day of that glorious new world into which I was entering. In memory of this blessed inspiration, I immediately got the words of God engraved on the stone of a ring which I have always kept with me. In accordance with this word which God spoke to me, He took charge of all my affairs, Himself became my teacher, Himself guided my soul in all concerns, Himself supplied me with all I required and Himself crowned me with honor and glory. I was unknown, God made me famous; I was unrecognised, God gave me glory and renown; I was in want, God granted me affluence. This grand prophecy now shines forth like the Meridian sun.

Thus God gave me honor and glory. But I had not the least idea that He would present me before, the world as the Promised Messiah, and through me would fulfil His promise. As for myself I always shunned the path of renown and wanted to be left alone with my meditations. I studiously avoided society and all my enjoyment consisted in living a retired life. But God's command was imperative. He charged me with the duty of inviting men to Him and fulfil His pleasure. I took up that duty like a faithful servant.

I have a friend whose love has pervaded my whole being and has made me averse to worldly greatness.

I see that the land of those who seek the world, is often stricken with famine ; but the land of love never sees dearth.

Most men are drawn to the pleasures of sense, but I am attracted to that beautiful face whose sight gives eternal bliss.

I cleave to my beloved one and this nearness has lighted up the recesses of my heart.

I have vowed a solemn <sup>v</sup>ow that I will never quit His side even if lions and wolves may tear me to pieces.

Other people's glory departs with their breath, but the glory which love brings is everlasting.

They abused me and I do not know why ; shall I ever desert my friend and act against his will.

In this way I became wholly God's and cut off all connections with the world and its people, and had very little to do with its concerns. I remember that I was quite young when I felt myself powerfully attracted towards my Lord and there dawned upon me the dim consciousness of a future when God would use me as His instrument in carrying out one of His great plans. I was like gold hidden in dust which was to display its brightness at last. In my youth when my father saw that I was slow in the business of the world and was always devoted to religion, he was much ill at ease and tried his best to persuade me to climb the heights of worldly greatness, and gain wealth like my forefathers. But he little knew that God had another sort of greatness in store for me. He illumined me when the world

was immersed in cimmerian darkness, and made me a beacon of light to give light to the whole world, and by His grace He made me the Promised Messiah. Then He helped me in various ways. He manifested Himself to me and eclipsed the sun and moon to verify my claim. The announcement of my claim to the Promised Messiahship was received by the Maulvies with outbursts of great indignation. They set me up as a liar and branded me with heresy. Had it not been for the fear of the authorities, they would have taken my life. They thought that the Messiah would come down from heaven. I did my best to make them think to the contrary and by reasons and arguments pointed out to them the error of their belief, but they persistently shut their ears against me.

*Listen O earth ! and bear witness O heaven !* that I have received inspiration from on high, and have found access to the Divine mysteries. I have been sent in the early part of this century in order that I may restore Islam to its original purity, and as a judge remove the differences that are tearing asunder the Muhammadan sects, and armed with the weapons of heavenly signs, destroy all false principles, and bring about a spiritual transformation in the whole world. I am not an impostor nor am I given to lies. God knows that I am not one of those who lead men into evil and sin. Let every one remember that a liar never prospers but meets a disgraceful and miserable end. My revelations are from God and have all the signs of a Divine revelation. They are repeatedly impressed upon me as being from God and my heart is filled with the conviction that they are Divine. They are always in conformity with the letter and spirit of the Holy Quran. They are accompanied by extraordinary manifestations from heaven and their heavenly origin is confirmed by the heavenly signs which attend them. Therefore they are not delusions but real manifestations of Divine will. Does the world think that it cost me nothing to receive this inestimable blessing? No; I had to undergo the severest hardships. I flung myself into the fire of love and was wholly consumed. My heart bled and I was ground to dust. It was then that He revealed to me His radiant face and I got not only revelation but also true wisdom. Most of the revelations which I receive contain prophecies. Now, the deep secrets of the future are known to none but God, and, therefore, he who foretells the future, must necessarily be from Him.



The wicked who set their affections upon worldly glory can never get access to what is exclusively God's. Can God take into His confidence one who has set the trap of fraud to ensnare His people, who instead of showing men the right path leads them to destruction and injures the cause of truth? It cannot be. God brings the impostor to a bitter end. He invariably and speedily roots him out and sends him to eternal perdition.

It is a Law of God that He always raises a reformer at the time of spiritual and moral decay. Agreeably to this law, He revealed Himself to me that through me He might infuse new life into men dead in spirit. He exalted me to the dignity of Mahdi and Messiah and opened up to me all the treasures of sacred wisdom. He has made me His instrument in bringing falsehood to naught. The reason of the Messiah being styled the Judge (Hakam) is that he shall make his appearance when the Muslim community shall have been split into many and contending sects. The Messiah shall put a stop to all discord by his just and final verdict in all religious questions. In his days no system of belief shall be free from conflict of opinions. But he shall sift truth from error and shall take up the side of truth and declare against error. The cause of his being called the Mahdi (the Guided) is that for his wisdom and knowledge he shall not be indebted to mortals but the Almighty Himself shall be his instructor and guiding star as He was of the Holy Prophet. He shall enjoy personal communion with God and shall be educated in the seminary of heaven. He is entitled the Messiah\* because for the propagation of Islam he

