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THE REVIEW OF RELIGIONS.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

The Story of the Two Martyrs.

*THE SECOND ADVENT OF THE MESSIAH.

Praise be to God, and peace on His servants whom He has chosen.

Though all sorts of outrages and atrocities are committed on the face of the earth, yet the inhuman deed done in the name of religion, the details of which are given below, is unique in its barbarity, and a relation of the incidents of this cold-blooded murder is enough to draw tears from the eyes of the most hard-hearted men. To describe all these events in order, it is necessary to explain the nature and object of the heavenly message with which I am entrusted. When Almighty God saw that the world was steeped in iniquities, transgressions and errors, He raised me to draw it from this state of degradation and commanded me to preach the truth and reclaim the world from the evils into which it had fallen. So, exactly at the time when the thirteenth century of Hejira had come to a close and the world had entered upon the fourteenth century, I announced my mission in obedience to the Divine commandment and made it known to the people through my words and writings that I was the reformer promised to appear at the commencement of the fourteenth century for the reformation of the faith, so that I should re-establish upon the earth the faith which had vanished from its face, and that being strengthened by God, I might draw the world by the powerful attraction of His hand to true virtue, piety and righteousness and remove the prevailing errors in doctrine and practice. A few years after this I was informed in clear and

*This subject should be read in continuation of the one appearing in the October number under the same heading.

plain revelations from the Divine Being that I was the very Messiah who had been promised from the beginning for the last days, and that I was also the last Mahdi who was ordained to appear at a time when Islam would be in decline and errors would prevail, and who being guided in the right path by Almighty God Himself, was destined to offer heavenly truth anew to the world, and the glad tidings of whose advent had been given by the Holy Prophet, may peace and the blessings of God be upon him, thirteen centuries ago. Divine revelations and the Word of God came so frequently and so plainly spoke of my heavenly office and mission that it was impossible for me to entertain the slightest doubt as to their truth and heavenly origin. Every revelation was strongly impressed upon my mind and driven like a nail of iron into the very core of my heart. Moreover these revelations disclosed wonderful prophecies whose fulfilment was clear as daylight. Their frequency, the permanency of their effect and their miraculous power compelled me to believe that it was the Word of the same one God whose word the Holy Quran is. I have not here spoken of the Bible as being the Word of God for it has been tampered with to such an extent and undergone so many changes from human hands that it does not now deserve to be called the Word of God. But the Word of God, which is revealed to me, is so sure and certain that I have found and seen my God through it. The certain truth of my revelation is not only established by the heavenly signs which accompany it, but every word of it was found in accordance with the letter and spirit of the Holy Quran when its truth was tested by this criterion. Its truth was further demonstrated by the appearance of the promised signs. The sun and the moon eclipsed in the month of Ramzan in those very days, in accordance with the prophecy which declared a peculiar eclipse of the sun and the moon in the time of the Mahdi. The plague also made its appearance and havoced the Punjab. This visitation of the plague in the last days was also foretold in the Holy Quran as well as by the former prophets and its devastation was described to be a general devastation to which no village or town would be an exception. Thus has it come to pass in accordance with the prophetic word. Of its appearance in this country, Almighty God informed me more than twenty-two years before its visitation, and revelations on this point were afterwards granted in abundance, frequently expressing the same meaning in different forms. In the

following revelations Almighty God addressed me thus.* "The doom of God comes to pass, therefore, hasten it not. These are the glad tidings which the prophets of God have always been receiving. Verily God is with those who fear Him, (that is to say, who tremble in the presence of Divine awe and majesty, and on account of the humbleness of their hearts and their respect for the Divine injunctions fear to tread not only the paths of open transgression, but also those of doubtful rectitude, and whose words and deeds are marked by a want of boldness and by an exercise of due care and caution); and God is with those who are faithful to Him and who do good to His creatures. He is mighty and powerful; He has power over everything, but most people do not know it. When He willeth a thing, His command to it is, Be, and it comes into existence. Can you flee from Me and verily We will revenge ourselves upon the sinful. They say: 'It is but the word of man and other people assist him in the matter; he is an ignorant man or beside himself.' Say to them: 'If you love God, come, follow me that God may love you.' As for those who deride thee, have thou nothing to do with them, for We will maintain thy cause against them. I will bring him to disgrace who is intent upon thy disgrace, and will assist him who assists thee. I am God in whose presence the sent ones fear not. When the assistance of God and victory will come, and the Word of thy Lord will be fulfilled, then will it be said: 'This is what you hastented.' And when it is said to them 'cause not disorders in the earth, they say, 'Nay, rather do we set matters right'; of a certainty they themselves are the authors of disorder. And they take thee as the subject of their railleries, and say in derision: 'Is this he whom God has sent as an Apostle!' This is how they take thee, but the fact is that we offered truth to them and they hated it and rejected it. Verily, they who walk unjustly will soon find out in what direction they shall be turned. Praised is God and exalted high above what they ascribe to Him. And they say 'Thou art not a messenger of God'; say to them 'I have with me the testimony of God; will you then believe?' Thou hast dignity in My presence; I have chosen thee for Myself. When thou art angry with a person, I am also angry with him, and whomsoever thou lovest, I also love. Almighty God doth praise thee from His throne on High. God praises thee and walks towards thee. Thou hast a place in My presence which the world does not

*The original revelations are in Arabic and their translation is given here.

know. Thou art to Me as My Unity and oneness. Thou art from Our water and they are weak-hearted. Praised be God who made thee Christ, son of Mary, and taught thee what thou wast ignorant of. And they said: 'Wherefrom and how hast thou got this dignity and high rank?' Say to them: 'My God is a wonderful God.' No one can undo the grace which He chooses to bestow upon His servants. He is not questioned of what He doeth, but men are questioned of their deeds. Verily thy Lord doth what He willeth. He created the last Adam and gave him honor and dignity. I willed that I should make one my vicegerent upon earth, so I created this Adam. And the people said: 'Dost Thou place upon the earth as Thy vicegerent one who shall act corruptly therein, *i.e.*, who shall bring about disunion?' God said, 'I know things which you know not.' And they say, 'This is but a fabrication.' Say 'It is God who has established this dispensation;' then leave them in their vain sports. Verily we have sent him with truth and he came at a time when his need was truly felt. We have sent thee as a mercy for the whole world. O my Ahmad, thou art according to my wish and thou art with me. Thy secret is my secret. Thy rank is great and thy reward is at hand. I enlightened thee and chose thee. A time will come on thee like the time which came upon Moses. Do not intercede with me for the evil-doers, for verily they will be drowned. And they will devise plans against thee, and God will also devise plans for their destruction, and God is certainly the best planner. Verily God is a generous God who walks before thee and He holds him as His enemy who bears enmity to thee. He will grant thee gifts which will please thee. Verily we will inherit the earth, and we are eating it away from its sides that thou mayest warn the people whose fathers and grandfathers have not been warned, and that the way of the sinners may be made clear. Say, 'I am commanded by God and I am the first believer.' Say, It has been revealed to me that your God is God alone; and all goodness is in the Quran. The treasures of its hidden truths and deep meaning are disclosed to those who are purified by the hand of God: what tradition will you then believe after the Quran, *i.e.*, departing from its injunctions. They wish to exert themselves to their utmost against thee, so that thy affair may be left unfinished, but God wills it that thy affair should be perfected, and God will not leave thee until he sever the virtuous from the wicked. God is he who has sent His Messenger (*i.e.*, the Promised Messiah)

with the guidance and the religion of truth that he may make it victorious over all other religions, and the promise of God was one day to be fulfilled. Verily the promise of God has come and it paved and mended the affair. God will save thee from thy enemies and He will attack him who attacks thee unjustly. His wrath has come down upon the earth for people disobeyed His commandments and transgressed His laws. Diseases shall be spread in the country and lives shall be destroyed in various ways. This has been decreed upon heaven and it is the decree of the mighty God who is powerful and great. God will not remove the evils that have befallen this generation until people change the condition of their hearts. He will take into His protection the village of Qadian after a little trial.* On that day there will be no protector except God. Build thou the ark before Our eyes and according to Our revelation. The powerful God is with thee and with thy people. I will save every one who is within the four walls of thy house except those who with vanity and haughtiness rebel against My commandments and do not bow in submission before Me. Thee I will protect in particular from among all people. 'Peace' is the word of a merciful Lord. 'Peace unto you for you are pure in heart; and be ye separated, O sinners, this day.' I will stand by my Apostle and I will break the fast and keep it. I will blame him who blames thee, and grant thee the blessings which shall know no end, and kindle in thee the light of My manifestation. I will not leave this earth until the appointed time, *i.e.*, my wrath will be upon it. I am the lightning and I am the merciful, the Lord of benevolence and bounty."

Successive revelations thus came to me and mighty and wonderful signs were revealed. Commanded by God, I published my claim to be the Promised Messiah with its arguments and announced it to the world. In the province of Khost in the country of Afghanistan lived a learned and holy man, Akhun Zada Maulvi Abdul Latif, into whose hands my books fell by chance, and he read in them the arguments in support of my claim, arguments which were deduced from three different sources, *viz.*, sacred books, reason and heavenly signs.

*The word in the original revelation is **اوى**, which is used in Arabic to denote a taking into one's protection after some adversity and saving from still greater adversities and destruction. In this sense the words **اوى** and **اوى** have been frequently used in the Holy Quran as the verse **اَلَمْ يَجِدْكَ يَتِيْمًا فَاَوَىٰ** shows.

These arguments carried conviction to his heart, for he was a man of great learning and piety, and walked in righteousness and purity of heart before God. He had no hesitation in the acceptance of my claims, and he at once recognised me as the Messenger of God. He eagerly perused such of my books as he could get, and his soul which on account of its purity was ever ready to accept the truth, was drawn towards me with a powerful attraction. The mighty magnetism of truth and the increasing attachment of love and sincerity at last overcame every physical barrier. To get a license to leave Afghanistan, he determined to perform a pilgrimage to Mecca and asked the permission of the Amir for this holy object. As he was revered by the Amir on account of his great learning and piety, and had for that reason been placed at the head of the Ulama of Afghanistan, he was not only granted permission but also a donation for payment of part of expenditure. Having thus obtained permission, he reached Qadian. When I saw him, I found him at a stage of submission in the acceptance of my claim and of obedience to my will, beyond which it is impossible for a man to go. His soul was so full of love that it sent out rich odours like a perfume-bottle. His heart appeared to me no less shining than his brilliant face. What was so noble and praiseworthy in him, was his complete severance from earth and perfect devotion to heavenly work. He was of the righteous servants of God, whose piety and submission to His commandments have no bounds. In the love of God and in seeking His pleasure, he was ready to spurn worldly glory and honor and to put down his life and throw away his property like a trifle. So great was the power of his faith that I will be guilty of describing it inadequately if I compare it to the greatest mountain. There are many people who swear repentance on my hands and recognise the truth of my claim, but they are not purged of the poison of giving a preference to worldly things over the service of God, and their imperfect minds are still tainted with various evils so that they cannot give up their life, property or honor for the sake of God, and are contented with an imperfect state of morality. On account of this weakness and imperfection in them, I hesitate in asking them to perform any great service for the sake of God, lest they should renounce the promise of Baiat and thus even lose the little which they have gained. Maulvi Abdul Latif was not one of these. In his love and enthusiasm he went so far

as to discard all worldly things and renounce all that he had. There are many people whose end is not as good as their beginning and who stumble at the slightest trial or the faintest insinuations of the Devil. But the holy man I am speaking of was not one of them. His perseverance in the path of God could not be shaken by the strongest temptations, and the light of certainty which was in him shone every moment with greater lustre and brightness.

When Maulvi Abdul Latif came to me, I questioned him as to the arguments by which he had known me to be the true Messiah. He stated that the Quran was his great guide in this respect. Looking at the deep moral degradation of the world he had come to the conclusion, he said, that the Muslims of the present age had fallen away from truth and were totally ignorant of what a true spiritual life was. Their lips declared a faith in God but their hearts were utter strangers to the true conception of faith. In doctrine and in practice, in words and deeds they were involved in serious errors, innovations and transgressions of the Divine commandments. He further stated that this degraded condition of Islam became the more deplorable when the hostile attacks upon it were taken into consideration. On account of the prevailing ignorance and darkness in which people were involved, their hearts had lost all vitality. The religion and righteousness which the Holy Prophet preached to his companions, and the sincerity, certainty and faith which they had, had almost vanished away. From all this he saw that Islam had lost its life and that, therefore, the time had come when some one should have appeared to impart to it a new life. Thus did he daily muse, he stated. Nay, he was daily and hourly becoming impatient because he did not hear the voice of the promised one, and the time had almost passed away. In those very days he was informed that one claimed to be the Promised Messiah at Qadian in the Punjab. Then he read the books which contained this claim and critically examined the arguments, and tested them by the Holy Quran, and found the Holy Book supporting every argument of the claim and confirming the statements of the claimant. This was the beginning of his movement towards me. He saw that on the one hand, the Holy Quran plainly stated that Jesus had died and that he would not come back, and that on the other, it promised that successors would be raised to the Holy Prophet like the

successors of the prophet Moses, and that these statements led to the necessary conclusion that as the line of Moses' successors was terminated by a Messiah who did not resort to religious wars, so the terminating link in the chain of the Holy Prophet's successors was to be a Messiah in the spirit and after the manner of the first Messiah.

In short, I heard many words of deep wisdom and knowledge from the lips of that righteous man, Maulvi Abdul Latif. He was so fond of my words that he changed his resolution of performing a pilgrimage and stayed with me for several months. He told me that he stood in need of the knowledge which should strengthen his faith, and that such knowledge was no doubt preferable to virtuous deeds. Finding him thus attentive to my words, I gave him as much information regarding this heavenly dispensation as I could during the short time that he lived here. The arguments which I produced in support of my claim are briefly stated below.

The Holy Quran says : *انا ارسلنا اليكم رسولا شاهدا عليكم كما ارسلنا الى فرعون رسولا* "We have sent to you a prophet, a witness over you, *i.e.*, a witness of the corrupt moral state in which you are, like to the prophet whom we sent to Pharoah." In this verse Almighty God calls our Holy Prophet the like of Moses. Again in the chapter entitled "the Light," the Holy Quran says : *وعد الله الذين آمنوا منكم وعملوا الصالحات ليستخلفنهم في الارض كما استخلف الذين آمنوا من قبلهم* "God has promised to those of you who believe and do the deeds that are righteous, that He will make them successors (to the Prophet) in the land like those who were made successors before them, (*i.e.*, the successors of Moses)." Here the chain of the successors of the Holy Prophet is described as resembling the chain of the successors of Moses. For the truth of this resemblance it is, therefore, necessary that the first prophet in Islam should be the like of Moses and his last successor the like of Jesus. Now it is universally agreed upon by the Muslims that the Holy Prophet Muhammad, may peace and the blessings of God be upon him, was the like of Moses. It is, therefore, sheer bigotry to deny that the last successor of the Holy Prophet will be the like of Jesus. Such a denial is in fact a deliberate renunciation of the Holy Quran itself, for not only does the Holy Quran call the Holy Prophet the like of Moses, but it further traces out a perfect resemblance between the successors of the founders

of the two laws. It is, therefore, unquestionably and undeniably true that the system of the Muslim successors of the Holy Prophet must terminate in the like of Jesus, *i.e.*, in a Messiah. Moreover, as the resemblance between the first and the last of the Mosaic system and the first and the last of the Muslim system respectively, conclusively settles the question of the resemblance of the two systems, therefore, in the Word of God stress is laid upon this point only. Nay, a resemblance has been traced even between the enemies of the founders of the two systems, and between the enemies of the last successors of the two systems. Thus Abu Jehl has been compared to Pharoah, and the enemies of the last Messiah to the Jews who rejected Jesus.

In the verse which describes the likeness of the successors of one system to those of the other, there is also a clear indication as to resemblance in point of time. In other words, the duration of time that elapsed from the appearance of Moses to that of his last successor, must correspond in length to the duration which must elapse between the Holy Prophet of Islam and the last Messiah. Now according to the Jewish account, Jesus announced himself as the expected Messiah in the fourteenth century after Moses, while the Christians think that fourteen centuries had already elapsed from the death of Moses when Jesus made his appearance. Apparently the Jewish account claims the greater credit, but even if the Christian account is taken as the true one, the resemblance in point of time marks out the present as the time of the appearance of the last Messiah.

In fact the resemblance between the two systems, extends to every good and evil which is their lot. The Holy Quran says of the Jews *فَنَنْظُرُ كَيْفَ تَعْمَلُونَ* and elsewhere says of the Muslims in almost identical words *لَنَنْظُرَ كَيْفَ تَعْمَلُونَ*, the purport of the two verses being that Almighty God said to the two people that after granting them kingdom and rule, He would then see whether they continued to walk in the paths of righteousness as a reward for which kingdom was granted to them or whether they departed from it. The expressions used here with regard to the Jews and the Muslims are almost exactly the same. This shows clearly that Almighty God has foretold that some of the Muslims would be exactly in the same position in which the Jews were, and that they would be guilty of the same evils of which the Jews

were guilty, meaning by the people their religious leaders.

The closing verse of the *Fatiha* reveals the same purport for there too by a universal agreement of the commentators the words *المغضوب عليهم*, mean the Jews who came under the wrath of God on account of their rejection of Jesus. So also in authentic traditions it is plainly stated that the above words signify the Jews upon whom the Divine wrath was executed even in this world. To the truth of this point, the Holy Quran further bears witness in its statement, that the Jews were cursed by Jesus and hence the vengeance of heaven was brought down upon them. All these considerations show conclusively that by the *مغضوب عليهم* are to be understood the Jews who had plotted to cause Jesus to die an accursed death on the cross. Now the prayer taught by Almighty God in these words is in fact a prophecy foretelling the appearance of a Messiah among the Muslims of the consequences of whose denial they are forewarned. Moreover when it is admitted that these verses foretell of a time when the Muslim-priests would acquire a strong resemblance with the Jewish priests, it is absurd to assert that for their correction the Israelite Messiah would come down from heaven. Not only is such a supposition against the letter of the Quran which calls the Holy Prophet the seal of prophets, and, therefore, forbids the coming of an alien prophet after him, but it also contradicts the spirit of the holy word, for the Muslims would not be the best of people as described by it, but the worst of them if they are destined to inherit all the vices of the corrupt Jews, but are totally unfit for receiving the blessings of Messiahship for which office a foreigner would be needed in that case. If it is true that the Muslims must become Jews, *i.e.*, must inherit the chief Jewish evil characteristics, it follows as a necessary consequence that the Messiah needed for their correction cannot be a foreigner. The fact is that as some Muslim individuals have been called Jews, on account of their close resemblance with that people, so one individual has been called Jesus on account of his complete resemblance with that prophet and his having his characteristics. As the Muslims are not literally Jews or descendants of Israel, so the Messiah is not literally Jesus Christ, the Israelite prophet.

It should be borne in mind that the words recorded in the *Sura Fatiha* which teach the Muslims to pray that they may not become

of those with whom God is angered (*i.e.*, the Jews), would not have been needed if certain individuals from among them had not been in danger of becoming Jews. Whenever there is a Divine injunction to a people to refrain from a certain course, there is always beneath the prohibition a prophecy that some of the individuals so forbidden, will adopt that course. There is not a single instance in which all men may have observed the injunction. All heavenly books disclose this law. For instance in the law of Moses, the Israelites were commanded not to alter the Word of God, and the result was that the commandment was broken and the original text was tampered with. But such a commandment was not given by Almighty God to the Muslims regarding the Holy Quran. On the other hand, its preservation from corruption remained directly in Divine charge. Thus Almighty God says of it: *إنا نحن نزلنا الذكر وإننا له لحافظون*. "Verily We have revealed the Quran, and verily We will be its protectors." In short, it is a sure and certain law in the Divine word that when it prohibits a people from taking a vicious course or commands them to adopt a righteous one, it does so with the knowledge that some of them will break that law. Accordingly, it would be seen that the Divine injunction to Muslims not to become the Jews whom Divine punishment overtook in this very life on account of their rejection and persecution of the Messiah, disclosed a prophecy that some of the Muslims would follow the footsteps of the Jews and reject and persecute the Messiah that would be sent to them. No one can seriously maintain, that it was meant that the Muslims would become the descendants of Israel and persecute the same Jesus, son of Mary, who was persecuted before, for neither that Jesus nor those Jews are to be seen on earth. The verse, therefore, relates to the future and not to the past and foretells that a person would be raised among the Muslims in the last days after the manner and in the spirit of Jesus Christ and the priestly class would then abuse, torture and persecute him like the Jewish priests of old. The hard-heartedness and evils of the Jews would be witnessed in them and, therefore, though in name they would be the followers of the Holy Prophet, yet on account of their rejection and persecution of their Messiah, they would be called Jews. If then the Muslims would turn into Jews and inherit their vices, it is necessary that one of them should also be made the Messiah, for it is a disgrace to the Muslims that all dishonor and evil

should fall to their lot, while glory and blessings should be reserved for an Israelite. The prayer taught in the *Fatiha* is in fact a prophetic prayer and clearly signifies that a Messiah would be raised among the Muslims like the Messiah who was raised among the Jews, and that some of them would become Jews on account of their persecutions of the Messiah, and that, therefore, every Muslim should pray that at the appearance of the Messiah, he may not be numbered with the Jews.

It should also be remembered that the wrath of God which is spoken of in the verse of the *Fatiha* referred to above, indicates the punishment that overtook the Jews in this world, for the punishment in the next will be dealt out to all unbelievers alike and, therefore, in respect of that punishment all men who undergo it, are under the wrath of God. In the verse under discussion, however, only those Jews are spoken of who persecuted Jesus and being cursed by him were punished even in this life, at first by a destructive plague and afterwards at the hands of Titus. According to the prophetic prayer of the *Fatiha*, the Muslims must follow the same course and meet the same fate. In other words it foretells that a Messiah will appear among them after the manner of the first Messiah, *i.e.*, he will not take up the sword, but propagate the true religion by heavenly signs and pure teachings, and that when he will be persecuted by the Muslims, the wrath of God will overtake them in the form of the plague and the words of prophecy that had been announced from the beginning will be fulfilled. The supposition that the same Jesus, son of Mary, the Israelite prophet would reappear in the world in the last ages is against the spirit of the Word of God. To anyone who reads the Quran with an impartial and critical eye and studies it profoundly, it would be as clear as daylight, that the Word of God points out a close parallelism and a complete resemblance between the Mosaic and the Muslim systems: for every blessing which was granted to the former, it has reserved a blessing for the latter, and for every evil an evil. There are those among the Muslims who are like the Israelite prophets, and in the opposite direction there are individuals under the wrath of heaven like the Jews who were cursed by the Israelite prophets. The two systems may in fact be represented by two houses having two parallel sets of buildings, each complete in itself and not depending for aught on the other, the latter having been built in place of the former when it was destroyed. The Holy Quran

does not depend on the Mosaic law for any thing, nor are the Muslims in any way dependent upon the Jews. The perfect one who comes for the Muslims comes from among them, and is spiritually fed from the blessings of the Holy Prophet, his revelation being an image of the revelation of the noble founder of Islam. This is the point which must be rightly understood and it is here that our opponents have stumbled. It was never meant that Islam should be degraded by the appearance of an Israelite prophet for the correction of its followers. On the other hand, it should feel proud of its resemblance which entitles it to an inheritance of all the former blessings.

Besides this, it is the height of absurdity to hold such a doctrine in face of all authority when there is not a single instance of it in the Word of God. Our Holy prophet Muhammad, may peace and the blessings of God be upon him, was asked by the unbelievers to mount up into heaven, and he was commanded to point out to them the absurdity of such a question in the sublime words: *قل سبحان ربي* "Say: Praise be to my Lord? am I more than a man, an apostle?" If there is any truth in this answer, it may well be asked, was Jesus more than a man that he was taken up into heaven without any request? Again the Holy Quran speaks only of Jesus' having been raised to God and not to heaven as is asserted, and this is plainly taken in a spiritual sense. The objection of the Jews against the truth of Jesus was based on the ground that having been nailed to the cross, he died an accursed death and that, therefore, according to the Mosaic Law, he did not spiritually rise to God like the true prophets, but that he was of those who were damned. It was of great importance for the Quran to raise this objection before acknowledging Jesus as a true prophet and if the *رفع* of Jesus spoken of in the Quran, refers to his bodily ascent to heaven and not to his spiritual rising to God, the objection of the Jews remains unanswered. Such is not the case however. The Word of God has decided the dispute and refuted the objection brought forward by the Jews to negative the truth of Jesus' Divine Mission. In speaking of Jesus' *rafa*, it has placed him on the same level with the holy prophets of God and denied his subjection to curse. If this vital objection is not refuted in these plain words, the onus lies on our opponents to show in what part of the Holy Quran its refutation is contained. Or is it that

Almighty God misjudged the whole case and instead of saying a single word in refutation of the charge took up a totally different story that Jesus had made a bodily ascent to heaven? Such are the straits to which our opponents are reduced! They never consider that bodily ascent is not a requisite of salvation, and that what is needed is a spiritual ascension to God. Again, the word *rafa'* is preceded by the word *توفى* which means to cause to die a natural death, and this circumstance enables us to see the nature of the *rafa'* and shows conclusively that it was only an ascension of the spirit which according to the Holy Quran is granted to every righteous servant of God after his death. To assign any such meaning to the word *توفى* as taking up into heaven with the body is a perversion of the Word of God, for nowhere in the Holy Book or in the traditions of the Holy Prophet has the word been used in this sense, nor does any dictionary of the Arabic language thus interpret the word when as here the subject of the verb is God and its object a human being. Moreover to insist upon assigning such a novel meaning to the word *توفى* is to assert that the Holy Quran does not speak of the death of Jesus at all, and thus to set up for him an everlasting life. In that case the consequence would be that his death even at any future moment would remain unproved for wherever the word *توفى* is used of him (which is generally used to denote the death of human beings), it shall have to be interpreted as meaning taking up with the body into heaven.

There are other difficulties of a serious nature in any such assumption regarding the life of Jesus. For, if it is permissible in the Divine laws that a man may come back into this world, how is the non-appearance of Elijah whose second advent was a necessary condition for the advent of the true Messiah to be explained? When Jesus proclaimed himself as the expected Messiah, the Jews brought forward the objection that according to the prophet Malachi to whose book a Divine authority was accorded, it was necessary that the prophet Elijah should come back before the true Messiah made his appearance. They could not, therefore, they asserted, accept Jesus as their Messiah for Elijah had not appeared. They put this question to Jesus and the only answer they received from him was that Elijah had appeared in the person of John the Baptist. This answer instead of satisfying the Jews roused them to indignation and thenceforward they looked upon

Jesus as an impostor. The non-appearance of Elijah before the advent of Jesus, they look upon to this day as a conclusive argument for his falsehood, and conscious of the force of this argument rely upon it as a satisfactory answer if questioned on the day of judgment for rejecting Jesus. Their allegation is that the plain words of prophecy told them, not that the like of Elijah would appear, but that Elijah himself would come back before the true Messiah. This argument has been forcibly expressed by a learned Jewish author who after citing it appeals to common sense in man, and asks if an impostor can be accepted on such slender testimony and unnatural interpretation of the words of the scriptures. Jesus, he says, in order to make his own pretensions plausible makes his master, John the Baptist, the great and renowned prophet Elijah; and then the writer heaps all sorts of abuses on him for this perversion. Had it not been for the light thrown by the Holy Quran upon the truth of Jesus, we would not have been able to question the validity of the Jewish objection. For, it must be stated in justice that the words in the book of Malachi, really speak of the second advent of Elijah himself and not of the advent of another person in the spirit and power of Elijah as Jesus said. While the Christians are clamouring for the Divinity of Jesus, his very apostleship would have been questionable if the Quran had not come. The Christians are, therefore, under deep obligation to the Quran, and if they have the sense to appreciate it, they are bound to acknowledge it.

The question naturally arises here that if the book of Malachi states in plain words that Elijah will come back before the advent of the true Messiah, what was the fault of the Jews in rejecting Jesus whose advent was not preceded by any such sign? Is it true then that the Jews were in the right in rejecting, abusing and persecuting one whom they had strong grounds to believe an impostor? Is it not sufficient for the honesty of their motive that they acted upon the plain words of the scriptures? Apparently they could not be declared culpable unless the prophecy stated plainly that the Messiah would be preceded by a prophet appearing in the spirit of Elijah. But the fact is that notwithstanding the prophecy as worded in the book of Malachi, the blame still rests with the Jews. They knew full well that in the whole religious history from the creation of Adam, there was not a single instance in which a person who had once departed should have come back into the world. The prophecy of the second advent of

Elijah, they could, therefore, easily see, was worded in metaphorical language and such metaphors were not uncommon in Jewish sacred language. Moreover, Jesus could be recognized as the true Messiah by the Divine assistance which was granted him. In fact there were many criterions by which they could see that Jesus could not be an impostor, but instead of believing in him, they increased daily in their wickedness. They had witnessed the light of truth in Jesus but prejudice and mischief hardened their hearts.

This question, however, *viz.*, whether the Jews were culpable or not in rejecting Jesus on account of the non-appearance of Elijah before him, arises only in case of the Jews to whom such a difficulty had occurred for the first time. The Muslims are in a far better position for the solution of the same question. Nay, the difficulty has already been solved for them. Moreover the Holy Quran has made use of words which are clear in their meaning. It has plainly stated that Jesus died a natural death. Not only has it spoken of Jesus' death but it has gone further and plainly indicated that Jesus would not come back into this world. In the Chapter entitled the *Maida*, Almighty God relates the answer of Jesus to a question put by Himself: "O Jesus, didst thou say to the people to take thee and thy mother for two gods?" The answer is, "My Lord, had I said so, Thou wouldst have known it, for Thy knowledge is all—comprehensive. I did not say to them aught but that which Thou didst command me to say. But when Thou didst cause me to die, Thou wast a watcher of their doings, while I could not be aware of them." This answer can never be reconciled with his second advent into the world. For, if there is any truth in the doctrine that Jesus, son of Mary, will come again and live for forty years upon the earth, and fight with the Christians and break the cross, he cannot with any plausibility of truth assert on the day of judgment that he did not know what happened after his death or in what errors the Christians were involved. In his second advent he should not only see the Christians and come to know of their false belief regarding his own divinity, but should also fight with them for this false doctrine, until either its holders are all murdered or the doctrine is extirpated. A person who with all this knowledge gained upon this earth, pleads a total ignorance of the circumstances must be condemned as a liar. In this case he ought to have answered like a truthful

servant of God that he knew well that the Christians had gone astray and taken him for a God, and that he opposed this false doctrine with the sword and broke the cross. Nay, the question itself would not be justified in this case, for Almighty God should know perfectly well that Jesus had punished the people who had taken him for God. Why should Jesus be questioned as to the corruption of the very people whom he had corrected or punished for their evil doctrine. Is it not strange that Almighty God should first send a man to execute His wrath upon a people who had gone astray and to bring them to the right path, and when he had done his duty and punished them adequately and converted them to the true faith, He should then question him if *he* had led them astray? In short, the Holy Quran clearly tells the Muslims that Jesus died and that he will not come back but that some one must appear in his spirit and power. Had such lucidity marked the book of Malachi and the Jews had been thus plainly told that Elijah himself would not come back, they would not have perished.

Our opponents assert that though the Quran does not speak of the second advent of Jesus, yet the traditions are clear on this point. But there is not a single tradition stating that the same Israelite prophet, Jesus, to whom the Gospel was revealed would come back, notwithstanding the plain words of the Quran that the Holy Prophet is the seal of prophets. A mention of the name of Jesus or son of Mary only should not deceive any body, for in the Quran (*Sura Tahrir*) individuals from among the Muslims have been called by this name. In the chapter referred to above the Holy Quran compares one class of the faithful to Mary and then speaks of the breathing of a soul into that Mary which was unquestionably the soul of Jesus. It is, therefore, clear that the name Jesus has been given by the Holy Quran to some individuals of the Muslim people, and it is plainly indicated that some one from among the Muslims will first acquire the characteristics of Mary on account of his perfect righteousness, and be called by that name, and then the spirit of Jesus being breathed into him, he will be called by the latter name. In accordance with these words of the Holy Quran, Almighty God first named me Mary, and then spoke of the breathing of a soul and lastly He named me Jesus, as is clear from revelations published in the *Barahin-i-Ahmadiyya*.

Moreover, in the traditions it is clearly stated that in his famous

night vision the Holy Prophet saw Jesus among the other prophets who are all dead. He did not anywhere in heaven discover Jesus with his physical body. All that he saw was his soul among the departed souls in the same place as the soul of John the Baptist. Of course the living could not have gone to the habitation of the dead, and, therefore, Jesus could not have joined the other prophets without passing through the door of death. In short Almighty God has borne witness to the death of Jesus in His Word while the Holy Prophet saw him among the dead, and thus by his deed he has given the same testimony. Any one who rejects these two testimonies, will be answerable to God.

The Muslims ought not to stumble where the Jews stumbled before them. They have before them the example of the Jews and know with far greater certainty than they that Almighty God never sends men back to this world. Had the second advent of a man been possible, we stood in far greater need of our lord and master the Holy Prophet Muhammad, may peace and the blessings of God be upon him, and his return should have been vouchsafed to us, for in it was our whole delight. But these fond hopes can not be realized and this door has been shut by Almighty God by the words انكى ميت
 "Verily thou art mortal." If this door were open and the Divine laws allowed the return of a person who had once departed, why was not Elijah sent for a few days before Jesus, and why were thousands of the Jews left to perish on account of rejecting Jesus on this very ground? But Elias did not come back and ultimately Jesus himself had to explain his second advent as meaning the advent of one in his spirit and power. This verdict of Jesus is plainly recorded in the Gospels and the question of second advent has thus been decided once for all. A wise man should not walk in the path which has once been shown to be dangerous. Did the Jews gain anything by insisting on a too literal interpretation of the prophecy of Elijah's second advent? Unbelief and damnation was the consequence to them, and those who walk in their footsteps, should not expect any thing better. Why do they thrust their hand into a hole from which many have been bitten before? Do they not remember the tradition لا يلدغ المؤمن من جحر واحد مرتين
 "The true believer is not bitten from the same hole twice." They read the *Fatiha* every time in their five daily prayers but do not

for a moment reflect on its meaning and object.

There is another consideration of great importance in this connection. On the death of our Holy Prophet, some of the companions were under the impression that the Holy Prophet was not dead and that he would come again. Upon this Abu Bakr read the verse *ما محمد الا رسول قد خلت من قبله الرسل* "Muhammad is only an apostle and all the apostles have passed away before him." From this he concluded as he explained to the assembled companions that there was no prophet who was not dead, and that, therefore, in the death of the Holy Prophet there was nothing strange or to be regretted, for death was the common lot of all mortals including prophets. Had the companions entertained the belief that Jesus was not dead, but that he had been sitting alive on the heavens for six hundred years, they would have referred to it as going against the argument of Abu Bakr, but not a single voice was raised against it, and there was a marked agreement among all the companions that all the prophets were dead. If there was a man in whose mind the faint idea lurked that Jesus was alive, he cast it away at that moment. I say this because it is possible that owing to the proximity of the Christian religion, some uninformed and short-sighted men may have imbibed the false idea that Jesus was alive, but there is not the least doubt that after the sermon preached by Abu Bakr, there was not a single voice dissenting from the belief that all the prophets before the Holy Prophet were dead. This was the first accordance in a religious point among the companions of the Holy Prophet. There are other reasons why the companions of the Holy Prophet could not have entertained the belief that Jesus was alive? To them the Holy Prophet was the dearest object in the world. To men who were lost in the love of their prophet, it was quite inconceivable that their prophet whom they knew and believed to be the most excellent of all prophets, should die at the age of 64, while an Israelite prophet should have been sitting alive for six hundred years on the heavens. Their fond love for the prophet could not have allowed them for a moment to consider any one as excelling their master. Cursed is the doctrine which is calculated in any way to lower the dignity of the Holy Prophet. The companions were his true lovers, and to them it would have been death in life to learn that their beloved prophet died, while Jesus was sitting alive on the heavens. That noble prophet was the most beloved of all the prophets not only to his companions but also to

Almighty God. It was on account of the Divine love for God's chosen Prophet that when the Christians rejected His beloved Apostle and deified a weak mortal, the jealousy of God ordained it that one of the servants of Muhammad, may peace and the blessings of God be upon him, should be made the like of the supposed deity and granted a far greater share of Divine grace and blessings than he, so that the Christians may know that all grace is in the hands of God. With this object Almighty God has raised me among the Muslims. In short, it was one of the objects of sending a like of Jesus, son of Mary, among the Muslims that his supposed divinity should be brought to naught. It is as much against the Divine laws that men should go up to heaven with the physical body and inhabit those celestial regions, as that the angels should be embodied in flesh and inhabit the terrestrial globe. "And the laws of God are never changed" says the Holy Quran.