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\* Prophetic writings speak of two Messiahs. One of them is the false Messiah—that pretender to Messiahship whose irruptions shall take place in the last ages of the world. The other shall be the true Messiah who shall also appear in the last ages. The false Messiah shall make use of crooked policies and shall be impure in all his ways and dealings, and shall have recourse to misinterpretation of the Word of God, gross deception, pious fraud and many other base devices, and shall prop up falsehood by base contrivances and shall be called Antichrist. His business shall be the telling of lies and the seduction of people from the right path. But the true Messiah shall place his sole reliance upon God, and taking his eyes off all material aids shall make prayer his only resource, and shall soar heavenward until he shall touch the heaven by means of his trust in God. His work shall be to support the cause of truth and rescue the perishing. The word Messiah *مسيح* comes from *Masah* *مسح* (touch) which implies that he shall touch the heavens as well as the earth.

shall not wield weapons, but shall place his sole reliance upon heaven whose blessings he shall call down as if by a miraculous touch and gain his ends through them. The weapon at his command shall be his heartfelt prayer uttered with tearful eyes. The spiritual personality of the Messiah and the Mahdi is a combination of the spiritual personalities of the Holy Prophet Muhammad and Jesus, may peace and the blessings of God be upon them. Some of the phases are derived from the one and some from the other and are thus intermixed to form a complete and uniform whole. In other words, their spirituality pervades his whole being and as it were supplies the fuel which keeps up the heat of his spiritual life. Both these great personages have appeared again through him, and both constitute the key to the secret of his being. Now, one of the untold perfections of the Holy Prophet was that the word revealed to him, could not be equalled in its beauty and excellence by the combined efforts of all mortals. The Promised Messiah in the quality of the Holy Prophet's vicegerent has also inherited that perfection, because being the very image of the Holy Prophet it was impossible that he should not have inherited this heavenly perfection. In the same manner the Promised one has inherited the perfection of Jesus Christ. And as the personality of the Promised Messiah was quite blended with these two personalities and was wholly lost in them, therefore the names of these two chosen ones of God predominated over his own name and on heaven the names of these two great ones were appropriated for him.

## ISTIGHFAR.

Many people have stumbled at the true signification of *istighfar* on account of their lack of knowledge of the Arabic language as well as of the true relation between man and God. *Istighfar*, as the very form of the word shows, is a prayer. To see what is asked in the prayer we must go to the root of the word. It is derived from *ghafr*, other infinitive forms being *maghfirat*, *ghufrān*, &c. The primary and literal meaning of *ghafr* from which all secondary significations are derived, is to cover or protect, as given in all Arabic dictionaries. The primary meaning of *istighfar* is, therefore, the seeking of protection, or

a prayer for protection and support. To whom is the prayer to be addressed and from what is the protection to be sought? As to the first point, it is clear that the term being one of Islamic theology, the prayer could be addressed to none but God, for in Islam all prayers are addressed only to God and to none besides Him. It is further evident that the common form of this prayer is *استغفر الله* "I seek the protection of God" or "I pray to God for His protection." Thus far, therefore, the conclusion is evident and even the Christians must admit that *istighfar* is a prayer addressed to God for His protection. The most important point that must be settled is, in what respect is the protection sought, *viz.*, is the protection sought simply from the punishment of evil which a man has wrought, or is it sought primarily from the evil itself, and secondarily from its consequences if the evil has been done?

In the first place then, what is the relation of God to His creatures? After creating man God has not left him to himself and alone, He is not only the Creator but also the Supporter. Whatever has been made by the Divine hand is also supported by it. If, therefore, man needed the creating hand of God to come into existence, it is equally true that he needs His supporting hand to be saved from corruption. The Divine attribute of creation required that man should be created in the image of God, and the requirement of the Divine attribute of support was that what had been created in the Divine image, should not be given up to corruption and everlasting destruction. It is to denote these two attributes that the words *الحي القيوم* are used in Holy Quran, indicating that God brings into existence and supports that which He has created. In fact, it cannot be contested that the existence of man needed two things, a Creator and a Supporter, the one to bring him into existence and the other to preserve him from corruption.

In consonance with this attribute of support in the Divine Being, we witness a want in the nature of man which is the necessary requirement of his being a creature. It is the weakness of his nature, his dependence upon something else. To this the Holy Quran testifies in the verse *خلق الانسان ضعيفا*, *i.e.*, "Man has been created weak." He is a creature and as such he is dependent upon his Creator. He resembles the infant that needs the assistance of its mother in every step.

On the one hand then, we have the attribute of support in God, and on the other, the weakness and dependence of man which requires some support. Now, although Almighty God has provided numerous means for the support of man and given him His gifts in abundance without his asking for them, yet man being an intelligent being, must exercise his own will to avail himself of some of these gifts. Every sensible person perceives the feebleness of his nature, and feels that human nature by itself is powerless to resist the evil tendencies. If he, therefore, does not call to aid the Being which is the source of all strength, he rejects the gift which he could have claimed by asking and leads himself into evil. To this necessity of asking this gift, the Holy Quran refers in the verse (يا ك نستعين " O God ! Of Thee do we seek assistance that Thy support may uphold us against the weakness of flesh and protect us from stumbling and falling." In this verse Almighty God has taught man to pray for the Divine support and protection to make up for the deficiency of his nature. The more a man feels the weakness of his nature, the more he will ask for the Divine strength, and to a greater extent he will consequently be protected from evil.