Again, no heed is paid by the holders of this theory to the fact that at the time when they make Jesus ascend to heaven, there were as yet ten tribes of Israel quite ignorant of his appearance, and, therefore, his mission was as yet quite incomplete, because it was directed to all the Israelite tribes and not to one or two of them only. As a prophet sent for the reformation of a people, what reason had he to leave his work unfinished and take shelter on the heavens. Moreover, among the Muslims, Jesus on account of his vast travels is known as the travelling prophet, but he could by no means earn such a distinction in the short period of $3\frac{1}{2}$ years after which he is said to have risen to heaven. As to his expected descent from the celestial abode with hosts of angels in his company, suffice it to say that the effect of such a glorious descent can be easily guessed in the case of a people who have taken him for their God on the basis of absurd and fictitious stories.

These are all concocted stories and vain hopes. The Promised one has appeared exactly at the hour which was fixed for his appearance, and the scriptures have all been fulfilled. The writings of the prophets point unanimously to the present age as the time of the advent of the Messiah and the Christians entertain the same belief. It had been foretold in the sacred writings that the Messiah would appear at the close of the sixth thousand year from Adam, and we are now in the seventh. It was further necessary that his advent should be preceded

by the appearance on the heavens of the *zussinain* which was marked several years ago. It was also prophesied that at his appearance the sun and the moon would eclipse in the month of Ramzan which took place in 1894. There were also prophecies to the effect that at that time a destructive plague would appear in the land, and this also has come to pass and the ravages of the plague are still devastating the country. It was further prophesied in the Holy Quran and the traditions that a new conveyance would at that time come into existence, and that conveyance by means of camels would fall into disuse, and this has been fulfilled by the construction of railways. It was also written that the Promised Messiah would appear in the beginning of the century, and now twenty-one years have elapsed. He who denies me after witnessing all these signs, denies all the prophets and fights against God.

It should be borne in mind that the decline of Islam which has already advanced so far that hundreds of thousands of men have apostatised to Christianity, is in a large measure due to the vain hopes entertained regarding the son of Mary, and to the undue dignity given to him by the Muhammadans, so much so that they are almost on a par with the Christians in ascribing Divine attributes to a weak mortal. The wonder is that the attributes of humanity which were found in the Holy Prophet whom they follow, and to which they have no objection, are plainly denied in the person of Jesus. For instance, it cannot be doubted that the Holy Prophet sometimes fell ill and was subject to attacks of fever or other diseases and that he applied the proper remedy in such cases. But if it be said that Jesus was attacked by fever or any other disease, or that he was taken to a doctor under such circumstances, they would be startled as if he had a Divine nature and was not subject to human infirmities. What a sad picture of Muslim ignorance ! Jesus was no more than a man, a weak mortal who inherited all the weaknesses and infirmities which are the common lot of humanity. He had four real brothers, some of whom were his opponents in his claim to Messiahship. He had also two real sisters. He was, therefore, one of the many members of a large family. As a man he was very weak. He remained on the cross only for two hours with nails driven into his hands, but even in such a short time, he lost all strength and became quite senseless. Islam would never have seen these sad days if the Muslims

had followed the Quran, and believed in the death of Jesus and the impossibility of his personal second advent. God is to be thanked who has taken Islām by the hand at the present moment.

Among other arguments as to the truth of my claim, I pointed out to Maulvi Abdul Latif that Jesus had sixteen characteristics from a religious point of view. (1) He was a promised prophet for the Israelites as the books of the earlier prophets show. (2) He appeared at a time and in a country when and where the Jews had lost all temporal power. It is probable that Jewish kingdoms had been established in other countries and were in existence at the date of Jesus' advent, as the later history of the Afghans and the Cashmiris, who are undoubtedly of Jewish descent, shows. But in the country where Jesus was born, the Jews were the subject people and were under the yoke of the Roman empire. (3) Jesus appeared at a time when the Jews had been divided into various contending sects which were at bitter enmity with each other. Many of the prominent injunctions of the Mosaic law, had on account of these internal disputes and differences been thrown into doubt, the only doctrine of importance upon which they all agreed being the doctrine of Divine unity. In all matters of secondary importance, there was no agreement at all among them, and there was no shepherd who could bring them all into one fold. In fact their disputes could not be settled except by one who could claim authority from heaven, and sitting as a judge over them reject everything but truth. In all these contending sects, truth was mixed with error and not a single one followed pure truth. The duty of the reformer was, therefore, to extirpate falsehood by sifting truth from error, and in doing this he could not have the sympathy of a single existing Jewish sect on his side. It was for this reason that the mission of Jesus was opposed by all in one voice and forgetting their own differences for a while, they persecuted the new claimant in one body. (4) Jesus was commanded to preach the truth in peace and not to take up the sword, while the Mosaic system had an ill-repute among the foreigners on account of its earlier wars. The Greeks and the Romans were under the impression that it was propagated by means of the sword, and the murder of numerous children by Moses and his successor Joshua, and the subsequent wars of David

and other prophets appeared to them as fatal objections⁷ against the truth of the Mosaic system. Almighty God, therefore, deemed it necessary that a prophet should be sent among the Israelites, who by his peaceful preaching should remove the objection which⁷ was urged against the Mosaic law. This apostle of peace was Jesus, son of Mary.

(5) At the time of Jesus' advent, the Jewish priests and religious leaders were morally in a very degraded condition and though the word of virtue was on their lips, yet their hearts were quite devoid of it. They observed their prayers and kept their fasts to be seen of men, and to be revered by them for their outward sanctity. Their hearts were bent low on earthly things and earthly desires and their object was to earn money whether by foul or fair means. They wore long cloaks and magnificent robes but spiritually they were naked. They fawned upon their Roman masters and by a false flattery won worldly honor and dignity under the Roman rule. They sought honor upon earth and did not care for the honor which is given upon heaven to those who walk in righteousness and purity. The chief of them travelled long distances to pay visits to Roman Governors and were held in honor by them. Some of them were even Government stipend holders and had great influence with the rulers and magistrates. It was for this reason that the humble preacher of Galilee was made to suffer for their sake and was spit in the face and beaten with stripes. He was kept in custody like thieves and culprits though he was not blamable. But he was not cared for because he was alone and humble while his enemies were many and men of great influence. It was the policy of the Government to show favour to the greater number and, therefore, he was not treated fairly and justly, but was left at the mercy of the hard-hearted Jews, whose persecutions of the poor Nazarean preacher culminated in their nailing him to the cross. Such justice is cursed upon heaven, but woe to the rulers who do not look up to heaven and do every iniquity they list upon the earth under the cloak of justice. It is said that Pilate, the Roman Governor of the province, and his wife were disciples of Jesus, and Pilate was, no doubt, anxious to set Jesus at liberty, but when he found the priests and pharisees murmuring and ready to complain to the Cæsar, he had not the courage to act according to the dictates of justice and conscience, for the priests had already prejudiced the Emperor against the young Galilean by false reports that he was a rebel and an enemy of the established

order in the country. Whatever their position under the empire, the word of the priests undoubtedly carried a great weight against Jesus who had no access to the court and who put his whole trust in God, while the worldly-minded priests had by their cunning flatteries won esteem and honor in the state. They were not true friends of the Government but they had duped it into the belief that they were its true well-wishers. For their sake a righteous prophet of God was persecuted and brought to disgrace in every way. But the Omnipotent Being that looks from heaven on every iniquity that is done upon earth and who has in His hands the hearts of men, saw the mischief of the cruel persecutors and saved His prophet in a miraculous way. He saved him from the accursed death on the cross and listened to his prayer which he had humbly offered to Him the night before; for when Jesus saw that his enemies were bent upon taking his life, he fell down on his face before God and prayed with strong crying and tears that the cup might pass away and as he was a righteous man, his prayer was listened to. (Heb. 5: 7.) He was taken down alive from the cross and when he was in his senses again and able to walk, he went out in the disguise of a gardener and travelled to another country with his mother, as the Holy Quran says : *واوينهما الى ربوة ذات قرار ومعين* i.e., after the great disaster which had befallen Jesus, viz., his being nailed to the cross, Almighty God gave him and his mother a refuge on a lofty place which was secure and watered with springs. In a tradition it is stated that Jesus lived up to the age of 120 years, and that after his death he was given a place with John in the next world probably on account of the resemblance of his episode with that of the Baptist. He was a righteous servant of God, no doubt, but to give him Divine honors is the veriest blasphemy. There have been hundreds of thousands of men like him in the world and many will yet appear, for Almighty God was never tired, nor will He ever tire, in electing men from among His servants.

(6) Jesus appeared in a country which was under the sway of the Roman Emperor. (7) The Romans at first opposed Christianity but by and by the new religion made its entrance into the heart of the Roman empire and ultimately the Emperor himself became a convert. (8) A new star appeared in the time of Jesus. (9) The sun eclipsed at the time of his crucifixion. (10) Destructive plague broke out among the Jews when Jesus was tortured and persecuted. (11) A case

was got up against him on account of religious prejudice and he was misrepresented as a rebel to the Government and as its enemy. (12) When he was fastened to the cross, a thief was also crucified with him. (13) When Jesus was brought before Pilate that the sentence of death might be pronounced against him, Pilate said that he saw no fault in the man. (14) Although Jesus was not an Israelite on account of his having no Israelite father, yet he was the last of the Israelite prophets. (15) On account of the general security which prevailed in the Roman empire, a vast number of improvements was introduced, learning was encouraged and various sorts of facilities were afforded. New laws were introduced for a proper administration of justice and the true principles of social life and science were firmly established. (16) Jesus had a resemblance with Adam in having been born without a father.

When it was the Divine will that the Mosaic system should be brought to an end and replaced by the Muslim system as had been foretold in the prophetic writings, it was so ordained that there should be a perfect resemblance between the founders of the two systems as well as between their final prophets. The Holy Prophet was, therefore, made the like of Moses as the Holy Quran plainly asserts. Moses had taken up the sword against the unbelievers, and the Holy Prophet was also compelled to resort to the sword after thirteen long years of suffering and persecutions at the hands of his enemies when the safety of the Muhammadans was in imminent danger and permission was given for self-defence. Similarly, as Pharaoh, the bitterest enemy of Moses, was destroyed before his eyes, so Abu Jehl, the greatest foe of the Holy Prophet, was destroyed before him and in his life-time. There are many other clear resemblances between Moses and our Holy Prophet, but their details require an amount of space and time not at present at our disposal. As in the case of the founders, it was also necessary that there should be a clear and strong resemblance between the final prophets of the two systems, for these two resemblances were sufficient to establish a thorough resemblance between the two systems. Hence the sixteen characteristics of the Israelite Messiah are also to be found in the last Messiah who comes as the final prophet of the Muhammadan system. These characteristics may be detailed as follows:—

(1). First of all is the characteristic of being a Promised Prophet. Although there have been thousands of saints among the Muslims, yet none of them had ever been promised to them. It is the distinctive feature of the appearance of the Promised Messiah only that he comes in fulfilment of a promise like Jesus Christ. (2). Muhammadanism has ceased to be the ruling power in the country where the Promised Messiah has been raised and English rule has been established in its stead, just as the Israelites were the ruled people where Jesus was born. (3). The Jews had been divided into various contending sects at the advent of Jesus and stood in need of a judge to decide their disputes. The Muslims are exactly in the same condition at the present day and their division into numerous warring sects calls for a heavenly voice to hush up all their differences. (4). Like the first Messiah, the last Messiah has been sent to preach his word in peace and to abolish *Jehad* with the sword. Time itself is warning the advocates of *Jehad*, that the sword cannot satisfy the search after truth. No civilised nation at the present day resorts to the sword in religious matters, and perfect freedom is allowed in religious views in all enlightened countries. The believers in the advent of a bloody Mahdi and a warlike Messiah should not fail to see their errors under the existing circumstances. Such views are in opposition to the Divine will. Reason leads us to the same conclusion. Had it been the Divine will that the Muslims should fight for their religion, the Muhammadans should have been the foremost nation in the modern arts of war, and they ought to have excelled every other people in this matter. But they are left so far behind in martial arts and the Christian nations are so far ahead of them, that it is vain to expect that Christianity will be ever brought to naught by the sword. From this we can also see that it is not the Divine will that Islam should be propagated by means of the sword. Yet there is a certain direction in which Christianity is fast declining. The Divinity of Jesus is melting away like snow before the summer sun and all sensible men are bidding farewell to the doctrine of Trinity. The Emperor of Germany has not hesitated to declare his views openly. The wonderful progress of Christianity in one quarter, and its fast decline in the other, show clearly that it is the Will of God that Islam should now become the predominant religion not by force of arms but by arguments and signs.

There is a very hopeful prospect for Islam to vanquish Christianity in the argumental line, for heaven has shown this to be the weak side of Christianity. The Christian religion is fading away and the day is not far off when its false doctrines will disappear from the face of the earth. (5). As the Jews had fallen off from true purity and righteousness at the advent of Jesus and sought only worldly honor and pleasure, so are the Muslims in this age. (6). Like Jesus I have been raised under an Emperor though he is far better than the Roman Emperor, for the latter is said to have dismissed Pilate from his office of governorship and thrown him into a dungeon where he was subsequently beheaded, probably on a report from the Jewish priests that he had contrived to let Jesus escape alive. That was in comparison with the present, an ignorant and barbarous age, while we are in far better times and under a much better Emperor. (7). As the Christian religion ultimately found its way into the Roman people, the faith preached by the present Messiah is also sure to win the hearts of the ruling people. My claim is even now read with interest in Europe and America and has in some quarters been supported in words which could not be expected from Christian lips. The various statements of those who have reviewed my claim show clearly that they are prepared to accept it and will accept it in the near future, the more so when it is considered that Christianity is losing its hold day by day. (8). The star which appeared at the time of Jesus was seen on the heavens several years ago and from this it has been concluded that this is the time of the Messiah's advent. (9.) As the sun darkened at the crucifixion of Jesus, so both the sun and moon eclipsed twice in the month of Ramzan in accordance with the word of prophecy recorded in the traditions of the Holy Prophet, the Gospels and the Holy Quran, and this occurred after I was given the lie. (10). The persecution of Jesus was followed by a severe spread of plague among the Jews, and mine has been followed by a similar outbreak in this country. (11). A murder case was got up against me and in it an attempt was made to show that I was a rebel to this government. Like the Jewish high priest in the case of the first Messiah, Maulvi Abu Said Muhammad Husain of Batala gave evidence against me. (12). The thief that was crucified with Jesus was not left without his representative in my case. On the very day on which I was discharged, a thief who belonged to the Christian Salvation Army was sentenced to three

month's imprisonment, but was not like the first thief punished with death. (13). As the Roman Governor declared Jesus to be blameless, so the English Magistrate who tried my case said in answer to a question from me that he did not lay any blame to my charge. Captain Douglas, however, showed a far greater moral courage and a far more strict adherence to the principles of justice than Pilate, for whereas the latter was filled with fear on the tumult of the Jews and delivered the faultless Jesus into their hands, the former did not care in the least for the priest that appeared in evidence against me, and thus proved himself a man of far greater integrity than Pilate. He treated me with kindness and indulgence and showed neither the harshness nor the timidity of the Roman Governor. (14). Jesus was not of Israelite descent for he had admittedly no Israelite father, but he was the last Israelite Prophet. Similarly, I am not of the family of Quresh, but am the last successor of the Holy Prophet. (15). As Jesus appeared at a time and in a country which was marked for its great physical and intellectual advancement, for the many facilities afforded to the public in travelling and communication, and for reforms introduced into laws, similarly has it taken place at this time and the world has witnessed a marvellous progress in all departments of life in the last century. (16). The last characteristic which was pointed out in the person of Jesus, was his resemblance with Adam on account of his having been born without a father. In this respect too, I have a likeness to Jesus for I have also a resemblance with Adam in having been born together with a girl. My birth took place exactly as stated by Mohyid-din Ibn Arabi who wrote several centuries before that the last successor of the Holy Prophet would be of Mogul descent, and that he would be twin-born with a girl who would precede him. I was born on Friday morning, and with me was born a girl, her birth taking place before mine. This prophecy is found in the books of that famous saint, but its source, which was probably some tradition now lost or a vision of his own, is not indicated.

The presence in my person of the same sixteen characteristics as were found in Jesus is a clear evidence of my Divine appointment. What! I should be accused of lying, and my truth has been made manifest in a hundred ways. I appeared exactly at the hour when my appearance was anxiously waited for; for me the sun and the

moon eclipsed in the month of Ramzan as was foretold; in my time the plague spread in the country as was prophesied; at my advent pilgrimage to Mecca was prohibited for a while in accordance with the prediction of the Holy Prophet; my appearance was declared by the *Zussinnain*; by the construction of railways was fulfilled the prophecy relating to my time which foretold of the camels being given up for a more convenient mode of travelling; and hundreds of heavenly signs have been shown by me. Is there a man who can show the like of it? By Him in whose hands is my life, more than two hundred thousand signs have been manifested on my hands, and nearly ten thousand men or more have seen the Holy Prophet in their visions bearing testimony to the truth of my claim. Some of the most reputed saints in India have been informed of my truth in their visions. One of them died thirty years before my appearance. He was known by the name of Gulab Shah and lived in the Ludhiana district. He informed Mian Karim Bakhsh of Jamalpur that Jesus was born at Kadian and that he would come to Ludhiana. Mian Karim Bakhsh was a pious and God-fearing old man, and he related this story to me when I was at Ludhiana. His relation of the prophecy of Gulab Shah made the Maulvies his enemies who persecuted him but he remained firm. He informed me that Gulab Shah had told him that Jesus, son of Mary, was dead and that he would not come back into this world, and that the Messiah for the Muhammadans was Mirza Ghulam Ahmad whom God had by His deep wisdom and knowledge made the like of Jesus. Gulab Shah also told Karim Bakhsh that a very hot opposition would rage against the Messiah among the Maulvies but that their efforts to bring him to naught would meet with total failure. He also said that the Messiah would come to reveal the beautiful face of the Holy Quran by removing blunders heaped upon it by the commentators. This prophecy also indicated that Karim Bakhsh would live long enough to see the Promised Messiah.