So far the argument is so clear that we do not think any one admitting the existence of God will seriously call it in question. There is the attribute of support in God and there is the weakness in the nature of man, and there is the necessity that man must ask for the Divine support to overcome the evil. In other words, the man who desires to be protected against evil, must pray to God to grant him His protection and support. This we have already seen is the proper significance of *istighfar* which we have shown as meaning a prayer addressed to Almighty God for His protection and support. Such prayer we have now shown, is necessary for protection from evil. Hence the necessity of *istighfar* for every person without any consideration as to the actual commission of sin by him. Even if sin had no existence in the world, *istighfar* being a requirement of the creation of man, would still have been there. It exists that the building which God's own hand has erected might not be demolished. But such a thing was not possible in the very nature of things without the supporting hand of God. There was a craving in the very nature of man without whose satisfaction he could not have attained to perfection. To satisfy this

he was guided to say *istighfar* and thus make up the deficiency of human nature by imploring the strength of God. The Divine attribute of creation is manifested when a man is brought into existence but the quality of support needs a constant manifestation as it is to continue with the life of man. Hence the necessity of constant *istighfar*.

From the above it will be clear that *istighfar* is primarily needed for protection from the evil itself and that, therefore, the prayer asked for in *istighfar* is primarily in respect of protection and support against the feebleness inherent in human nature. The nature of man and the attributes of God both require that *istighfar* should in the first place be for protection from evil. Other considerations lead to the same conclusion. If the desire of being protected from the punishment of the evil that has been done, is impressed upon the human heart, the desire of being protected from the evil itself is still more so. In fact, the latter desire is permanent and inherent in the nature of man and is the primary consideration of every human being whether he has sinned or not, whereas the former desire takes possession of the heart only upon actual commission of sin. Salvation itself is nothing but a deliverance from the bondage of sin. And since every human being yearns after salvation, it is clear that the first and the primary consideration of all human beings is to be delivered from evil. Nay, the desire to be relieved of the evil consequences of sin cannot come alone. True desire for the pardon of sins never enters the heart unless it has a strong yearning to be protected from the evil itself. There is no true repentance unless the heart hates evil and desires to get rid of it for ever. All this shows the importance of the desire in human heart to be delivered from evil, and proves beyond a shadow of doubt that if *istighfar* were to be limited to only one object, that object must be protection from evil, and that protection from the consequences of evil would only be a secondary object in human heart.

This conclusion is further strengthened upon a consideration of the object with which the prophets are raised. The primary object of their appearance in the world is to deliver men from evil, and not to grant them pardon for the sins which they go on committing. The work done by a prophet can only be judged from the deliverance from

evil which he has effected, and this is the ground upon which their respective merits may be compared. It is for this obvious reason that the Holy Prophet Muhammad has an eminence not reached by any other prophet. He was raised at a time when darkness prevailed on the face of the earth and people had gone astray both in doctrine and practice. The Arabs who were directly addressed by the Holy Prophet had sunk deep in vice and hardly knew the name of morality. Within a short time the Holy Prophet effected a marvellous transformation in their lives and delivered them from every evil in which they were involved. From the depths of degradation he raised them to the highest pinnacles of civilization. The Prophet, therefore effected a palpable deliverance from evil. It is here too that the failure of Jesus is most evident. About him there is the only boast that through him the sins of people were pardoned, but the Gospels do not tell us how many thousands of people he delivered from evil in his life-time. As to the transformation alleged to have been effected after his death in his few followers, we cannot give the story any credit in the face of the fact that he was not able to deliver even his chosen disciples from sin in his life-time. Even the eleven, to say nothing of the twelfth, were guilty of a grave sin in deserting their master at the critical moment.

In short, the great object with which prophets appear, is to deliver people from the bondage of sin and the Holy Quran teems with verses to this effect. And since this object, as is admitted even by the opponents of Islam, cannot be attained except through humble prayers to God to that effect. Who alone can support a man against the power of evil, it would be strange if a prophet, and particularly the prophet who had effected the greatest deliverance of mankind from evil, went away without teaching his people such a prayer. Is the Holy Quran, with its repeated injunctions to men to purify themselves devoid of the means by which such purity can be brought about? Did not the Holy Prophet teach the manner in which deliverance from evil could be obtained notwithstanding that he delivered hundreds of thousands of men from the bondage of sin? If *istighfar* is not that method, both these questions must be answered in the negative, which would be a strange combination of contradictory statements.

All these facts concur to prove that in *istighfar* the primary object is protection against the power of evil. As a prayer it is above all prayers. It is not a prayer for daily bread, but a prayer for the protection and support of God, a prayer for being saved from stumbling or falling, a prayer for perfection, a prayer for the highest Divine blessings. It is the closest form of communion with God, the highest flight of the spirit of man towards the Divine Being. The person who resorts to *istighfar* humiliates himself before God. He sees the weakness of his nature, the dread of the path and the power and glory of his Maker. He does not rest satisfied with his own strength but flies to the protection of the Almighty Being and seeks assistance from Him. His whole delight, his very paradise, is in this that he should fly to that rock of strength, and without His shelter he cannot live. He supplicates God to save him from yielding to the weakness of the flesh, to strengthen the human nature and to take him in His refuge and under His shelter. His own self is annihilated and God is all in all to him. He prays to God that He may protect him from yielding to the frailties of human nature by His Divine power, strengthen him by His strength, lighten him by his celestial light, and instruct and guide him by His Divine instruction. The man who constantly recurs to *istighfar* feels his own dependency and turns to God for help and aid, and thus gives evidence that he has overcome the weakness of flesh and resisted the evil tendency because the strength of God is with him, and His light descending upon him, has suppressed every infirmity of nature which could have led to sin. Being sensible of his weakness, the wise man does not rely upon his own strength but calls the Lord to his aid that he might not slip or slide and has recourse to *istighfar*. The sinless man flies for help and succour to God. He knows it for certain that human nature does not merely as such possess perfection but that it receives perfection from God, that it has not got any strength, but that strength is given to it every moment from above, and that it has no infallible light but that such light comes to it from the Almighty. From among men he only is perfectly sinless who strengthens his soul by drawing the Divine power by means of *istighfar*, and does not cease for a single moment to draw it by his supplications, prayers and cries. The secret of the absolute unity of the Divine Being is closely connected with the principle that sinlessness is not the inde-

pendent possession of any mortal being but a thing flowing from a higher source, the gift of God to such of his servants as implore for it day and night.

We have not the least hesitation in admitting that *istighfar* comes to have a secondary meaning, but this sense of the word does not in any way impair its true and primary significance which remains unchanged. In its extended sense the word comes to mean "praying for the protection of God from the consequences of faults already committed." It must be noted that the idea of praying for the protection of God, the root idea, is still present in the new sense, though in this case the protection is sought from the punishment which must befall a person in consequence of a sin which he has committed. But in this sense the word has never been used of those whom God terms His chosen ones and His associates and whom He states as having near access to Him. For to them God has promised that no punishment shall touch them and that they shall be seated in the lap of God's mercy. How can their *istighfar* be construed to mean a prayer to be saved from hell-fire and everlasting damnation notwithstanding that it is said of them لا يسمعون حسيها i.e., "They shall not hear the slightest sound of hell-fire," unless it be supposed that they have no faith in the promises of God. He whom God described as His mercy for the whole world saying وما ارسلناك الا رحمة للعالمين can hardly be imagined to be still in doubt as to whether he shall be taken in the mercy of God or not.

Verses from which it appears that the prophets of God are simply as it were tools in the hands of God and that their ownself is annihilated and lost, abound in the Holy Quran. Thus the greatest of them is commanded by Almighty God : قل ان صلواتي ونسكى ومحياي و : "Say verily my condition is such that my own personality has become quite extinct, and my devotion and my sacrifice and my life and my death are solely and exclusively for God, the Lord of the worlds." This verse proves conclusively that the prophets do not speak but when God makes them speak, and that they do not act but when God makes them act. Whatever they say or do, is said or done in obedience to the commandments of God and they



have not the power to act against His will. They are dead to all besides God and are so absorbed in Him that every trace of self is lost. Their words and deeds are all in resignation to, and in accordance with, the will of God. For instance, it is elsewhere said of the Holy Prophet in the Word of God *وما رميت اذ رميت ولكن الله رمى* "What-ever it appeared that thou didst cast, thou didst not cast it but it was God who did it," and again *وما ينطق عن الهوى ان هو الا وحي يوحى* "The prophet does not speak out of impulse or his own desire but every word that his lips utter is the Word of God that is revealed to him." Thus both the words and deeds of the Holy Prophet are spoken of in plain terms as the words and deeds of God. In short, the Word of God has clearly asserted that the prophets are manifestations of the Divine will, and that they have no desire of their own. Every breath of their life and even their death, as the verse quoted above asserts, is purely for the sake of God and quite free from every mixture of the glory of self. Their souls are bowed down before the Divine threshold so completely and with such sincere devotion, that not the slightest share of others than God can be traced in them.

The Holy Quran teems with similar verses but the limits of our subject do not allow us to quote them all here. We shall add to those given above one from the chapter headed "The Prophets." There it is said : *وما ارسلنا من قبلك من رسول الا نوحي اليه انه لا اله الا انا : فاعبدون وقلوا اتخذ الرحمن ولدا سبحانه بل عباد مكرمون لا يسبقونه بالقول وهم با مراه يعملون . يعلم ما بين ايديهم وما خلفهم ولا يشفعون الا لمن ارتضى وهم من خشيته مشفقون . ومن يقل منهم انى اله من دونه فذالك نجزيه جهنم كذا لك نجزي الظالمين (الانبياء)* "And no apostle have we sent before thee, O Prophet! to whom we did not reveal that there is no God besides me, therefore worship me. Yet they (the Christians) say that the God of mercy has begotten a son (Jesus). Glory be to God ; the apostles are but His honored servants (and Jesus was one of them); *they speak not till He has spoken, and at His bidding do they act.* He knoweth what is before them and what is behind them ; and they shall not intercede but for him with whom He is pleased, and they fear God. But if an apostle were to say 'I am a god besides God' (as the Christians suppose Jesus to have said), such a one will we punish with hell : in this manner do we punish