In spite of these testimonies I am declared to be a liar. The error in which my opponents are involved lies in their wide expectations. They think that every word recorded in the traditions must be fulfilled literally, and that the claimant to Messiahship must be rejected if he does not answer to the description of a single tradition, however unreliable it may be. But such a literal fulfilment of the

prophecies which are in the hands of a people has never taken place. Jesus did not appear in the manner in which the Jews expected his appearance on the basis of their traditions. Similarly all their proposed signs were not fulfilled in the person of the Holy Prophet Muhammad, may peace and the blessings of God be upon him. They thought that the last prophet would be from among the Israelites but Almighty God raised him from among the Ishmaelites. Almighty God could have given, if He had so willed, all the particulars about the Holy Prophet in the prophecies so that the Jews should have recognised him at once, but it is His established law that when He discloses a secret, He attaches to it a certain obscurity to try men and to separate the wise from the unwise. For the Promised Messiah to fulfil all the different signs proposed by the different Muslim sects, is impossible in the very nature of things. Every sect has in its hands a different set of signs and it cannot be satisfied until all of them are fulfilled. In fact it is the function of the Messiah as a Divinely appointed judge to sift truth from error and to declare what is false and erroneous in each sect's belief. In the prophecies relating to his advent, he is described as "the Judge" and this shows that at his advent every sect shall have in its code of beliefs a certain amount of error mixed with truth. Therefore it is a serious error to think that unless all the proposed signs are fulfilled, the claimant to Messiahship cannot be accepted. If some of the signs are fulfilled, it would follow that the traditions speaking of the others, which are not fulfilled, are fabrications and must be rejected. The Jews who accepted Jesus or our Holy Prophet acted upon this wise rule and, therefore, they were saved. They had to reject a very large mass of tradition and then they found the truth. It was sufficient for them that many of the appointed signs had been manifested, and the truth of the claimant was further made clear by the Divine assistance which was granted to him.

All these things I mentioned over and over again to Maulvie Abdul Latif, and to my great surprise he seemed to be fully acquainted with these arguments beforehand. He found, he said, numerous arguments in the pages of the Holy Quran for the truth of my claim. He was full of certainty regarding my truth and believed in me as the Promised Messiah with as much certainty as if he had seen me descending from heaven with hosts of angels. Since then it

has occurred to me that though the descent of the Messiah (نزل) spoken of in the traditions may be rightly interpreted in the sense in which we speak of the halting (نزل) of troops or of the putting up (نزل) of a new-comer, or in the sense in which the Holy Quran speaks of the descent (نزل) of the Holy Prophet or the Gospel of the coming down from heaven of Jesus and John, yet the words seem also to indicate that the truth of the Promised Messiah will be established with such conclusive and clear arguments that to the wise it will be as certain as a tangible fact, that is to say, as if they had seen him coming down from heaven with their eyes. It was with this certainty that Shahzada Maulvi Abdul Latif believed in me, and since he had seen me, as it were, coming down from heaven, he preferred the laying down of his life to deserting my cause.

In fact such light has been thrown upon every side of the question of my claim to Messiahship that it shines out like the meridian sun. The Holy Quran has decided the question that Jesus died a natural death and that he would not come again into the world. As to traditions, a hundred thousand of them cannot be given any credence against the verdict of the Quran, and if they contain any statement which is at variance with the Holy Quran, they must be rejected as spurious and fabricated. The Holy Quran has also decided that the successors of the Holy Prophet would be raised from among the Muslims that there would be a likeness between them and the successors of Moses, the last one only in each system coming in fulfilment of promises given beforehand. The two most authoritative works on tradition, Bokhari and Muslim, also speak of the Promised Messiah being from among the Muslims. The Quran and the authentic traditions are, therefore, both in agreement as to the Promised Messiah being a member of the Muslim community. When these points are settled, it only remains to be seen whether my claim to the Promised Messiahship can be demonstrated to be true. The Holy Quran has described all circumstances and signs attending my advent in full and clear terms and has even hinted at my name. In the traditions even the name of my village has been given as *Kada* and in the Bokhari my personal appearance has been described and distinguished from the Israelite Messiah. It is alluded to in one tradition that the Messiah would appear in India, for India is described as the working-centre of the Anti-Christ and it is also

stated that the Promised Messiah would appear at a place to the east of Damascus, Kadian occupying exactly that situation. Other signs detailed in the traditions have all been fulfilled, and as they have already been pointed out above, we need not repeat them here. Moreover Divine assistance has been with me in the same manner as it was with the chosen prophets of God. Nearly two hundred thousand people have been led to virtue and piety by swearing repentance on my hands. The foundations of the Christian religion are shaken and the whole superstructure is destined to fall. Islam has been divided into numerous sects and fallen off from the high standard of purity and righteousness which it originally taught. False doctrines and evil practices prevail throughout the world, and drunkenness with all sorts of immorality is in full force. The world has undergone a deep change and every wise heart is panting for a true spiritual reformer. Such are the signs that have been fulfilled and such the condition of the world. Under these circumstances, I was commanded by Almighty God to announce myself as the long-expected Messiah. The heavenly signs which have been manifested in support of my claim can be counted by thousands. The whole world has shown its powerlessness to produce their like. The fulfilment of thousands of prophecies published beforehand is such a proof of my truth that it can not fail to convince an unprejudiced mind.

In short, as long as Maulvi Abdul Latif was in my company he listened with deep interest to all the arguments for the truth of my claim which I explained to him from time to time, and also witnessed many heavenly signs which Almighty God showed in my support during the time when he was here. These brilliant arguments, and heavenly signs and the Divine lights attracted him to me with an extraordinary power and filled him with a supernatural certainty. On one occasion he was extremely delighted to listen from me an answer to an objection. It was urged that the Holy Prophet being the like of Moses and his successors the like of the Israelite prophets, there was a great inconsistency in describing the Promised Messiah as a prophet, while denying that title to the other successors of the Holy Prophet. In answer to this objection, I stated that the Holy Prophet was the last of prophets and, therefore, if his successors had been called prophets, the finality of prophetship would have

become a moot point. On the other hand, if none of the successors had been called a prophet, the similarity with the Israelite prophets who succeeded Moses could not have been established. It was, therefore, ordained by Divine wisdom that the first successors of the Holy Prophet should not be called prophets, so that it may be a sign that the Holy Prophet was the last prophet, and that thus the finality of his prophethood should be established. It was also ordained that the last successor of the Holy Prophet, the Promised Messiah, should be called a prophet, so that the resemblance referred to above, might be complete. The prophethood of the Promised Messiah moreover is not a substantial and independent prophethood but one acquired through the Holy Prophet. It is on account of his being a perfect manifestation of the Holy Prophet that he has received the title of a prophet. Thus in the Barahin-i-Ahmadiyya, Almighty God addressed me saying *يا احمد جعلت مرسلًا* "O Ahmad, thou hast been made an apostle." In these words it is indicated that as being the manifestation of the Holy Prophet, I was called Ahmad, though my name was Ghulam Ahmad, so being Ahmad, I was made a prophet, for Ahmad was a prophet. On another occasion, I explained to Maulvi Abdul Latif the interpretation of the tradition which speaks of the descent of the Messiah in two yellow mantles, the one covering the upper part of the body and the other the lower. I told him that this was an allusion to two diseases which would permanently affect his health, for a yellow mantle indicates disease in dream, and that I was accordingly suffering from two diseases. While yet here, the door of revelation was opened to Maulvi Abdul Latif, on account of the great certainty of his faith and the complete transformation which had been worked in his life. It was then that he received direct testimony from heaven as to my truth, and filled with certainty, he sacrificed his life in this way unhesitatingly. The sacrifice of life which he offered up is without a parallel in the history of Islam, and such sacrifice in the cause of truth is only instanced in the lives of the companions of the Holy Prophet. His surrender of life in behalf of God is an important evidence of the truth of my claim. For it should be borne in mind that Maulvi Abdul Latif was not an ordinary man. He had a great Jagir in Kabul, and also held a vast tract of land under the British Government. He was a man of such great learning that he may be called the

chief of the Ulama in Afghanistan and was treated as such in all the great state ceremonials. He told me that he had about 50,000 followers in Afghanistan, some of whom held high offices under the Amir's government. In short, he had a unique reputation in Afghanistan on account of his dignity, learning and piety, and besides being a great Maulvi he was known by the titles of *Sahibzada*, *Akhunzada* and *Shahzada*. He had a large library comprising works on theology, history and law, and was so fond of learning that he was always anxious to add more books to it. In spite of this, he was very meek and humble of heart. For a man of such high position as Maulvi Abdul Latif had, it is impossible to lead a life of humility unless he has reached that high stage of righteousness in which a man surrenders himself completely to the Almighty. Reputation and learning are often obstructions in the way of a spiritual way-farer and a hindrance to him in the acceptance or search of truth, but Maulvi Abdul Latif walked in such humility that in spite of possessing every excellence, nothing deterred him from accepting the truth, and when he had once found it, he chose to part with his life rather than the truth. His example is worthy of emulation for all my followers and it is such a faith that Almighty God requires of them.

Below we give an account of his martyrdom, of the merciless manner in which his life was taken, and of the perseverance which he showed, and which no one can show who is not completely cut off from the world and whose faith is not perfect. Lastly, it will be stated that the news of these two martyrdoms (*i. e.*, the martyrdom of Maulvi Abdul Latif and that of his disciple Abdul Rahman) had been given to me by Almighty God twenty-three years before their occurrence, and the revelations containing it were published at that time in the *Barahin-i-Ahmadiyya*.

The Martyrdom of Abdul Rahman.

Before Maulvi Abdul Latif came here one of his chief disciples, Abdul Rahman by name, came two or three times to Qadian under the directions of his master. Every time that he came, he lived here for several months. His faith was greatly

strengthened by remaining long in my company, and hearing arguments from me for the truth of my claim. The last time that he went to Kabul he was fully acquainted with my teachings. In those very days I had written a book on the prohibition of *Jehad*. Departing from me, Abdul Rahman reached Peshawar and saw there Khwaja Kamal-ud-Din, Pleader, who is my disciple, and who had also written a pamphlet against *Jehad*. He was so impressed with our arguments against this doctrine that he began to circulate our views on the doctrine of *Jehad* in Afghanistan and to state that *Jehad* with the English was illegal because under their protection many millions of Muhammadans led their lives in peace and safety. By and by, Amir Abdul Rahman came to know of it. Some Punjabis who were in the Amir's employment, told him that Abdul Rahman was the disciple of one who claimed to be the Promised Messiah and taught the illegality and prohibition of *Jehad* in this age. This enraged the unhappy Amir and he ordered Abdul Rahman to be cast into prison and having ascertained that he was really my disciple and opposed *Jehad*, he ordered him to be put to death by strangulation. It is related that some heavenly signs appeared at his martyrdom.

Such is the sad story of Abdul Rahman. We now proceed to relate the events of Maulvi Abdul Latif's martyrdom and enjoin the members of this sect to pray for a faith as strong as that of this sainted martyr, for a man is not counted with the faithful upon heaven so long as he keeps in view both this world and God.

The Martyrdom of Maulvi Abdul Latif.

It has already been stated that Maulvi Abdul Latif came from Khost in the country of Afghanistan, and stayed with me for several months. It was at last resolved upon heaven that he should win the glory of being a martyr in this holy cause. Accordingly he took leave of me to return to his native land. The following events relating to his martyrdom have been taken from trustworthy sources and from

men who were present on the occasion. It is stated that when Maulvi Abdul Latif reached the borders of Afghanistan, and while yet in the British territory, he wrote a letter to Muhammad Husain, Kotwal, who was his pupil, asking for the Amir's permission to enter his territories or go to Kabul and see him there. His reason for not going without permission was that he had obtained license for leaving Afghanistan with the object of performing a pilgrimage, but on account of his long stay at Qadian, that object could not be fulfilled. Moreover, since he had recognised me to be the Promised Messiah, he deemed it his primal duty to remain in my company and postponed his resolution of pilgrimage to some subsequent year. Moreover it is easy to see that if it chance to one who has set out to perform a pilgrimage that he finds the Messiah for whom the Muslims have been waiting for thirteen hundred years, he cannot go on pilgrimage without his permission in obedience to the injunctions of the Quran. Maulvi Abdul Latif, therefore, thought it necessary to inform the Amir before entering his dominions and state his reason for not performing the pilgrimage. Accordingly he wrote to the Kotwal that as he found the Promised Messiah in India, and as it was of the highest importance to see him and stay in his company, and not to do anything without his permission, therefore he was obliged to stay at Qadian and change his resolution regarding the pilgrimage in obedience to the commandment of God and His Prophet. The Kotwal is said to have hesitated to inform the Amir of the contents of this letter, but his assistant who was a mischievous man, having learnt of its sender and the facts it disclosed took away the letter by stealth and laid it before the Amir. On being questioned whether the letter was addressed to him, the Kotwal is said to have denied the fact to appease the Amir's wrath. After waiting for several days for a reply to his first letter, Maulvi Abdul Latif wrote a second letter to the Kotwal to the same effect and sent it by post. This letter was opened by the Postmaster and sent to the Amir, who wrote in reply to Maulvi Abdul Latif that he should come without any fear, and that if the claim of the Promised Messiah appeared to him to be true, he would also become his disciple. This was a trick to get Maulvi Abdul Latif imprisoned without any trouble. So he went to Kabul. When he passed through the streets of Kabul, there was a rumour that the Amir had got him into a trap. It is also stated

that eight horsemen of the Amir were with him when he left Khost, for orders had reached the Governor of Khost to send the *Akhunzada* to Kabul under watch. The Amir was in great rage when the holy prisoner was brought before him. He ordered him to be kept at a distance from him, and after a little while gave orders that he should be cast into the prison with fetters weighing 128 lbs. round his waist, and shackles weighing 16 lbs. on his legs. In this condition Maulvi Abdul Latif remained in prison for four months, and during this period, he was again and again told to renounce the belief that I was the Promised Messiah if he wished his life to be saved, but he only replied that he was a man of learning and God had given him a clear judgment by which he could distinguish between truth and falsehood, and that he knew me to be the Promised Messiah. He also stated that he was fully aware of the fate that was reserved for him in case he remained firm and of the distress that would overtake his family and children, but that he gave preference to his faith over worldly comfort and life. The rigorousness of his imprisonment can hardly be estimated in India where much reform has been introduced in imprisonment. Suffice it to say that it was worse than death itself. The people of Kabul were struck with wonder at his extraordinary perseverance. It was amazing that a man who for his learning and sanctity was reputed as the foremost man in Afghanistan, who had passed fifty years of his life in ease and comfort and who had a large family, should thus patiently bear every distress and sacrifice his life to his faith. He was plainly told over and over again that he would be set at liberty and that his former honor would all be restored to him only if he renounced his faith in him whom he regarded as the Promised Messiah, but every time his answer was that he was fully satisfied of the truth of my claim and that he could not deny him whom he had seen and recognised for fear of death. Of such faithlessness, he plainly told the Amir, he could never be guilty. He was not acting rashly, he said, in preferring faith to his life, but he had given the deepest consideration to the matter. Such a high example of perseverance the people of Kabul had never witnessed before.

It should also be borne in mind that the repeated promises of pardon on renunciation of faith were given to Maulvi Abdul Latif because of his eminent position and of the reverence shown to him in the country

on account of his learning and sanctity. Such lenience to an ordinary prisoner is not to be looked for in the stern land of Kabul. It is possible that the Amir himself should have been sorry to sentence to death one who was like a sun in the country, but in religious matters the Amir is no more than a puppet in the hands of the Maulvis. He feared the Maulvis on the one hand, and saw, on the other, that Maulvi Abdul Latif was blameless, and since he had not the courage to oppose the judgment of the *Ulama*, he gave expression to his feelings by repeatedly asking the *Akhunzada* to renounce his faith in the Promised Messiah.

The reason which weighed most with the present Amir as well as his late father in murdering such members of the Ahmadiyya sect as they could lay their hands on, was the doctrine of the illegality of *Jehad* taught by it. The Amir and his councillors were fully aware that I had written against *Jehad* in my writings and that my views were directly opposed to theirs. The late Amir Abdul Rahman was himself the author of a pamphlet showing the necessity and legality of *Jehad*. Some Punjabis of the *Ahl-i-hadis* sect who visited Kabul and saw the Amir, probably informed him of the contents of my books. On account of this difference, the Amir was already biased against me and my followers. Now, Maulvi Abdul Latif, while yet in prison, remarked one day that *Jehad* was forbidden, and that the Promised Messiah taught plainly that we should serve and propagate Islam not by means of the sword but by establishing its truth with sound arguments. The presence of the Amir could not deter him from expressing his views, for he was dauntless in the utterance of truth though it cost him his life.

It is stated by some of the disciples of Maulvi Abdul Latif that on his journey home, he very often repeated the remark that the land of Afghanistan stood in need of his blood. I think this remark was true. The circulation in Afghanistan of millions of hand-bills, containing arguments for the truth of my claim, could not have produced the effect which his blood has done. The drops of his blood have been cast in that land like seed which would soon develop into a large tree providing shelter for thousands of birds.

When four months had elapsed, the Amir ordered Maulvi Abdul

Latif to be brought in the public court and warned him of the fatal consequences if he did not renounce his faith. But Maulvi Abdul Latif repeated the firm answer that nothing could shake his belief. The torture which the Amir could inflict would end, he said, with this life but he feared Him who could inflict everlasting punishment. He further urged the Amir that as he knew himself to be in the right, he should be given an occasion to hold a debate on the points of difference with the Maulvis, and that he should be punished if he was proved to be in error. To this the Amir consented, and Maulvi Abdul Latif was carried in fetters to the place appointed for the debate. On the opposite side were eight Muftis headed by Khan Mulla Khan while a Punjabi Doctor who was an enemy of the Ahmadiyya sect, acted as an arbitrator. Eight men with drawn swords in their hands stood over the head of the prisoner. The debate was carried on in writing and the audience was kept ignorant of the arguments of both sides. It lasted from seven in the morning till about 3 P. M. At the time of the later afternoon prayers, the judgment of heresy was declared against the Maulvi Sahib. He was asked if he believed in the second coming of Jesus, but he firmly denied and stated that the Holy Quran bore testimony that Jesus was dead and that he would not come back. Upon this they abused and cursed the holy man and raised their cries like the chief priests and elders of the Jews before Pilate. He was thereupon sent back to the gaol with all those heavy fetters. The judgment was then sent to the Amir but the papers containing the proceedings of the debate were intentionally detained. Such a secrecy of the proceedings of the controversy is a clear evidence that the Maulvis failed to refute the arguments of Maulvi Abdul Latif, and the consciousness of their failure was the only reason of keeping both the public and the Amir in the dark as to the force of his arguments. Alas for the Amir, that he passed the sentence simply on the judgment of the Maulvis and did not care to see even the proceedings of the debate. It was his duty, if he had any fear of the great and just Ruler of the Universe to whom he must return alone and empty-handed, to hold the debate in his presence, for he knew that its consequences would be the death of an innocent man. Moreover, the parties to the debate ought to have been treated with fairness and justice and placed on a platform of equality. Was it consonant with justice to keep Maulvi Abdul Latif in severe and rigorous imprisonment for

such a long time and then at the time of the debate appoint eight men with drawn swords to stand over his head, in order to keep him under awe and in torture and thus indirectly prevent him from adducing arguments as to his truth. Nay, it was the Amir's duty to get the proceedings of the debate printed and circulated among the people to convince the public that the sentence was passed in true justice, and that Maulvi Abdul Latif failed to prove the truth of his belief regarding the Promised Messiah, the prohibition of *Jehad* or the death of Jesus. Ah ! an innocent man was butchered like a sheep before the Amir's eyes, and in spite of his truth and affording proof of it, and notwithstanding his firm perseverance which is granted only to the elect, his sacred body was chopped like mince-meat, and his family and children were cast into prison with great torture and disgrace. Is this the punishment for a difference of opinion in religious matters among the Muslims ? Is innocent blood thus to be shed ? The British Government which is regarded by the Amir and his Maulvis as a *kafir* government gives protection to hundreds of different sects. If this government had adopted the cruel course which the Amir has taken, how many Muhammadans would there have been in India to-day ? Ah ! horrible injustice has been done under heaven in taking the life of an innocent man to whose holiness and piety the whole land of Afghanistan was a witness, and that only for a difference of opinion in certain secondary matters. This Muslim Amir is far worse than that Roman governor who, when the Jews compelled him to confirm the sentence of death passed on a righteous man, washed his hands saying that he did not see any fault in him. The Amir was bound to question his Maulvis on what grounds the sentence of death was passed, and what the grounds were on which such difference of opinion was to be considered as amounting to heresy, and whether such differences did not exist among the other Muslim sects, and whether they all with the exception of one deserved to be stoned to death.?

After the sentence of death was passed, Maulvi Abdul Latif was again called into the presence of the Amir and told that the Maulvis had adjudged him to be a heretic, and that if he did not renounce his belief, he would be put to death. But he was not to be shaken by such threats and he was willing to die. Every new expostulation was rejected by him with greater firmness, until the Amir knew it for certain that nothing could tempt him to give up his faith. He is also related

to have said that he would rise again after six days. I think he said so on the basis of some Divine revelation which he might have received at the time, for at that time he had cut off every connection with the world, and was in communion with the angels. What he meant to say was this that he would be granted a new life, such as is granted to the transformed and righteous ones, after six days, and before the Lord's day came, which was the seventh, he would be raised from among the dead. The Holy Quran has also stated that the martyrs are not left among the dead but are raised after their death. Thus it says : *ولا تحسبن الذين قتلوا في سبيل الله امواتا بل احياء* "And say not of those who are slain in God's path that they are dead ; nay, they are living." It was to this that Maulvi Abdul Latif referred when he spoke of his rising after the sixth day. I also saw a vision to the same effect about the same time. I saw that a tall, graceful and green branch of a cypress tree was cut off from my garden and held in a man's hand. Some one said that it should be planted near the plum-tree already cut and re-grown in a land adjacent to my house. After this, I received the following revelation : "He was cut off from Kabul and came directly to us." I thought its interpretation to be this that the blood of the martyr fell like a seed upon the land where it was shed and that growing into a large fruitful tree, it would add large numbers to this sect. Maulvi Abdul Latif has by his death set an example to be followed by the members of this sect and of such an example they stood in great need. There are those among them who, when they have done the slightest service, think they have done a great deed and laid me under an obligation, whereas it is a favor of God to them that He gave them power to do that service. There are others who have not come to me with full strength and full sincerity, and whose feet are not as firmly fixed on perfect faith and true sincerity as they claim. Such men are ready to bid farewell to their faith for the love of the world and fail in every trial. But God is to be thanked that there are also those who have believed with a true heart and come to the Lord's side with true sincerity, and who are ready to suffer everything for the sake of God. But the power of faith which has been displayed by Maulvi Abdul Latif is still latent in them. May God grant the faith and perseverance shown by this martyr to every member of this sect ! As long as there are Satanic insinuations in this world's life, it is a

great hinderance to a man's perfection. Many will come but very few will set such an example.

Reverting to the story of Maulvi Abdul Latif, when he refused to listen to all expostulations, the Amir drew up the judgment with his own hands and caused it to be hung about his neck. He then ordered his nose to be bored and a cord to be passed through the hole by which he was drawn to the place of execution. While he was carried in this state of torture, he was mocked, abused and cursed. The Amir with his Muftis and Maulvis watched and enjoyed this painful sight. When he was buried to his waist in earth, the Amir once more approached him and gave him promise of pardon on condition of his renunciation of his faith, but no words could tempt him to such a heinous deed as the renunciation of truth for the sake of a few days' comfort. Upon this there was again a tumult among the barbarous Qazis and Muftis that he was a *Kafir* and should be stoned to death without further delay. The Amir then ordered the Chief Qazi to throw the first stone. The Qazi requested the Amir that as he was the ruler, he should take the initiative. But the Amir excused himself saying that it was a matter of religion in which supreme authority lay with the Chief Qazi. At last the first stone was thrown by the Qazi which gave Maulvi Abdul Latif a fatal wound. The next stone was thrown by the unfortunate Amir, and after this there was a valley of stones from all sides and within a few minutes the martyr disappeared in the heap of stones. Orders were then given by the Amir for watch to be kept on his dead body because he had said that he would rise after the sixth day. This occurred on the 14th July 1903.

The incidents that have been related above, have been taken from the reports of different men, some of whom are the opponents of this sect and who took part in the stoning, while others are the martyr's secret disciples. It is probable that the cruelty of the Amir has not been fully represented on account of his fear. Such martyrdom was decreed by heaven for *Shahzada* Maulvi Abdul Latif. God knows what requital is reserved for the tyrant for this cruel deed. The Holy Quran says: إِنَّهُ مِنْ يَاتِ رَبِّهِ مَجْرِمًا فَإِنَّ لَهُ جَهَنَّمَ لَا يَمُوتُ فِيهَا وَلَا يَحْيَىٰ "Verily for him who comes to his Lord as a mujrim, the punishment is hell in which he shall neither live nor die." The Amir has brought himself under the verdict of the Holy Quran contained in the verse:

ومن يقتل مؤمنا متعمدا فجزاؤه جهنم خالدا فيها وغضب الله عليه ولعنه وأعد له عذابا عظيما "Whoever shall kill a believer intentionally, his recompense is hell; for ever shall he abide in it; God shall be wrathful with him and curse him, and get ready for him a great torment" Ah! how great a believer was killed: one whose equal there was none in the whole country of Afghanistan. O Abdul Latif! numerous blessings of God be upon thee for thou hast shown thy sincerity in my life. As to those of my followers who will survive me, I do not know what they will do.

Prophecies relating to My safety and to the Two Martyrdoms.

The following prophecies are contained on pages 510 and 511 of the *Barahin-i-Ahmadiyya* (published in 1880-84):
 وَإِنَّ لِمَ يَعِصُكُمْ النَّاسُ
 يَعِصُكُمْ اللَّهُ مِنْ عَذَابِهِ يَعِصُكُمْ اللَّهُ مِنْ عَذَابِهِ وَإِنَّ لِمَ يَعِصُكُمْ النَّاسُ • شَاقَاتِ
 تَقْبَحَانِ وَكُلٌّ مِنْ عَلَيْهَا فَإِنَّ • وَلَا تَهْنُوا وَلَا تَحْزَنُوا إِيَّاكَ اللَّهُ بِكَافٍ عَبْدَهُ
 إِنْ لَمْ تَعْلَمْ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَجَعَلْنَا بَكَ عَلَى هَؤُلَاءِ شَهِيدًا وَفِي
 إِلَهًا جَرَكٌ وَيَرْضَى عَنْكَ رَبِّكَ وَيَتِمُّ اسْمُكَ وَعَسَى أَنْ تَتَّخِبُوا شَيْئًا • وَهُوَ
 The first portion of these revelations may be thus translated: "Though people will not save thee from being killed, yet God shall certainly save thee. God shall certainly save thee from being killed though people may try to take thy life." It is indicated here that people would form plots to kill me and make attempts on my life, directly or indirectly by misrepresenting or accusing me before the authorities, but all their efforts will prove fruitless. Now although being killed in the cause of God is martyrdom for all true believers whether prophets or not, yet for greater ends, Almighty God does not allow two classes of prophets to be killed by their enemies, viz., (1) the prophet who is the founder of a system, and (2) the prophet with whom a system is terminated. Moses and our Holy Prophet are examples of the first, and Jesus Christ and the Promised Messiah in Islam examples of the second class. It is for this reason that as in the Holy Quran, Almighty God promised to the Holy Prophet the safety of his life against the plots of his enemies to kill him, in the words *وَإِنَّ لِلَّهِ يَعِصُكُمْ مِنَ النَّاسِ* i.e., "And God will save

thee from the people," He has also given a similar promise of safety to me in almost identical words. It can be easily seen that such Divine protection in the case of the first and the last prophets of a system is of the greatest importance. If the founder of a system is killed, the truth of the system is obscured and its foundation demolished with the laying of the first brick. For instance if Moses had been killed on the very day that he went to Pharaoh, or our Holy Prophet had been killed when he was besieged by his enemies with the object of taking away his life, Judaism and Islam would have been nipped in the bud and vanished from the face of the earth to be heard of no more. Divine wisdom, therefore, so ordained it that notwithstanding thousands of powerful enemies, the two prophets were saved at the most critical moments in their lives. Similarly if the last prophet of a system is cut off in the midst of his work, the truth of the system will be rendered difficult of explanation. It is the will of God that the beginning and the end of a system should be marked with great success and, therefore, the founder and the last prophet are both specially protected by Him. Since Jesus was the final prophet of the Mosaic system, he was according to this Divine law saved from death on the cross, and the same Divine law has again saved me from the plots of my enemies to take away my life. Nay, Almighty God bestowed His grace upon me to a far greater extent than upon Jesus, son of Mary, for his enemies succeeded in fastening him to the cross, but my enemies were hopelessly baffled in their efforts to bring the punishment of death or any other punishment on my head by involving me in a murder case. The first and the last prophets of a system are its two boundary-walls and their destruction involves the destruction of the whole system.

There are reasons of paramount importance for the protection of the lives of the two classes of prophets referred to above, and for the destruction of their enemies whoever they may be. Almighty God sends them to bring about a transformation in the world. Since the world is their enemy, the object with which they are sent could never be fulfilled if Almighty God did not ensure the safety of their lives. In every contest they are made victorious and their enemies are brought low whatever their number and force. The fool says, "I also am virtuous; I also say prayers and keep fasts." The

Jewish priests and pharisees thought the same, and some of them even claimed to be the recipients of Divine revelation in opposition to Jesus. But this was not sufficient for their protection or the destruction of Jesus. The true and faithful servants of God have such close connection with Him, and are colored so deeply by His love and sincerity to Him, that Almighty God is always on their side and His wrath is upon those who stand against them and wish to cut them off. It was thus that Balaam was destroyed. He had the vanity to think that Moses was not better than he. But the close connection which Moses had with Almighty God cannot be adequately described in words, and this was what the unfortunate Balaam failed to see. He came in opposition to him and was destroyed, nor did his virtue benefit him in any way. Thus it always happens. The deep and close connection which the beloved of God and His chosen and faithful servants have with Him, is not seen by the blind world. Those who have a formal piety and whose hearts are devoid of the true love of God, stand up against the person who has been chosen and sent by God, but it is really God that they are fighting with. It is impossible that Almighty God should destroy him whom he has sent to bring about a great transformation in the world for the sake of a few ignorant men whose piety is imperfect. If the collision of two boats be inevitable, one of which contains a just monarch with his counsellors, while the other has a number of men from the lowest classes of society, it is evident that the latter boat will be drowned to save the former, and the destruction of a few men when such valuable lives are saved will be a matter of rejoicing, not one of regret. Such is the Divine law with respect to those whom God sends as His representatives upon earth to bring men to the right path. Those who stand against them however virtuous they may regard themselves are brought to naught, because otherwise the object of God in sending His apostles would altogether fail. If He were not to protect them and destroy their enemies, no true worshipper of God would be left upon earth. The world looks at the majority and thinks the greater number to be in the right, but God does not look at numbers and appearances but at hearts. The light of the love of God and of true sincerity and faithfulness to Him which is visible in the elect of God,

is such that I would have described it in words if I could. But since the world began, no prophet of God has been able to describe this secret. The soul of His faithful servants falls down on the Divine threshold with a submissiveness which cannot be expressed in words.

After promising a safety for me Almighty God says in the revelation quoted above: "But two sheep," i.e., two of my followers, "will be slaughtered," i.e., killed blameless, "and everything that exists upon earth will ultimately pass away." In the sacred books, meek and innocent men are represented by sheep and sometimes by cows. In this prophecy Almighty God has not used the words that two of my followers would be martyrs, but has figuratively expressed the same idea in beautiful language by speaking of the slaughter of two sheep. In the sheep we find two great uses; we get from it milk to drink and flesh to eat. This prophecy relates to the martyrdom of Maulvi Abdul Latif and his disciple Abdul Rahman, and it has been fulfilled 23 years after its publication in the Barahin-i-Ahmadiyya. Maulvi Abdul Latif gave proof of his resemblance with the sheep in its two benefits. In the controversy which took place at Kabul, he gave to his opponents the milk of excellent truths and great verities, though it was rejected by them. Again with the sacrifice of his life, he gave them his flesh and blood that they might eat the one and drink the other in love for him and thus benefit by the sacrifice which he had offered for them. They knew well that they could not thus lay down their lives for the beliefs which they owned and upon which their forefathers died. They could give no instance of any one from among them having ever shown such perseverance and faithfulness. Such a sacrifice was impossible for a man unless filled with certainty he saw the Almighty God who is unseen to the people of this world. Such blood and such flesh as were offered by Maulvi Abdul Latif will ever continue to invite seekers after truth to themselves.

The prophecy relating to these two martyrdoms is followed by words of condolence, for Almighty God knew that their death would be a great shock to this sect. Thus in the revelations that follow the one translated above, Almighty God says: "Be not grieved at this distress and be not sorrowful for what has befallen you (for although you have lost two men yet God is with you, and He will bring to you

many troops for two men) ; for God is sufficient for His servant. Do you not know that God is powerful over everything? And against those who are guilty of this crime, We will produce thee as a witness on the day of judgment, (and We will question them for what sin they killed them.) God shall give thee thy reward, and thy Lord shall be pleased with thee, and shall make thy name, *i.e.*, Ahmad, perfect." This revelation signifies that Ahmad means one who praises God greatly and this description can be true of him only upon whom the blessings and gifts of God are greatly bestowed. The name Ahmad will, therefore, be made perfect when the blessings of God are bestowed in abundance upon the holder of that name. "Do not be grieved at the fate of these two martyrs for Divine wisdom has ordained it, for there are many things which you desire but their attainment is injurious to you, and there are many things to which you are averse though they are good for you ; and God knows what is for your benefit but you know it not."

In these revelations Almighty God gives us to understand that though even a mention of the cruelty with which Maulvi Abdul Latif was killed, is sufficient to make one's hair stand on end and greater injustice than this has hardly been ever done, yet his martyrdom will bring about numerous blessings, and Kabul will see the fruit that it will bear. God remained silent on the murder of Abdul Rahman but He will not be silent now and serious consequences will issue. It is remarkable that when Maulvi Abdul Latif was stoned to death, serious cholera broke out in Kabul and some of the Amir's high officials and the wife and a son of Nasrulla Khan, who took the foremost part in bringing about the death of Maulvi Abdul Latif, fell victims to the epidemic. But this is not all. The cruelty with which Abdul Latif has been killed, awaits yet a greater punishment. There is no instance in this age of such innocent blood spilt in this cruel manner, and woe to the man who has done it, for he has called destruction upon his head. Bear witness, Land of Afghanistan, that on thee the cruelest deed has been done. Thou unfortunate Land, thou art fallen from thy Lord's eyes, for the greatest injustice has been done upon thee.

A recent revelation regarding the murder of Maulvi Abdul Latif will be found in the February number of the Review of Religions under the date February 9th when he was here. It runs thus

قتل خيبة وزيد هيبة. e, "Murdered in disappointment and his death was awful." Both parts of this revelation are wonderfully true of the murder of Maulvi Abdul Latif, because no one listened to his words and, therefore, he met disappointment, and the people were awed at his death on account of his extraordinary perseverance and of the signs which appeared at his death, one of which was a severe outbreak of cholera.

Another circumstance is worth mentioning before closing this account of the martyrdom of Maulvi Abdul Latif. I had determined to finish it up to the 16th October 1903, for on that date I had to leave Qadian for Gurdaspur to appear in the court in a defamation case instituted against me, and I intended to take the book with me for distribution there. When I began to write it, I was suddenly taken ill with a serious kidney disease. As the date of my appearance in the case was very near, I thought I would not be able to complete this account in time. When the attack became very serious, I prayed to Almighty God. This was at about 3 o'clock after midnight. The object of my prayer was that Almighty God might enable me to finish this account of the martyrdom of one who laid down his life in the cause of God, as proposed by me at first. While thus praying slumber fell upon me and the Word of God came to me *سلام قولا من رب رحيم* "Peace and security, such is the Word of a Merciful Lord." Within three hours of receiving this revelation, I became perfectly well, and after this I finished the book in time. This sign was shown for the sake of Maulvi Abdul Latif, for he sacrificed his life in the way of God.

A few words of Advice to my Followers.

My followers, may the Almighty God be with you. May He prepare you for your pilgrimage to the next world as He prepared the companions of the Holy Prophet. The desires of this world are all vain. Cursed is the man whose life is given up solely to the world and woe to him who is all in all taken up with its anxieties. Such a one in vain calls himself my follower; he is like the dry branch that will bear no fruit and will, therefore, be cut off. But be ye of

those who are blessed because they enter with all their heart into the spirit of my teaching and are saved. Look upon your God as One, and do not ascribe to Him any partner, either in heaven or in earth. You are not forbidden to make use of means, but he who forsakes God and trusts to his means solely, sets up others with Him in whom should be all your trust. Almighty God has been saying of old by the mouth of His prophets that none will be saved except the pure in heart. Purify yourselves therefore, and purge your hearts of spite and hatred which is not for God. The disobedient spirit is full of impurities but the worst of all is vanity, for it is the root from which infidelity springs. Sympathise with your fellow-beings whom you invite to a heavenly life, for how can your invitation be true if you do them evil in this transitory life. Obey all orders of your God with fear of heart, for you will be questioned as to them. Let your prayers be full of humble supplications to God that He may draw you to Himself and purify your hearts. Man is a weak creature and he cannot get rid of evil except with Divine help. He has not the power to free himself from the bondage of sin except power be granted to him from heaven. The utterance of a few words or a formal subscription to the faith, does not make you a true Muslim. Islam requires you to bow down in complete submission to the Divine will and to prostrate yourselves at the Divine threshold, so as to give a preference to God and His commandments over everything else.