the offenders." These verses which occur in the chapter entitled "The Prophets" we have quoted at some length in order to show that in the whole passage, before as well as after the italicised words, none but the prophets is spoken of. The words given in italics are those to which we wish to draw the reader's attention. Of the prophets of God it is here stated that they do not speak till God has spoken and that they do nothing till God has bidden them to do it. Here again Almighty God identifies the words and deeds of the prophets with His own words and deeds, and, therefore, the prophets can never be said to act against His will. And how can they, when they are sent to execute the will of God? How can the executor of the will of God oppose that will or act against it; and if he does, he cannot be the executor. As manifestations of the Divine Being, they are also manifestations of His words and deeds. It may not be out of place to remark here that although there is only a supposition in the words "If an apostle were to say I am a god," and that supposition is negatived by the next clause which says that he shall be punished with hell (because Almighty God has also said that no prophet of God shall go to hell), yet we cannot deny that there may be here an allusion to the Christian doctrine which first makes the prophet Jesus assert godhead and then sends him to hell.

The verses quoted above, and other similar verses in the Holy Quran, put the question beyond all doubt that Almighty God regards the words and deeds of the prophets as His own words and deeds, and that they turn only as He turns them. They are like dead men in the hands of God. They have not their own passions or desires, nor are their movements or their utterances or their resolutions their own. Movement or rest, pleasure or pain, happiness or grief, love or enmity, forgiveness or revenge, charity or parsimony, courage or timidity, mercy or wrath, cannot be ascribed to them, for they have no will or feelings of their own. They are under the full control of the Almighty and their faculties are all engaged in His service.

Thus, though *istighfar* primarily means only a prayer for the protection and support of God, and is in that sense used of the holy prophets of God, its meaning is extended in the case of the generality of mankind for whom both prayers are needed, *viz.*, a prayer for protection from the punishment of sins committed and a prayer for future protec-

tion from the commission of sins. This combination of both prayers in the same word reveals a deep knowledge of human nature. It shows that the Holy Quran does not regard a mere remorse for the past faults as true repentance unless it is accompanied with a true and ardent desire to be saved from sin and a resolution to avoid sinful conduct in the future. *Istighfar*, therefore, answers both yearnings of the human nature and responds to both the needs which a man can have for salvation. Thus *istighfar* is the highest form of prayer for all classes of persons.

*Istighfar* as here explained on the basis of the Holy Quran is the true and only means of drawing the strength and support of God, the only course for attaining the nearness of God and the only path by walking in which a man may attain to sinlessness and salvation, and no sensible person would, we think, have any hesitation in admitting it as such. But those who instead of trusting in God, trust in the blood of a man, can never realize the blessings of *istighfar*. Their strength and support is not in God but in a weak man who was crucified (as they say) some two thousand years ago. They reject *istighfar* as the true remedy for sin, abuse the prophets of God, insult God Himself, and hold that out of the hundreds of thousands of men that are crucified and hanged in every age as being pernicious to society, the crucifixion of one particular man whom they name, has taken away the sins of all the world or at least of that portion of it who think that this crucifixion had really such an effect. He was born like ordinary men, had all their weaknesses and failings, was subject to the same suffering and diseases as other mortals are, never showed that he possessed Divine power in the slightest degree, and at last died the death of a great culprit, yet we must take him for a god because the Christian Missionaries say so. If the understandings of these men cannot realize the sublime significance of *istighfar*, they must be excused, for a false doctrine has dulled their brains.

To make the matter more clear, we shall however produce further evidence from the Holy Quran that a resorting to *istighfar* is looked upon by the holy book as the highest accomplishment of good men. Thus in the chapter entitled the "Scattering" we read:

ان المتقين فى جنت و عيون اخذين ما آتاهم ربهم انهم كانوا قبل

ذ لك محسنين • كانوا قليلا من الليل ما يهجعون • وبالا سكارهم  
 يستغفرون (الذريت) Verily the righteous shall dwell amid  
 gardens and fountains with the blessings which their Lord hath  
 given them; this is a reward to them, for before this they were the  
 greatest doers of good, passed the greater part of night in devotion to  
 God and when morning came they resorted to *istighfar*, i.e., sought  
 the Divine strength and support." It should be noted that in this  
 verse *istighfar* is described as a deed of righteousness, the effect of  
 which as here stated, is not that they were saved from the punish-  
 ment of hell but that Divine blessings and favors were showered  
 upon them in abundance, and rich rewards were given to them on  
 account of their *istighfar*. The word *muhsin* used in this verse has  
 been defined by the prophet himself as denoting a person who worships  
 God with the sincere devotion of one who actually sees Him or at least  
 of one who deems himself in the presence of God, and, therefore, cannot  
 turn aside from His path. It should be further noted that when a  
 person reaches the stage at which he sees God, he cannot sin; for then  
 he is certain that the Almighty God in whose presence he stands shall  
 consume him if he goes against His will; and at that stage he shuns  
 sin and keeps away from it as a person keeps away from burning fire,  
 being certain that the fire shall consume the part of his body which it  
 touches. Now the verse says that the blessings of God shall be given  
 to men as a reward for their goodness, and this goodness is described  
 as consisting in their praying to God for the greater part of the night  
 and their resorting to *istighfar* in the morning. If *istighfar* is to be  
 limited to a prayer for protection from the punishment of evil, the  
 verse would be quite meaningless. It would be strange that men who  
 were in the presence of God all night, should ask pardon for their sins  
 in the morning, as if they looked upon their devotion as a sin, and  
 standing in the presence of God all night as a transgression, and, there-  
 fore, made up for these sins in the morning by asking pardon. The  
 plain import of the words of this verse is that men who overcome the  
 power of evil, and keep themselves in the presence of God during the  
 night, pray for the Divine protection and support in the morning to  
 keep them firm in His path and not to let them slip, for they feel that  
 without the strength and support of God they would not be able to  
 overcome the frailties of their nature, and, therefore, pray afresh for the  
 Divine gift that the bliss which they enjoy in the presence of the

Lord might not be lost by the weakness of their flesh. This is the plain and natural interpretation that we can put upon the words. But if *istighfar* is simply construed as asking pardon for sins which a man has committed, the words "They resorted to *istighfar* in the morning" ought to have followed some such statement as "They kept sinning during the night," because the natural consequence in that case would be that having committed sins during the night, they asked pardon for them in the morning.

Another verse which shows that the Holy Quran considers *istighfar* as a highly commendable deed for the righteous is the following: "الصبرين والصدقين والقلتين والمنفقين والمستغفرين بالاسحار" "The patient, and the truthful, and the lowly and the charitable, and those who resort to *istighfar* at morning times." In the first place this verse renders *istighfar* a necessity for the good. To be righteous a man is not only commanded to practise virtues such as patience, truth, lowliness and charity, but is also commanded to constantly resort to *istighfar*. From this it is clear that *istighfar* not only saves one from punishment but also like other virtues draws the blessings and favors of God in abundance. Secondly, by closing the enumeration of the virtues with the word *مستغفرين*, it is plainly indicated that all these virtues are given to the person who resorts to *istighfar*. Both these points conclusively settle the meaning of *istighfar* and show that it is primarily a prayer to God to be able to act according to His will and to be protected and supported against the weaknesses of the flesh.

Not only is *istighfar* described as leading to virtuous deeds, but *maghfirat* is also promised as the gift of God to those who lead a virtuous course of life. Thus we read *لا الذين صبروا وعملوا الصالحات* "But those who stick to virtue and shun vice and do the deeds that are righteous, to them shall be granted *maghfirat* and a great reward." The proper significance of the word *الصبر على الطاعة والصبر عن المعصية* is *صبر* and, therefore, we have so translated it. Here *maghfirat* is promised as a reward to those who do righteous deeds. In this case it is clear that *maghfirat* cannot mean pardon for sins because the persons to whom it is promised are plainly described as being those who have been doing righteous deeds. This *maghfirat* is clearly the

strength and support of God granted to the righteous by which they are enabled to make spiritual progress and advance higher and higher towards perfection. In fact, since *maghfirat* is the protection and support of God, a man always stands in need of *maghfirat* in the same manner as he stands in need of God. He cannot be independent of the one as he cannot be independent of the other. Nay, a man resorts to *istighfar* in proportion to his spiritual advancement, and hence the need for *istighfar* never ceases. The *maghfirat* of God shall, therefore, continue even in paradise.

To this need of *maghfirat* even in paradise, the Holy Quran has attested elsewhere in plain words. Thus in Sura Muhammad occur the words with respect to those living in paradise: *ولهم فيها من كل لثمات ومغفرة من ربهم* (For them in paradise shall be fruits of all sorts and *maghfirat* from their Lord.) Here *maghfirat* is plainly described as a reward which shall be granted to the good in paradise. And again *يقولون ربنا اتم لنا نورنا واغفر لنا (التحريم)* (Those who shall enter into paradise) shall say 'O Lord, perfect our Light and grant us *maghfirat*.' This unceasing desire for perfection and *maghfirat* shows clearly that progress in paradise shall be endless. From these two verses it is plain that even after an entry into paradise which shall only be possible after obtaining God's pardon to those who have committed sins, the faithful shall still have a continual desire for *maghfirat* or in other words they shall still resort to *istighfar*, though they shall have been saved from punishment. According to the secondary meaning of *istighfar* which the opponents of Islam will fain have as the only interpretation, the object of *istighfar* is nothing but to be saved from punishment, i. e., the punishment which awaits a man for the sins he has committed. *Maghfirat* in this sense can only be desired by a person before he is rewarded or punished for his deeds. But the person who has entered into paradise after the pardon of his sins if he had committed any, cannot think of any punishment falling upon him, for he is in the abode of bliss where there shall be no pain or punishment of any sort and from which he is never to be expelled as God has promised, *وما هم بمخرجين منها* (And they shall not be expelled from paradise.) Why shall then those who have entered into paradise say *ربنا اغفر لنا* "O Lord, grant us *maghfirat*" and why does God mention *maghfirat* as one of the blessings in paradise, saying

لهم فيها مغفرة "For them in paradise shall be *maghfirat*" ? Evidently enough, *istighfar* in this case is not a prayer to be saved from the punishment of sins.