My dear friends ! know it for certain that time has reached its end and a great change has taken place in the world. Do not deceive yourselves with forms and appearances, but be perfect in the righteousness of your hearts. Make the Quran your guide and obtain light from it in every religious matter. But at the same time do not discard the traditions of the Holy Prophet as waste, for they are of great importance and much labour has been spent in their collection. But if a tradition contradicts the Quran, it does not proceed from a pure source and must be thrown away. The Quran has been handed down to you with special Divine protection, therefore value the pure Word of God and give it precedence over everything else, for in this lies righteousness and uprightness of heart.

It should be borne in mind that the efficacy of a preacher's words depends upon the sanctity and Divine knowledge which he is known

to possess. Now Almighty God has furnished thousands of arguments for the truth of my claim so that all men may know that the person who invites them to the path of righteousness, possesses the highest Divine knowledge. As to my righteousness, there is none who can lay any blame to my charge or accuse me of fabrication, lying or cheating during my former life. Had my conduct been impeachable in the past, there would have been some ground to assert that I was an impostor in my present claim. But there is none who can assert that my former life was in any way blamable. It is the grace of God that He gave me the power to walk in righteousness from my early days, and for him who thinks there is a shining argument in this. As to my claim, full light has been thrown on every side of it. All sorts of arguments necessary for establishing the truth of my claim have been manifested by God. Signs have appeared for me upon heaven as well as on earth. All the prophets from the beginning gave the glad tidings of my advent and all those prophecies have been fulfilled in my person. It is impossible that these manifold arguments should have been manifested for an impostor. Nay, the scriptures bear a clear testimony that the impostor is soon cut off and disgrace is brought upon his head and he is destroyed from the face of the earth. But my claim of having been sent by God has been published for more than twenty-three years as is clear from the first part of the Barahini-Ahmadiyya. Are these the ways of God, or has it ever occurred, that He should not bring down His wrath upon the impudent and wicked impostor who appears with a new revelation every morning which he calls the Word of God whereas it is all his own fabrication, and continues these arrogant assertions for the long period of 23 years? Nay, is it possible that instead of destroying such an arrogant blasphemer, God should bestow on him His assistance which He gives to the righteous and show signs and fulfil prophecies for him. Can any one point out any false claimant to Messiahship before me for whom any such wonderful prophecy was fulfilled as that relating to the eclipse of the sun and the moon related in the Holy Quran and authentic traditions, or who was raised in the beginning of the century which according to trustworthy traditions is the time of the appearance of a true reformer, or who was raised with a claim to break the cross when it was in the zenith of its power, or who was assisted by God in every step, or who showed hundreds of thousands of heavenly signs, or who was given honor and

acceptance like me on the face of the earth, or who had hundreds of prophecies fulfilled for him, or who appeared at the appointed hour as foretold by all the prophets, or whose prayers were accepted in the same manner as mine are, or whose words had the efficacy to draw men out of evil, and that Almighty God favored him with all these blessings notwithstanding his persistent imposture during a long period?

It is a most certain fact that the promise which had been given of old by the prophets of God, has now been fulfilled. It is the final struggle between the messenger of God and the arch-fiend. This is the time and hour which was foretold by Daniel. I came as a grace of God for the seekers after truth but I was laughed at. Base appellations were hurled at me and I was called a heretic and the anti-christ and I was numbered with the wicked. But it was necessary that all this should have happened so that the prophecy contained in the last verse of the *Fatiha* should have been fulfilled. It was necessary that the religious leaders of the people should have denied me and thus acquired a resemblance with the Jewish priests. The whole blame of my rejection by the Muslims is upon the shoulders of their leaders who have led them astray. Not only are they themselves falling away from the path of righteousness, but they are also diverting the ignorant people from it. What machinations and artful means are they devising against me, but will they overcome God? Can they prevent the Almighty from accomplishing His object made known to the world by the mouth of His prophets? They themselves and all those whom they trust are but worms in the eye of God.

Let the whole world bear witness that I prophecy in the name of the Lord of earth and heaven that He will spread my followers in all countries and make them overcome every other people by reasons and arguments. The days are approaching and are very near when the religion preached by me, will be the only religion that will be regarded with honor upon the face of the earth. Almighty God will bless this religion and this system in a wonderful manner, and will bring to naught every one who thinks of destroying it. The victory which it will gain will be a lasting victory and its supremacy will continue to the end of days. It matters little if I am scorned now, for there is no prophet who was not laughed at.

It was necessary that the Promised Messiah should have been laughed at, for says the Holy Quran: يا حسرة على العباد ما تأتيهم من رسول الا كانوا به يستهزءون "Alas for the people, no apostle comes to them but they laugh him to scorn." Every one that comes from God ought, therefore, to be laughed at and scorned. But it is impossible that men should laugh at a man who descends from heaven before their eyes and is accompanied by hosts of angels. Every sensible person can see from this that the descent of the Messiah from heaven is an absurd and false theory. Bear in mind that no one will ever descend from heaven. All those who oppose me will die, but they will not see the Messiah coming down from heaven. Their children will then pass away without witnessing the descent of the son of Mary. The children of their children will also pass away but they too will not witness such a strange sight. Then the upholders of this theory will be confounded, for the time of the supremacy of the cross will have passed away and the world will have entered a new era, but Jesus will not come down from heaven. All sensible men will then feel an aversion to such a belief. The third century from this day shall not have passed away when all those who look for the descent of Jesus from heaven, whether Christians or Muhammadans, will be despaired of him and will forsake the false belief which is now so fondly cherished. Then will there be one religion in the world and one Leader. I have been sent to sow a seed and I have sown it. It will now grow and bear flowers and fruit in due season. There is none who can uproot it.

My friends, do not grieve for the attacks of those who follow the faith of Swami Daya Nand for the pang is but momentary which is brought about by the venom of their attacks. They are utterly ignorant of the unity of God and utterly devoid of spirituality. They carp at the prophets of God and abuse them, and their great object is to heap up objections with Satanic insinuations, but they have not the spirit which leads to piety and righteousness. But bear in mind that no religion which is devoid of spirituality can prosper; nay, it does not deserve to be called a religion. The religion is dead which has no spirituality, no Divine revelation, no spirit of faithfulness and sincerity and no heavenly magnetism, and which cannot effect a supernatural transformation

in a man's life. Hundreds of thousands of those now living will see with their eyes how it disappears from the face of the earth, for it is earthly and not from heaven, and it speaks of the things of this earth and not of those of heaven. Be happy and exceedingly glad, for God is with you. If you remain firm in your faith and sincerity, the angels will instruct you in heavenly truths and you will feel the Divine presence. Then will you be assisted with the holy spirit and God will be with you in every step that you take, and no one will have the power to vanquish you. Wait patiently for the grace of God. Be silent when you are abused and be patient when you are beaten, and so far as lies in your power forbear the evil that is done to you, so that your names might be written down upon heaven among those that have an acceptance in the sight of God. Know it for certain that God is with those who fear Him, and whose hearts tremble because of the Divine Majesty and awe. The enemies of such men are the enemies of God. The world does not see the righteous but God, who knows every thing, sees His faithful servant and protects him from his enemies with His own hand. Is it not true that if a man loves you sincerely and obeys you and forsakes everything for your sake, you also love him and regard him as your dearest friend? If, being men, you return love for love, will not He, who is your Creator and Master, love you and bestow His favours upon you? God knows well who is His faithful servant and who disloyal to Him and a lover of the world. If you are faithful to Him as He wishes you to be, and are ready to sacrifice all your interests for His sake, then will the Divine hand surely give you an eminent distinction over other people.

The Tomb of Jesus at Sirinagar.

To

THE EDITOR,

"Review of Religions."

QADIAN.

DEAR SIR,

It is a well known fact that the early Christian fathers were so eager to deify the son of Mary that they deemed it a deed of piety

to support his divinity by falsehood and fabrication, and a large number of spurious writings forged by these pious founders of Christianity exist to this day. But this pious practice does not seem to be totally given up by the evangelists even in these days of enlightenment. The discovery of the tomb of Jesus at Srinagar seems to have thrown the Christian Missionaries of India into consternation and some of them have thought it expedient to wield the old and well-tried weapon of their fathers. They have actually resorted to falsehood and deception, and seem to entertain the false hope that by so doing they would be able to obscure the discovery. Rev. Weitbrecht of Lahore has written a letter in the *Epiphany* of June 27th, 1903, in reply to my letter on the tomb of Jesus in your number for May. This gentleman claims to be the writer of the anonymous letter appearing in the *Epiphany* to which I replied in the May number of the *Review of Religions*. He has again appeared with a rejoinder in which he permits himself to make some false statements. His first letter was headed 'The truth about the tomb of Yus Asaf known as Rauza Sahib (i.e., a holy shrine) Srinagar'; but he heads his second letter with the words 'The Srinagar tomb of Sayyad Nasr-ud-Din.' This change of name he has made simply to deceive the public. The following statements in his letter are worthy of consideration:—

(a). "The men at his tomb stumbled over the name Yus Asaf and pronounced it in different ways, as if it were unfamiliar, and they had recently been visited by the followers of Mirza Sahib, *who doubtless tried to impress it on them.*"

(b). "The only name connected with it which the neighbours readily gave us is that of Sayyad Nasr-ud-Din. Without, therefore, accepting their testimony as unimpeachable, I have used this as the most probable name of the buried Saint" (*viz.*, Prophet Yus Asaf).

Even if we suppose that the name Yus Asaf was not known to the residents of Srinagar until it was impressed on them by the followers of the Mirza Sahib, that cannot justify him in giving him the name Sayyad Nasr-ud-Din. He intentionally misleads his readers when he says: 'The only name connected with the tomb which the neighbours readily gave us is that of Sayyad Nasr-ud-Din.' The 'neighbours' never gave Sayyad Nasr-ud-Din as the name of the buried prophet. The shrine contains two tombstones, the larger one belonging to Pro.

phet Yus Asaf, and the smaller one to Sayyad Nasr-ud-Din. Rev. Weitbrecht confounds the two names and ascribes the name Sayyad Nasr-ud-Din to the occupant of the larger tomb. He himself wrote in his previous letter: "Within this are two tombstones. He (a venerable old man in charge of the shrine) said that the larger one at the north end was that of prophet Yus Asaf and that the smaller tombstone was that of Sayyad Nasr-ud-Din, who had been a *pir* of the place one or two hundred years ago." But in his second letter he forgets what he himself wrote in his first letter. In it he speaks of the tomb again and again as that of Sayyad Nasr-ud-Din, hoping that the tomb will thus come to be generally regarded actually as that of Sayyad Nasr-ud-Din and that this lie shall pass for a fact. It is for this reason that the words 'The Srinagar tomb of Sayyad Nasr-ud-Din' appear as the heading of his second letter. He assumes that the occupant of the tomb was Sayyad Nasr-ud-Din and whenever he has to refer to the tomb in his letter, he calls it the tomb of Sayyad Nasr-ud-Din. It is for this reason that we meet with such sentences as the following in his second letter: "The tomb of Sayyad Nasr-ud-Din is not generally known as that of prophet Yus Asaf." Notice his adroitness in using the name Sayyad Nasr-ud-Din. This bold and free use of the name for the buried prophet is intended only to impress the name on the readers, as if Sayyad Nasr-ud-Din was indisputably the name of the occupant of the tomb.

He accuses us of acting on the principle '*populus vult decipi ergo decipiatur*,' but the truth is that he himself is acting on the principle for it is he who tries to deceive the people by intentionally giving a wrong name to the buried prophet. '*Populus vult decipi ergo decipiatur*' has ever been the guiding principle of the Christians. It was by acting on this very principle that the son of Mary was turned into God, and it is again by acting on the same principle that Rev. Weitbrecht has made an attempt to impress the public with the notion that the name of the Srinagar prophet was Sayyad Nasr-ud-Din. But the reverend gentleman must bear in mind that the present generation is far advanced and such principles cannot prevail in these days of enlightenment. If the son of Mary had lived in these days and laid claim to divinity as he is said to have done in the days of Herod, he would have met with the same reception as Mr. Pigott has lately received in London.

Besides his attempt to impress the readers with the notion that the name of the buried prophet was Sayyad Nasr-ud-Din, Mr. Weitbrecht tries to have it believed by the public that the tomb was not known among the people of Srinagar as that of prophet Yus Asaf until the name was impressed on them by the followers of Mirza Sahib. Without the slightest proof in his hand for this daring assertion, he charges Mirza Sahib and his followers with impressing the name Yus Asaf on the people of Srinagar. How did he come to know that the name Yus Asaf was until now unknown to the Kashmiris? The Munshi and others who knew the name Yus Asaf, did not tell him that they had learnt the name from the followers of Mirza Sahib. So this assertion of his is unfounded. He states that the people of Srinagar pronounced the word Yus Asaf stammeringly. But this does not show that the name Yus Asaf was impressed on them by the followers of Mirza Sahib. Yus Asaf being a foreign word, the illiterate Kashmiri finds it very hard to pronounce it and, therefore, he prefers to call the occupant of the tomb by the easier name of *Nabi Sahib*.

In short there is not the slightest evidence for the assertion that the name Yus Asaf was impressed on the inhabitants of Kashmir by Mirza Sahib's followers. We could pardon him for this false and unfounded statement if he had not repeated it in his second letter. But the very fact that he repeats the same assertion in his second letter, renders his conduct unpardonable. It was clearly stated in my first letter that not only oral traditions but also the annals of the country gave Yus Asaf as the name of the buried prophet. I drew his attention to the following words of the learned Editor of the *Al Hilal* (a Christian Magazine issued from Beyrout):—

“In the Khan Yar street of this city (Srinagar) there is a tomb which the people of Kashmir call the tomb of prophet Yus Asaf. It is visited by people of all classes. *Some of the histories of the country state that this Yus Asaf was a prophet who came from a distant country. He died and was buried in this city.*” This then clearly falsified the statement that the name Yus Asaf was impressed on the people of Srinagar by Mirza Sahib's emissaries. But Mr. Weitbrecht ignores the information furnished to him by my letter and continues to stick to his first statement. This circumstance gives us an insight into

his motives for the assertion. Notwithstanding his knowledge that his statement was false, inasmuch as the name Yus Asaf was also given in works written long ago, he repeats it again, which he would not have done if his motive had been to find out and make known the truth. If the followers of Mirza Sahib had impressed the name on the people and if it was until now unknown to them, how did it come to pass that the writers of the past ages gave that very word as the name of the prophet lying buried at Srinagar. In order to show that the tomb has ever been known as that of prophet Yus Asaf, and that the name has not been impressed by us on the people, I give here a quotation from *Tarikh-i-Aazami* (a historical work written about 200 years ago). The writer says on page 82 :— "The tomb next to that of Sayyad Nasr-ud-Din is generally known as that of a prophet. He was a prince who came to Kashmere from a foreign land. He was perfect in his piety, righteousness and devotion. He was made a prophet by God and was engaged in preaching to the Kashmiris. *His name was Yus Asaf.*"

The above passage conclusively shows that the tomb has long been regarded as that of prophet Yus Asaf and that it is not we who have impressed the name on the people. It also falsifies the assertion made by Rev. Weitbrecht that Yus Asaf is not known as a prince.

I give below the translation of a passage from the *Ikmal-ud-Din*, an Arabic work written about 1,000 years ago. The writer says (page 359) :—

"He (Yus Asaf) wandered about in several lands and towns until he reached a land called Kashmere. So he moved about in the land and lived and stayed therein until death overtook him, and he left his body of clay and ascended to the Light. And before he died, he summoned a disciple of his, named Yabid, who used to serve him and wait on his person and was perfect in all matters, and said to him : 'My departure from this world hath drawn nigh ; so you must perform your duties and not swerve from the truth and observe all rites.' Then he bade the disciple to build him a tomb and stretched out his legs and turned his head to the west and his face to the east and yielded up his ghost."

The following extract from a book entitled 'Barlaam and Josophat' edited by Joseph Jacobs and published in 1896, supports the

foregoing account. He (Joasaph) at last reaches Kashmir where he puts his head to the west and his feet to the east and dies' (page C V.). Jacobs gives the above account on the authority of a very old version of the story of Yus Asaf.

The writer of the Ikmal-ud-Din relates a very striking incident which establishes once for all that this prince-prophet Yus Asaf, who came to Kashmir from a foreign land, was no other than Yasu or Jesus. The following is a literal translation of his words :—

"At last he (prophet Yus Asaf) reached a vast plain. There he raised his head and saw a large tree growing by the side of a spring of water. The tree was of the most beautiful appearance. It abounded in branches and boughs and bore the most delicious fruits. He was touched with the beauty of the scene and was highly pleased with it, and advanced towards the tree until he reached it. There he began to compare the tree to the *Bushra* (Gospel) which he preached to the people and he likened the spring of water to the wisdom and knowledge which he possessed, and the birds he compared to the people that swarmed round him and accepted his religion."

It is the word *Bushra* in the foregoing passage to which I wish to draw the attention of the reader. It is this word which proves Yus Asaf to be identical with Yasu or Jesus. In the above passage we are told that he preached the *Bushra* to the people. What was that *Bushra*? It was the *Beshora*, i.e., the Gospel or Injil which he preached to the people. It is well-known that *Beshora* is the Hebrew name for Gospel or Injil, all the words meaning 'good tidings.' Now the Hebrew word *Beshora* is the same as *Bushra* in Arabic, both the words signifying 'glad-tidings.' The writer of the Ikmal-ud-Din tells us that Yus Asaf preached the *Bushra* to the people, which means that he preached the Gospel to the people. Who was he then? Certainly he was Jesus and none else. The assumption that he was one of the disciples of Jesus is absurd on the very face of it, for none of his disciples was ever called a prince or a prophet. So the speaker of the above parable was no other than Jesus himself. Just as the tree was full of sap which it received from the spring, so was his Gospel full of the wisdom and knowledge which he possessed, and just as the birds swarmed on the tree and ate of its fruits, so the people flocked round him and received the fruit of salvation by acting on the injunc-

tions contained in the *Bushra* or Gospel.

From the *Ikmal-ud-Din* we not only learn that this Yus Asaf preached Gospel to the people, but the book also records certain parables and teachings which bear a strong resemblance to, and some of them are even identical with, those found in the current Gospels. For instance there is a parable on page 327 of *Ikmal-ud-Din*, the substance of which is thus given by Joseph Jacobs (page CXI) "When the sower sows his seed, some falls on the highway where the passengers tread it under foot. Others are blown away by the wind. Others picked up by the birds. Some seeds fall on rocky ground and grow only till the roots reach the rock. Others fall among the thistles. Only a small portion falls in rich earth, where it grows and brings forth fruit. The sower is the sage; the seed is his wisdom. The seeds that fall by the wayside, &c., are pieces of wisdom that come into one ear only to go out of the other. Those falling on rocky ground are not taken to heart. Those among thorns meet with opposition from the senses. Only that which takes root in the heart brings forth fruit in the character." The foregoing parable is identical with the parable of the sower in Matt. XIII, 3; Mark, IV, 3; and Luke, VIII, 5.

On the one hand, we find Yus Asaf giving the name *Bushra* or Gospel to the book which was revealed to him by God, and on the other, we find parables and sayings in the story of Yus Asaf which are the same as attributed to Jesus in the Christian Scriptures. These two facts clearly identify Yus Asaf with Jesus.

Rev. Weitbrecht asserts that there is no evidence to prove the identity of Yus Asaf with Josaphat whose story is translated in almost all the languages of Europe. It is indeed strange that gentlemen like Mr. Weitbrecht should make such absurd statements. Is he not aware that the Oriental versions of the story of St. Josaphat contain Yus Asaf instead of Josaphat? What other proof does he require of the identity of Yus Asaf with Josaphat? The same story which is related of St. Josaphat is related of Yus Asaf, which is the most convincing proof that Yus Asaf and Josaphat are one and the same person. Nothing can be plainer than this. If *Yasaf* is identical with Jesus, he must admit that Yus Asaf is identical with Josaphat. How Yus Asaf assumed the form of Josaphat is clear from the following

words of Joseph Jacobs: "Josaphat is only the Roman spelling for Yosaphat, this again being a confusion between the Biblical Jehosaphat and the Greek form Joasaph. This is directly derived from the Arabic; it is a contracted form of Yudasaph," (page XLVI). It must be remembered here that the original form is not Yudasaph, but Yus Asaph, as may be seen in the Arabic versions which still exist and from one of which I have already quoted.

Rev. Weitbrecht states that St. Josaphat is identical with Bodhisatva, which is one of the titles of Buddha, and that, therefore, if we suppose Yus Asaf to be identical with Josaphat, then Yus Asaf was not Jesus, but Gautama Buddha. I know that attempts have been made to identify Joasaph or Yus Asaph with Gautama Buddha, and if the tomb of Yus Asaf had not been discovered, this theory might have passed uncontradicted. But now that the tomb of St. Josaphat has been discovered, it is foolish to stick any longer to the theory of the identity of Josaphat with Gautama Buddha. Those who formulated the theory (Max Muller and others) did not know that the person whom they identified with Buddha lay buried in the Khan Yar Street of Srinagar. The remains of Buddha have been only recently discovered, and no sane person would take the occupant of the Srinagar tomb for Gautama Buddha. The fact that it is Yus Asaf that lies buried in the Srinagar tomb cannot be denied. Tradition calls it the tomb of prophet Yus Asaf. The annals of the country state that the tomb is that of prophet Yus Asaf, a prince and foreigner who came to this land long centuries ago. Works that were written more than 1,000 years ago state that prince Yus Asaf died and was buried in Kashmir. In the face of these facts, it is simply ridiculous to identify Yus Asaf with Gautama. Those who first propounded the theory of the identification of Yus Asaf with Buddha were ignorant of the facts stated above.

Besides, Max Muller and others who originated the theory were no inspired writers. They were not infallible. The Christian world believes that even the writers of the Bible were not infallible and that they have actually committed grave errors. If, then, even the writers of the Old and the New Testament could commit error, how was it possible for persons like Max Muller to escape error?

The mere similarity of incidents in the lives of the two great

teachers is not a sufficient ground for the identification of the one with the other. Jesus too, like Gautama, might have received the title of Buddha, for Buddha (the wise) is not the proper name of Gautama. There have been many Buddhas both before and after Gautama, and Jesus might have also been included in the list of the Buddhas by the Indians on his arrival in Kashmir. This might have led the writers of the life of Yus Asaf to confound Jesus Buddha with Gautama Buddha, and certain incidents of the life of the latter might have been inserted by them in the life of the former. The very name Yus Asaf shows that it is not identical with Bodhisatva. There is not the slightest similarity between the two names. All attempts to show that Yus Asaf is only another form of Bodhisatva are fruitless. On the other hand, if we are to base identification on the similarity of names, the odds lie on the side of Yus Asaf's identity with Jesus. Yus Asaf is evidently a compound word, the component parts of which are *Yus* and *Asaf*. *Yus* is obviously *Yasu'*, the Hebrew name of Jesus. *Asaf* too is a Hebrew word and it means the assembler of the people. Jesus very aptly chose the name *Asaf* when he left his native land in quest of the lost sheep of Israel that had scattered over Afghanistan and Kashmir. Thus we see that Yus Asaf is but a shortened form of *Yasu Asaf* (Jesus, the assembler of the lost tribes). That Yus Asaf is a contraction of *Yasu Asaf* is far more reasonable than the supposition that Yus Asaf is a corruption of Bodhisatva.

Moreover, the remains of Gautama have been discovered in another place while in the case of Jesus we know that he left the sepulchre in which he was placed and was seen moving about and partaking of food after the event of crucifixion. This also leads us to conclude that this Yus Asaf was *Yasu Asaf* and not Gautama. This conclusion is further borne out by the testimony of tradition and history that Yus Asaf was a prince and prophet who came from a distant land hundreds of years ago. The fact that the Afghans and Kashmiris are the representatives of the lost tribes of Israel, further supports the view that Yus Asaf is Jesus, the assembler of the lost tribes, and not Gautama. It was natural for Jesus, nay it was his bounden duty to turn his steps to the abode of the lost tribes after he had recovered from the swoon into which he had fallen owing to a few hours' suspension on the cross—a duration of time admittedly insufficient to bring about death. In short, there is a very strong

evidence to show that Yus Asaf was Jesus, the assembler, and not Gautama as Rev. Weitbrecht asserts.

Rev. Weitbrecht remarks in the *Epiphany* that he would not insult the intelligence of the readers by entering into the wild statements made by the *Review of Religions* in order to cast doubts on the death of Jesus on the cross as a historical fact. It is indeed strange to see a Christian appealing to the intelligence of the readers. Is it not an insult to human intelligence, I would ask the Rev. gentleman, to believe that the Infinite God contracted Himself into an embryo and managed to enter into the womb of Mary? Is it not, again, an insult to human intelligence to believe that the child that lay wrapped in its swaddling clothes in the manger at Bethlehem was the Creator of heavens and earth? Is it not again an insult to human intelligence to believe that the poor creature that was beaten and maltreated, and at last crucified by the Jews was the Almighty God that brought everything into existence? The fact is that Mr. Weitbrecht finds himself unable to refute the arguments which show that Jesus did not die on the cross and, therefore, contents himself with styling the arguments as wild statements and calling the death of Jesus on the cross a historical fact. All the facts related in the Gospels show that Jesus did not die on the cross, but our intelligent Missionary still calls the accursed death of Jesus a historical fact. Jesus' likening his case to that of Jonas, who went into the whale's belly *alive* and came out of it *alive*, the taking down of his body after only a few hours' suspension on the cross, the issuing of the blood from his side, his bones being left unbroken, his leaving the sepulchre shortly after he was placed therein, his subsequent journey to Galilee, his partaking of food, showing the wounds on his limbs to his disciples and causing one of them to pass his fingers into the prints of the nails—all these facts related in the Gospels prove that Jesus escaped the accursed death of the cross, but still would Rev. Weitbrecht call his death on the cross a historical fact. A very strong evidence of Jesus' escape from the accursed death of the cross is furnished by the Ointment of Jesus or the Ointment of the Apostles. A large number of medical works state that the Ointment was applied to the wounds of Jesus by his apostles. Our intelligent friend would reject this evidence also. But he would not tell us on what ground he rejects it. All he has to say about the ointment is that it is

"still retailed by a disciple of the Qadian Mirza as well as recommended in a former number of the *Review of Religions*." But does that show that the ointment was not applied to the wounds of Jesus by his disciples? Would he say in this case also that the name of 'the Ointment of Jesus' was not known to the authorities on medicine, until it was impressed on them by the disciples of 'the Qadian Mirza'?

Here I bid adieu to Rev. Weitbrecht.

Yours truly,

SHER ALI.

Monro on Sinlessness-Continued.

Mr. Monro very boldly charges the Promised Messiah with impudence, impiety, displaying ignorance, deceiving people deliberately, &c., in his second pamphlet on the Sinlessness of prophets. Perhaps he was acting upon the Gospel text which recommends the use of polite words, (whosoever shall say, thou fool, shall be in danger of hell-fire), and these are outbursts of his evangelical virtue. Had he received any personal provocation from the Promised Messiah, he could have claimed a justification in uttering such abuses, but the Messiah never referred to him in the articles contributed by him. Passing over it for the present, we notice an assertion of Mr. Monro on the very first page of his pamphlet which so far as we have seen and read the Holy Quran, is not warranted by any passage of the Holy Book. He says: "The various passages in the Quran, referred to, will be found in a previous tract To do away with the force of these passages, in which the sinfulness of Muhammad and the prophets (with the exception of Jesus Christ) is proved to demonstration" Can Mr. Monro point out a single passage of the Holy Quran in which Jesus is made an exception to the other prophets in respect of sinfulness? He plainly speaks of passages of the Holy Quran in which the sinfulness of prophets with the exception of Jesus Christ is proved to demonstration, and as a gentleman he is bound to quote some of these passages. He quotes the verse مَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ to show that the Holy Prophet is like the other prophets in all points and that he cannot be an exception to them if they are sinful, and himself translates it thus: "Munamimau is

no more than an apostle—the other apostles have deceased before him.” But he forgets to note the identical verse speaking of Jesus : *ما المسيح* *ابن مريم الا رسول قد خلت من قبله الرسل* which differs from the previous verse only in having *المسيح ابن مريم* (the Christ, son of Mary) substituted for *محمد* (Muhammad), and according to Mr. Monro it would be translated thus: “Christ, son of Mary, is no more than an apostle—the other apostles have deceased before him.” How is Jesus an exception then? He is in no respect different from the prophets who preceded him just as the Holy Prophet is not. It may be further noted that Jesus died like the other prophets, and this is plainly told in both the verses quoted above. In the first verse he is included among the prophets who have “deceased” before the Holy Prophet, and in the second he is spoken of as being in no way different from the other prophets who died before him.

To undeceive Mr. Monro of any delusion to which he may be subject, it is further necessary to warn him that since but a very few prophets have been named in the Holy Quran, therefore, to establish the sinfulness of all the prophets with the exception of Jesus Christ, it will be his duty to produce any general statement from the Holy Quran leading to the conclusion which he has so audaciously put forward, and further that as he has spoken of the passages of the Quran, no tradition or commentary shall be accepted. In his first pamphlet, Mr. Monro has charged only the following prophets with sins, *viz.*, Adam, Moses, Aaron, David, Abraham, Jonas, Noah, and our Holy Prophet. Can he point out any passage of the Holy Quran relating any sinful deed of John, whose disciple Jesus was, or of Shuaib, or Isaac, or Ishmael, or Zacharias, or Elias, or many other prophets? Or, are all these prophets exceptions like Jesus? Again the Holy Quran says plainly that it has named but a few of the prophets. On what authority does Mr. Monro regard the prophets that are not named in the Holy Quran as sinful. His assertion that the Holy Quran contains passages showing that all the prophets with the exception of the son of Mary are sinful, must be condemned if he cannot quote any verse warranting such a general statement.

The fact is that to establish the doctrine of the sinfulness or sinlessness of the prophets, general statements must be produced from the Holy Quran. That the Holy Quran does not contain a

single passage affirming the sinfulness of the prophets generally has been tacitly admitted by Mr. Monro himself for he has been unable to produce any such verse hitherto. On the other hand, certain verses were pointed out to him by a Maulvi in support of the doctrine of sinlessness, but to these Mr. Monro objected on the ground that there were passages in the Holy Quran which, he alleged, spoke of the sins of certain prophets. We have fully discussed all these passages in the July and August numbers of this magazine and Mr. Monro has not been able to point out any mistake in their interpretation. Two points are, therefore, now settled: (1) that the Holy Quran does not contain any general statement affirming the sinfulness of prophets; and (2) that no sinful deed is ascribed to any prophet in the Holy Quran.

We will now see if there are any verses in the Holy Quran supporting the doctrine of the sinlessness of the prophets. Reference has already been made in discussing the meaning of *istighfar* to the verse which occurs in the chapter, entitled "the Prophets," showing that whatever the prophets say or do is said or done with the sanction of the Divine Being. Thus it says: وما ارسلنا من قبلك من رسول الا نوحي اليه انه لا اله الا انا فا عبدون • و قالوا اتخذ الرحمن ولدا سبحانه بل عباد مكرمون لا يسبقونه بالقول وهم با مراء يعملون يعلم ما بين ايديهم وما خلفهم ولا يشفعون الا لمن ارضى وهم من خشيته مشفقون " And no apostle have We sent before thee to whom We did not reveal that there is no God besides Me, therefore, worship Me. Yet they say that the God of mercy has begotten a son. Glory be to God, the apostles are but His honoured servants; *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 are in fear because of the fear of God." We have quoted the particular verse whose translation has been italicised with the preceding and the subsequent verses to show that none but prophets are spoken of in these verses. Here of the prophets of God it is stated that they utter no word until God commands them to utter it and do no deed until God commands them to do it. In fact Almighty God identifies the words and deeds of the prophets with His own words and deeds. What stronger proof than this is needed to establish the sinlessness of the prophets? The words which

are here used of the prophets are identical in their signification with the words spoken of the angels elsewhere which run thus : *يخافون ربهم* : "They fear their Lord from above and do what they are bidden to do." Now it is admitted on all hands that the angels are sinless, and their description, as given in the Holy Quran, agrees with the description of the prophets. Hence we have in the verse quoted above the plainest proof of the sinlessness of the prophets.

Many other verses of the Holy Quran lead to the same conclusion. In the chapter entitled *Fatir* in the 29th verse, the inheritors of the Book, i.e., the believers in God, have been divided into three classes; viz., (1) those who injure themselves by evil deeds; (2), those who keep the mean, and (3), those who practise the highest virtues. The believers of the first class have their virtuous deeds mixed with evil deeds; those of the second practise ordinary virtues but they are not altogether out of the reach of evil, and are liable to stumble though the evil tendency is soon overcome and it does not do them any injury; and the believers of the third class are altogether out of the power of evil and excel in virtues of the highest order.

That there is a class of true believers in God who are out of the reach of evil is corroborated by other verses of the Holy Quran. When condemned to everlasting punishment, Satan said : *فبعضك* "I swear by Thy honour that I will lead them all astray except Thy chosen servants," thus indicating that there is a class of the faithful servants of God over whom he has no power and whom he cannot divert from the right path. Similarly, Almighty God says : *ان عبادي ليس لك عليهم سلطان* i.e., Satan cannot have any power over the servants of God. Here the word *عباد* which is the plural of *عبد* does not denote the whole mankind, but only the faithful and chosen servants of God, such as the prophets are. In both these verses it is plainly stated that Satan has no power over the faithful servants of God; in other words, they are free from every evil, and can never be guilty of a sinful deed.

Again, it cannot be denied that the duty of a prophet is to enjoin that which is right and to prohibit that which is wrong.

Now if he himself acts against his own injunctions, he would be one of those whom the Holy Quran reproaches by the mouth of the Prophet in the following words: *اَتَاْمُرُوْنَ النَّاسَ بِالْبِرْرِ وَتَنْسَوْنَ اَنْفُسَكُمْ* "Do you enjoin what is right upon others and forget your own souls?" These words have been spoken in the Holy Quran of the Jewish priests who denied and rejected the prophets. They thought that they did not stand in need of any prophet as they had the Word of God with them which they preached to the laity. But Almighty God condemns them for doing that which they forbade others to do, and tells them to follow the prophet if they wished to be saved. If the prophets were sinful, they would apparently fall under the description given here of the Jewish priests, and it would be absurd to require the latter to follow them, both being on the same ground. The priests taught the word of virtue but they did not act upon it, and if the prophets did the same, there was no need of sending them while there was an abundance of the priests. But the fact is that no amount of preaching unattended with example can draw men out of evil, and hence the need of prophets who act upon what they teach and thus set an example of virtue.

That no one is made a prophet who is guilty of evil deeds, also appears from the following verse. *وَإِذْ بَتَلَىٰ أَبْرَاهِيمَ رَبَّهُ بِكَلِمَاتٍ فَاتَمَّعَ فِيهَا قَالِ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا قَالِ وَمِنْ ذُرِّيَّتِي قَالَ لَا يَنَالُ عَهْدِي الظَّالِمِينَ* In this verse Almighty God first speaks of certain commandments given to Abraham which he all fulfilled. Pleased with his righteousness He then promised him a spiritual leadership of the people, i.e., prophethood. Upon this Abraham prayed to God that prophets should also be raised from his offspring, and received the answer that of his children only such would be made prophets as did not do any evil and that this command did not embrace the evil-doers. This verse shows conclusively that a sinful man is never made a prophet by God. It first speaks of prophethood being granted to Abraham because he did not disobey any Divine commandment and then informs him plainly that though on account of his great righteousness prophets would be raised of his offspring, yet no one who did an evil deed would be elected as a prophet. Two conclusions are undeniable; (1), that Almighty God does not ever make an evil-doer or a sinful man a prophet, and (2), that all the descendants of Abraham who were made prophets,

were sinless men. Is it not folly to ascribe sinfulness to the prophets of God notwithstanding such plain words?

Again in *Sura An'ām*, Almighty God says, naming various prophets: *ووهبنا له إسحاق ويعقوب كلا هدىنا ونوحا هدىنا من قبل ومن ذرية داود وسليمن وإيوب ويوسف وموسى وهرون وكذلك نجزي المحسنين وزكريا ويحيى وعيسى وإلياس كل من الصالحين وإسماعيل* (i. e., Abraham) Isaac and Jacob; We directed them both; and Noah had We directed before; and of his posterity David and Solomon, and Job and Joseph and Moses and Aaron; thus do We reward the righteous. And Zacharias and John and Jesus and Elias, all of them were upright men: and Ishmael and Elisha and Jonas and Lot to all these have We given excellence above the rest of the world." Reading this verse along with that quoted above, it is clear that all these prophets, who are spoken of as being directed in the right way, were made prophets in accordance with the promise given to Abraham which did not extend to the evil-doers.