What does *maghfirat* in paradise mean then ? In this world and with this body there is the possibility to sin against which the Divine protection and support is sought for. Shall there be the same possibility in paradise ? The Devil cannot tempt there. But it must be clearly understood that there are even in this world men whom the devil cannot tempt and over whom the evil one has no power. The Holy Quran says : ان عبادى ليس لك عليهم سلطان "O Satan, thou hast no control over my chosen servants." But notwithstanding this they are still commanded to pray and to resort to *istighfar*. In answering this we again draw the reader's attention to the necessity for *istighfar*. *Istighfar*, as we have already shown, is a requirement of the nature of man and of the attributes of God. There is the Creator who is perfect and who has the attribute of support which must remain constantly at work so long as there are creatures. On the other hand, there are the creatures of God, *i. e.*, men, who are dependent upon the Creator for their perfection and for their support so long as they are creatures. Hence the necessity of *istighfar*. But we know it for certain that notwithstanding continual progress men shall still be creatures and still dependent upon God. Any degree of perfection to which they may attain in this world or the next, cannot be equivalent to the perfection of the Creator. They are still creatures and must still depend upon the Creator however high they may rise. Hence the continual necessity of *istighfar*. In paradise the righteous shall be ever ascending upwards and shall regard every state as defective in comparison with a higher one to which they shall aspire and shall, therefore, pray to God to suppress the defective state that they may get to the higher. Hence, since progress is endless, the desire for *maghfirat* shall never cease.

There are many other verses showing clearly that the Christians have not made any approach to a right understanding of the sublime and exalting signification of *istighfar*, but as the subject has already grown more lengthy than we intended to make it at the outset, we refrain for the present from making any more quotations from the Holy Quran. To one more fact in this connection we would draw the

reader's attention. The Christian Missionaries insist that the verse ليغفر لك (لله ما تقدم من ذنبك) occurring in the chapter entitled the "Victory" refers to the pardon of sins granted to our Holy Prophet which he had actually committed. Leaving the true interpretation of this verse for some other occasion, we wish here to point out the absurdity of the interpretation which the opponents of Islam insist upon as the true interpretation. According to all authorities the chapter entitled the "Help" was revealed after the "Victory," for the "Victory" was revealed before the conquest of Mecca while the "Help" was revealed after Mecca was taken. Now in the "Help" Almighty God says to the Holy Prophet واستغفره "and resort to *istighfar* or seek the *maghfirat* of God," which our adversaries would construe into "ask pardon for thy sins," whereas they also hold that all his sins, past and future, had been pardoned at the time that the "Victory" was revealed. All these inconsistencies are the result of misinterpretation, and if they had the slightest sense of justice they would have admitted their error.

In conclusion we may make a passing reference to another absurdity of the Christian Missionaries who hold and publish that all the prophets are spoken of as having resorted to *istighfar* and that Jesus alone has not been so spoken of and then boast of it as a ground of Jesus' superiority over other prophets and of his exclusive sinlessness. From what has been said above, it is clear that if the Christian assertion is true, and if Jesus really did not resort to *istighfar*, it would be a ground of his inferiority and sinfulness, inasmuch as he did not seek the support of God. But the assertion is not true. Jesus has been mentioned as one of the righteous men, and, therefore, whatever is said of them is also said of Jesus. On one occasion we have (لذين صبروا) If Jesus was one of those who stuck to virtue and shunned vice and did righteous deeds, he was certainly granted *maghfirat*. Many other verses quoted above apply to him in the same way. On one occasion the Word of God says of angels ويستغفرون لمن (في الارض) "And they always pray for the *maghfirat* of God for all those who are upon earth." If Jesus ever lived upon earth, the angels must have prayed for his *maghfirat*. We hope such absurdities would not be given place again in Christian writings. They had better let us know how Jesus is sinless according to the Gospels.



## *Notes and Comments.*

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THE PUNJAB CENSUS REPORT.—In noting the progress of the Ahmadiyya sect in the last issue we quoted the figures for the Bombay Presidency. Since then we have received the Punjab Census Report, which shows 1,113 males over the age of 15 belonging to the sect (Census of 1901). This can by no means be taken as the precise number or even as approximating to reasonable precision. With 11,087 in the Bombay Presidency and 931 in the N.-W. P., we can hardly believe Punjab, the centre of the efforts of the propaganda, as containing a little over a thousand men. There are several reasons on the surface why there should be such an incomplete return. Firstly, the name Ahmadiyya itself was not given out as the distinctive title of the sect until after the Census operations had commenced. In a country like India where the majority of the people is uneducated, the fact could not have been made known to all the members of the sect within a short time. In villages and in distant and out of the way places, it was almost impossible to go and inform every individual member that the sect to which he belonged had been given such and such a name. Letters were received from many members of the sect after the Census was over that they were not informed of the name in time. Secondly, as a general rule, very little attention is paid by the census-takers to ascertain the sect or to make a correct entry of it. The enumerators are themselves mostly very poorly educated persons, and they regard the entry of the sect as the most unimportant thing while the people themselves are not fully awake to the necessity of returning their sect. The Census Report has itself admitted the wide discrepancy of its returns from the exact members in some cases. The third and the most important factor is the strong religious prejudice that prevails against the new sect among all classes, and in enlisting such a large enumerating force as was required for the vast population of India, every available person had to be taken, as the large majority of the population is uneducated.