These are only a few of the verses establishing the sinlessness of the prophets. The Holy Quran teems with such verses, but it is not necessary to quote them all here as those quoted above establish conclusively that sin cannot be ascribed to prophets. It has been shown that the words and deeds of the prophets are all in obedience to the Divine commandments, that they are men who excel in virtues of the highest order and whose virtues are not mixed with evil, that Satan has no power over them, that they preach virtue to others and themselves act upon what they say, that no evil-doer or sinful man can be made a prophet, and that they were all directed by Almighty God in the right path from which they never swerved.

So far as the Holy Prophet Muhammad, may peace and the blessings of God be upon him, is concerned, he has the distinction of sinlessness pre-eminently, and this is seen from various considerations. In the first place he is described as the most excellent of all prophets and the greatest of them and, therefore, in his purity and sinlessness he must excel all other prophets; secondly, his sinlessness is not only established because he is one of the prophets,

who are described to be sinless, but it is also clearly affirmed in particular in many verses. On one occasion the Holy Quran says: "Whoever will disobey God and His Prophet, his punishment is hell." Here obedience to God and obedience to His Apostle are mentioned in the same breath, showing that every word uttered by the Prophet and every deed done by him, was uttered or done with Divine sanction, for otherwise obedience to him could not have been made compulsory along with obedience to God. Elsewhere we read *ومن يطع* "Whoso obeys the Apostle obeys God;" in other words, the will of the Apostle is the will of God. For, if the Prophet willed a thing which Almighty God did not will, obedience to him could not have been obedience to God. It is clear from these two verses that the Prophet's will could not go against the Divine will and, therefore, he could not commit a sin, for sin involves a disobedience to the will of God. We may also add that several verses such as *قل ان صلواتي ونسكي ومحياي ومماتي لله ان الذين يباعدون الله يابعدون الله فوق* and *رب العالمين ما ضل صاحبكم وما رميت اذ رميت ولكن الله رمى* and *ايديهم* have been fully discussed in a previous issue, and it has been shown that they are all conclusive arguments of the sinlessness of our Holy Prophet. Similarly the verse *قل ان كنتم تحبون الله فاتبعوني يحببكم الله ويغفر لكم ذنوبكم* "Say if you love God, then walk in my footsteps: then will God love you and pardon your sins," has been discussed at full length in the same issue. This verse also clearly shows that the Holy Prophet could not have sinned, for otherwise God could not have been pleased with a man, nor could his sins have been pardoned, by walking in the footsteps, of one who sometimes offended God by disobeying His orders. An honest student of the Holy Quran cannot doubt for a moment that the person described in all these verses was above sin.

Besides these verses which need not be discussed here, there are numerous other verses in the Holy Quran in which the sinlessness of our Holy Prophet is plainly spoken of. Thus in one place the Holy Prophet is described as an exemplar of virtue and all men are commanded to imitate him and walk in his footsteps. Had the

Holy Prophet's step ever fallen on a forbidden place, his imitation would not have been required thus unconditionally. The Quran was free from error and a sufficient guide. Why was the Holy Prophet then pointed out for imitation if he was not free from error? Again it is said: "Verily, God and His angels bless the Prophet; bless ye him, O believers." Here the believers are required to invoke the Divine blessings on the Holy Prophet, and any one who described him as sinful would be going against the Divine injunction. Thus the behest of God to bless the Holy Prophet is consistent only with his sinlessness. This is further made clear in the very next verse where it is said ان الذين يؤذون الله ورسوله لعنهم الله ان الذين يؤذون "Verily, they who affront God and His Apostle, the curse of God is on them." And still further: ان الذين يؤذون المؤمنين والمؤمنات بغير ما اكتسبن فقد احتملوا بهتاناً وإثماً مبيناً "And they who shall affront believing men and believing women for no fault of theirs, shall surely bear the guilt of slander and of a clear wrong." The difference in the two verses should be marked. In the first verse the curse of God is invoked on him who affronts God and His Apostle; while in the second, it is stated that the person who affronts the believers *without any fault on their part*, is guilty of slander. The italicised words are not found in the first verse. This omission clearly shows that the possibility of fault which exists in the case of believers, and which renders the insertion of the phrase "*without any fault on their part*" necessary, does not exist in the case of the Prophet. This is also evident from the fact that God and His Apostle are spoken of in the same breath, and therefore as no fault can be ascribed to God, so it is in the case of the Prophet. Moreover the affronting of the Prophet is described as a sin here, and it cannot be doubted that the person who lays any blame to the charge of the Prophet or calls him sinful, affronts the Prophet. To attribute any sin to the Prophet is, therefore, a grave sin condemned in plain words by the Holy Quran. The affronter of the Prophet by attributing any sin to him is cursed while the true believers are enjoined to invoke the blessings of God on him. Does Mr. Monro still seriously entertain any doubt as to the sinlessness of the Holy Prophet?

So unsullied is the purity of the Prophet's life that his con-

temporaries could not point out any fault in the whole course of his life when challenged to do so. "I have dwelt among you for so many years, do you not then understand," said the Holy Prophet to those who called him an impostor. They were told to think how he led forty years of his life among them and consider if a man of his character could be an impostor. Such a serious charge as imposture was not consistent with a spotless purity and a life free from every imputation of blame: such is the argument to which the Holy Quran calls attention in the above words. In this respect the Holy Prophet has a unique eminence. He called as a witness to his truth the early course of his life about which his opponents had no two opinions. A man who in the prime of his manhood offended neither God nor man, would not in his old days do anything to sully his good reputation. The force of this argument would become clearer to Mr. Monro if he compares the early life of Jesus (*i. e.*, before he was charged with a heavenly mission) with that of our Holy Prophet. The first 30 years of Jesus' life are in obscurity, and not only did he himself refrain from making any reference to them, but the evangelists are also silent on this point. If we go to the Jewish writers, for whom great accuracy and truth are claimed by the Christians, we find stories recorded of him (such as the story of his love) which throw discredit upon his character at that period. Had here it not been for the Holy Quran, it would have been difficult to establish his sinlessness from the events recorded of him. But the early life of the Holy Prophet is fully detailed in traditions and during forty years not one event is recorded of him which might throw the slightest slur on his character. So pure and free from every blame was his whole life that he was generally known as "Al-Amin" (the faithful one.) The Holy Quran has also pithily described the unsullied purity of that portion in the verse quoted above, and has used it as an argument for the truth of his claim, which it could not do if it were not undisputed.

The English Press on the Promised Messiah.

False Prophets Denounced and Challenged.

Within the past few weeks there has been issued from Qadian, in the Punjab, a Notice "for circulation in Europe and America," entitled "Predictions Concerning Pigott and Dowie. By the Promised Messiah." This remarkable document, which forms a six-page pamphlet, has been printed at Lahore in the English language, but the Promised Messiah is apparently a native of Asia, since the pamphlet includes a Translator's Note, and the signature appended to the Predictions is Mirza Ghulam Ahmad.

The "Delusion" of Christianity.

It may be of interest to indicate, briefly and without comment, the contents of the Notice. There is no ambiguity about the statement of the claim put forward. Mirza Ghulam Ahmad categorically affirms—"I am the true Messiah who was to come in the last ages." But his idea of the nature of the Messiah differs materially from the orthodox Christian conception. "It is impossible," he declares, "that a man should ever become God, but he can attain to the highest degree of connection with Him, and is thus made an image of the Divine Being. . . . He sometimes manifests the Divine attributes, for the image of God is revealed in the looking-glass of his person, and again he displays human qualities, for he has a human nature. It is for this reason that men who have not got a deep insight into spiritual matters are deceived with respect to him by looking at one side only, and ignoring the other. Finding in him certain manifestations of the Divine attributes they take the shadow for the substance, and suppose such a person to be actually God. . . . The delusion under which labours the Christian sect, which takes Jesus for God, is stronger than the delusion of all other people who have ever been the dupes of similar errors;" and what Mirza Ghulam Ahmad finds particularly disappointing in connection with the Christian religion is that when "the false dogma" is found to be "unacceptable to the growing intellect of the age, new methods are devised to renew a belief in the absurd theory and new false claims are set up to uphold old ones."

Dr. Dowie and Mr. Pigott.

As might be expected from the title of the pamphlet, the claims that call for the strongest condemnation from Mirza Ghulam Ahmad are those put forward by Dr. Dowie and Mr. Pigott. "In Europe, Mr. Pigott . . . lays claim to Messiahship and Divinity, and plainly declares himself to be Lord of Earth and Heavens, while in the Western Hemisphere stands up Dr. Dowie at Chicago and asserts that he is Elijah, the forerunner of Jesus Christ, whose advent, he foretells, will take place within the next 25 years. The two pretenders show a slight difference in the boldness of their assumptions. The Scotch pretender shows a faint heart. He claims at the most the office of a servant preparing the way for the master (Christ),

but he shows cowardliness even in claiming Elijahship. Mr. Pigott is bolder than Dowie ; that is to say, when judged by the arrogance of his pretensions. He is the very Messiah who came before ; nay, he is more—he is God himself ; such are his vain and blasphemous assertions.”

“Hundreds of Heavenly Signs.”

It is because the earth is defiled with impieties and impure doctrines and false claims, Mirza Ghulam Ahmad declares, that the true Messiah has been raised up in his person in the land of the Punjab. Though he makes no pretence of being himself divine, yet “I do not claim to be the Promised Messiah simply by my own assertion. . . . The evidence of God has been manifested in hundreds of heavenly signs shown in my support. I say it truly that Almighty God has poured His grace upon me in far greater abundance than upon the Messiah who has gone before me. In the looking-glass of my person the face of God is revealed to a far greater extent than in that of Jesus’s person. If these are simply my own assertions, and there is no other authority for them, I am a liar ; but if Almighty God bears witness to my truth no one can give the lie to me.”

A Challenge.

In particular, the fate of Dr. Dowie and Mr Pigott will furnish a sign of the authority of the new Messiah. From the translator’s note we learn that in September of last year a challenge was sent to Dr. Dowie by the Promised Messiah through a monthly periodical published at Qadian, called the “Review of Religions.” Dr. Dowie, it seems, had predicted that all Muhammadans would perish because they did not recognise Jesus Christ as God and Dowie as Elijah. The challenge provoked by this statement was in these terms :— “ Whether the God of Muhammadans or the God of Dowie is the true God may be settled without the loss of millions of lives which Dr. Dowie’s prediction would involve. That method is that without threatening the Muhammadan public in general with destruction, he should choose me as his opponent and pray to God that of us two whosoever is the liar may perish first. . . . In making this proposal I have not taken the initiative but the jealous God has inspired me. . . . ”

And a Prophecy.

Openly no notice has been taken of this challenge, but it is alleged that it has not been without result, since in a recent issue of “Leaves of Healing,” the organ of his sect, Dr. Dowie condemned Christians for believing in the Trinity and sympathised with Jews and Muhammadans who recognise the Unity of God. In his predictions (dated the 23d of last August), Mirza Ghulam Ahmad states that he will wait seven months longer for a reply to his challenge. If Dr. Dowie accepts the challenge within this period, and fulfils all the conditions, “ the world will soon see the end of this contest. I am about 70 years of age, while Dr Dowie is about 55. . . . But since the matter is not to be settled by age, I do not care for this

great disparity in years." If Dowie still refuses to take up the challenge, Mirza Ghulam Ahmad declares that the pretensions of the American prophet will be proved to be an imposture. As to Mr. Pigott, the Promised Messiah prophesies that that "arrogant pretender to Divinity . . . shall be brought to destruction within my life-time."

Bold Assertion.

It is not, perhaps, without interest to note that in the concluding sentence of his note the translator calls attention to an article in the "Review of Religions" for the last month, "showing that Jesus did not die upon the Cross, but that having escaped from it with His life, He subsequently died at Srinagar (Cashmir), where His tomb may still be seen in the Khan Yar Street." *Glasgow Harold.*

ONE cannot be surprised that destructive Biblical criticism is now used as a weapon by Muhammadans and others to enforce their arguments against Christianity. These Christians, they say, who are sending out missionaries to convert us do not themselves believe their own Bible. Some of their leading men, they add, have proved it false, deny its recorded miracles, the divinity of Jesus Christ, His Resurrection, &c. It is evident that missionary work must suffer greatly in the more civilised and better-educated countries where heathen teachers can point out that in our own seats of learning there are professors who devote their lives to prove that the Bible is full of error. Not long ago a conference of missionaries was held at Calcutta, and the subject of Higher Criticism was discussed. A report of this was carefully studied by a Muhammadan controversialist, Mirza Ghulam Ahmad, who, in an article which appears in his magazine, the *Review of Religions*, quotes some of the so-called results of Biblical Criticism, claims the destructive critics as his co-workers against the Bible and Christianity, charges the missionaries with teaching what is known to be error, and holds up the Koran as the only book on the face of the earth which claims to be the true and unmixed Word of God. He proceeds to argue that "the truth of the Higher Criticism and the error of the Bible being recognised, it is difficult to see how the Christian religion can stand for one moment."

THE Mirza brings forward the "Encyclopædia Biblica" as a proof of what he says, and he quotes from the article on the Gospels by the Professor of New Testament Exegesis at Zurich, Paul W. Schmiedel. For in Switzerland, as well as in England, there are men who hold positions and retain emoluments which they could only have secured by professing their faith in the very Word which they now attack. Here we have a professor of New Testament Exegesis who sees very little in the Gospels that can be regarded as credible, who says, after some column of destructive criticism, that "The foregoing sections may have sometimes seemed to raise a doubt whether any credible elements were to be found in the Gospels at all." Professor Schmiedel finds, however, some few passages which

he thinks may be genuine—some five passages, to which he afterwards adds four. Of course, according to the Professor, none of the miracles are true. The feeding of the 5,000 and the 4,000, the raising of the dead, the cleansing of the lepers, the lame walking, the blind seeing, were not, he tells us, historical circumstances at all, they refer not to the physically, but to the spiritually dead, blind, lame, &c. This is very much like much other matter which can be found in Dr. Cheyne's "Encyclopælia Biblica," and the Mirza quite agrees with it. He calls it to witness to support his contentions, and he welcomes the evidence of these Biblical professors and experts as confirming his own views as a Mohammadan. The Bible the missionaries preach, he tells his co-religionists, is a book of lies; their own professors openly acknowledge it. The Professor of New Testament Exegesis at Zurich, he proceeds, can only find five absolutely credible passages in the Gospels about Jesus, and these he quotes. The Mirza quotes a further passage from Schmiedel to prove that Christians themselves do not believe in Christ's divinity. "We have to do," says Professor Schmiedel, "with a completely human being, and the divine is to be sought in Him only in the form in which it is capable of being found in a man." The "Encyclopædia Biblica," is a rich mine of information for men like the Mirza and for all enemies of the Bible and Christianity, and these men are not anxious to give the other side of the question, the scientific refutations of the heresies in which they delight. As we remarked a fortnight ago, such teaching as we have referred to in the "Encyclopædia Biblica" "constitutes the deadliest peril that assails the truth of God at the present day"; the "toleration by the Church of England of such opinions is not only a terrible blot but a potent engine alike of Romanism and of Dissent in discrediting her catholicity and in winning proselytes from her fold." And now, in the light of this Muhammadan experience, we may add that it is proving the greatest obstacle to the spread of Christ's Gospel in heathen lands.—*Church Family Newspaper*.

Dowie Challenged.

Indian Messiah Dares Him to Prove His Claims.

Dowie has a rival. From faraway India comes a printed circular from Mirza Ghulam Ahmad, who writes from Quadian, in the Punjab.

He has issued a challenge to Elijah III. to make good his pretensions, but so far Zion City's own and especial messiah has failed to reply.

In support of his claims to divinity the Indian Messiah declares that when the Lord saw how badly things were being managed on earth He raised him in the land of the Punjab "for His works are wonderful."

"I am the true Messiah who was to come in the last ages: thus has Almighty God spoken to me," he announces. "I do not claim to be the Promised Messiah simply by my own assertion, but Almighty God who made the earth and heaven has borne witness to the truth of my claim. The evidence of God has been manifested in hundreds of

heavenly signs shown in my support. I say it truly that Almighty God has poured His grace upon me in far greater abundance than upon the Messiah who has gone before me. In the lookingglass of my person the face of God is revealed to a far greater extent than in that of Jesus's person. If these are simply my own assertions, and there is no other authority for them, I am a liar; but if Almighty God bears witness to my truth no one can give the lie to me. Thousands of times—I should say times without number—has He borne witness to the truth of my claim.

“A sign of the evidence of God in my favor will appear on the death of Mr. Pigott, the arrogant pretender to divinity, who shall be brought to destruction within my lifetime. Another sign will appear on Dr. Dowie's acceptance of my challenge. If the pretender of Elijahship shows his willingness by any direct or indirect means to enter the lists against me, he shall leave the world before my eyes with great sorrow and torment. These two signs are particularly for Europe and America: ah! that they ponder over them and benefit by them.

“It should be borne in mind that Dr. Dowie has not given any reply to my challenge sent to him in September last, nor has he even so much as mentioned it in his paper. For an answer to that challenge I will wait for a further period of seven months from this day, the 23rd of August, 1903. If he accepts the challenge within this period and fulfils all its conditions as published by me previously, and makes an announcement to that effect in his paper, the world will soon see the end of this contest. I am about seventy years of age, while Dr. Dowie is about fifty-five, and, therefore, compared with me, he is a young man still. But since the matter is not to be settled by age, I do not care for this great disparity in years. The whole matter rests in the hands of Him who is the Lord of heaven and earth and Judge over all judges, and He will decide it in favor of the true claimant.

“But if Dr. Dowie cannot, even now, gather courage to appear in the contest against me, let both continents bear witness that I shall be entitled to claim the same victory as in the case of his death in my lifetime if he accepts the challenge. The pretensions of Dr. Dowie will thus be falsified and proved to be an impotence. Though he may try as hard as he can to fly from the death which awaits him, yet his flight from such a mighty contest will be nothing less than death to him, and calamity will certainly overtake his Zion, for he must take the consequences of either the acceptance of the challenge or its refusal.”

In view of the fact that Ahmad appears to have Dr. Dowie in a corner it may be possible that the latter will prefer to stay there rather than come out in the open and “leave the world with great sorrow and torment.”—*New York Commercial Advertiser*.

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