It is unnecessary to state that the progress which the sect is making in the Punjab is unparalleled. In a single day at Jhelum where the Promised Messiah had to go on the 17th January, about six hundred per-

sons entered into his *baiat*. In fact, the peaceful doctrines of the sect as to the relation with man and its sublime teachings as to the relation with God are a powerful attraction to all intelligent men.

The Punjab Census Report, however, contains a very serious error with regard to the antecedents of the leader and guide of the Ahmadiyya sect, for the removal of which the Promised Messiah has called the attention of the Government in a petition, dated the 27th January, which runs as follows :—

“ 1. That in the Punjab Census Report, Part I (Census of India 1901, Volume XVII), Chapter III, paragraph 39, page 143. it is said of me that I began my work “ as a *Maulvi* with a special mission to the sweepers.”

“ 2. That this statement is altogether false and groundless, and most injurious and harmful to my honor and reputation.

“ 3. That the man who claimed a special mission to the sweepers is quite a different man, Imam-ud-Din by name, whose principles are altogether opposed to Islam and hated by me as well as all true Muhammadans as detestable doctrines, and that he has been my bitterest opponent for over thirty years, and that it is most unjust and unfair to attribute his principles to me notwithstanding that I hate them.

“ 4. That the sweeper class is specially associated with crimes and to represent me as connected with that class when there is not the slightest foundation for such a charge is to represent me as being in a state generally considered disgraceful. The sweepers in this country are looked upon as the most degenerate class of people, and the statement made in the Census Report is calculated to do the greatest harm to my reputation and to hurt the feelings not only of myself but also of thousands of the most loyal and respectable subjects of the Government who follow me as their guide and leader in all religious and spiritual matters.

“ 5. That my principles and doctrines which I have been preaching since the very beginning are morally so sublime and spiritually so exalted that they are not suited to, and accepted by, even Muhammadans of a low type and bad morals, to say nothing of the sweepers, and that they are accepted only by intelligent and noble-minded men who lead pure and angelic lives, and that my followers actually include in their number Rases, Jagirdars, respectable Government Officials, Merchants, Pleaders, learned *Maulvis* and highly educated young men.

“ 6. That a similar statement regarding me had been made in the *Gurdaspur Gazetteer* and that attention of the Government being called to it, the Government was kind enough to reply in its letter No. 93, dated 16th March 1901 (just at the time when the Census Operation

were over) Home Dept., Sub-Head petition, File No. *nil*, that the passage shall be excised from the Gazetteer at the time of revision and that the Deputy Commissioner of Gurdaspur had been instructed accordingly.

"7. That the statement has now been inserted in a volume where it will do the greatest harm to my reputation and honor if allowed to remain uncontradicted, as the Census Report shall be taken as a reliable authority throughout the world.

"8. That the statement has even now been published in the *Civil & Military Gazette* upon the authority of the Census Report, in the issue of 23rd January 1903, under the heading of the Punjab Census Report—II, and that similar statements will no doubt appear in all the papers if the statement is not contradicted immediately, and thus I shall be misrepresented and associated with a very low class of society with which I have not, nor ever had, the least connection.

"9. That I belong to a family of Cheifs which the Government has always honored on account of the valuable service which it has been doing to the cause of Government and that such a misrepresentation regarding me is calculated to cast a slur and a discredit on the honor and reputation of this noble family.

"10. That the Government can ascertain the absolute falsity and groundlessness of this statement so far as I am concerned through District Officers."

The closing words of the report with regard to the Ahmadiyya sect are :

"The sect however emphatically repudiates the doctrine that the Mahdi of Islam will be a warrior and relies on the Sahih Bokhari, the most authentic of the traditions, which says "he shall wage no wars but discontinue war for the sake of religion." In his voluminous writings the Mirza has combated the doctrine of *Jehad*, and the sect is thus opposed to the extreme section of the Ahl-i-Hadis."

#### REVELATIONS OF THE PROMISED MESSIAH.—9th Janu-

ary. \* ان وعد الله اتي وركل وركا فطوبى لمن وجد وراى قتل خيبة—  
وزيد هبة

11th January—I was shown a paper in a vision and when I looked at it, I saw that its heading was † بقية الطاعون Its back appeared to contain an announcement written by myself.

17th February—يوم الاثنين وفتح الحنين

\*Verily the promise of God has come, and it pawed and mended the affair: blessed is he who found this promise and saw it. One is brought to destruction in failure and his destruction is awful.

†The remainder of plague.

‡ Monday and the victory of Honein.