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THE REVIEW OF RELIGIONS.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

The Sinless Prophet.

(By Maulvi Abdul Karim.)

To determine the actual sinlessness of a prophet, we must consider his own claim thereto and the evidence of his contemporaries, and it is these two points I intend to discuss below. The discussion of the first point again gives rise to two questions, viz., firstly, with what extraordinary power and confidence he offers himself and his relations with others to be judged by the highest moral standard of society and by its established usages and laws, and, secondly, with what a deep-rooted conviction and sure and certain knowledge of his own truth and sincerity he handles all matters relating to spirituality, morals and beliefs. In the life of our Holy Prophet Muhammad, may peace and the blessings of God be upon him, the first question is conclusively determined by the following verse of the Holy Quran : *وقد لبثت فيكم عمرا من قبله* فلا تعقلون : "And before my claim to prophethood I have lived among you a great part of my life : do you not then understand." An argument of so valid and conclusive a nature we do not meet with in the life of any prophet or reformer of any religion, country or age, and the pages of history would in vain be turned over to find another such instance. To understand the force of this argument, it is necessary to consider the position of the Holy Prophet. The task he was engaged in was the extirpation of the inveterate customs and established usages, recognised beliefs and revered objects of worship of a people who being bred in pride and vanity were jealous in the highest degree of all

that they held dear, and whose ordinary contentions and quarrels led to feuds and wars lasting for generations. It was this nation of sturdy warriors whose feelings the Holy Prophet excited by attacking whatever they most cherished. Then he invited to judge him by the highest standard of morality recognised by them, and to oppose and vanquish him, if it lay in their power, by their individual and combined efforts. Nor did his words fall on deaf ears. The whole nation was excited to the pitch and engaged day and night to find some hole through which it could attack the impregnable fortress of his position. Under these circumstances which had brought about a state of the highest excitement and a most fiery opposition against the Holy Prophet, he put forward the bold claim that he had a spotless character and challenged his opponents to point out any blame in him. He had passed forty years of life, he said, among them before he claimed to be a prophet of God, was it not a sign of his truth? What! could he be guilty of falsehood and imposture in his old age who had passed the prime of his life in self-restraint and austerity, whose conduct remained unimpeached under the strongest temptations of youth and passions, and against whom no charge was ever laid of any misconduct, falsehood, fabrication and dishonesty! Here we have a claimant to sinlessness appealing to reason and judgment to show and impress the truth and sincerity of his claim. Every mind capable of forming a sound judgment and coming to a true conclusion would at once realize the living and clear perception of the claimant's own conviction of his sinlessness, and an unshakable certainty that his life was so clear of every guilt and so free from every blot that a study of it alone was sufficient to convince one of his truth.

In fact, purity of life and spotlessness of character are the surest criterions of a claimant's truth. The first utterance of the claim to a heavenly mission sets all inquiring natures to look into his life and character and his relations with society. Such an inquiry must necessarily be a very scrutinous one, for the person openly claims to be the guardian and preserver of the faith of the people, their most valuable property, and to secure it against every assault. It needs no demonstration to prove that such a bold claim can not be blindly accepted by any one. The preciousness of the charge would

compel a man to scrutinize most minutely the character and conduct of the claimant as appears in his earlier life and past career. Instances of this we witness in our daily life. A creditor would not lend his money unless he is satisfied as to the conduct of his debtor. But a claimant to prophethood requires much more. He requires people to make over to him the charge, not of any material property, but of the spiritual property of faith and belief, to submit to him their desires, their intentions, their knowledge and their judgments, nay to submit their very will and conscience to him. Thus the Holy Quran says: *فلا وربك لا يؤمنون حتى يحكموك فيما شجر بينهم ثم لا يجدوا في انفسهم حرجا مما قضيت ويسلموا تسليما* "I swear by my Lordship which has brought thee up for a special end and object and made thee a perfect teacher of mankind and a perfect guide,—I swear that these people will not be perfect in their faith until they set thee up as a judge between them on points where they differ and do not feel any difficulty in accepting thy decision and in submitting to thy will and judgment with entire submission." On a surface glance, it would appear that this verse requires the submission of free will and authoritatively makes the experiences of the old and the judgments of the wise yield to the word of one man. Such entire submission of opinion on the part of a jealous people could not be easily obtained. Even recognised political leaders and the wisest politicians cannot claim such unconditional assent to their opinions, and the widest differences exist in the world in this respect. But against all this experience of human nature, we find the free and ungovernable people of a warm climate, their spirited youth and experienced old men, bowing before the word of the Holy Prophet with entire submission and complete resignation. This is the point which deserves the reader's deepest consideration.

In short, as the trust of faith is far more valuable than the trust of jewels, a more scrutinous and deeper enquiry into the life and conduct of a claimant to prophethood is necessary than that in the case of an ordinary trustee. This shows the importance of the verse *وقد لبثت فيكم عمرا من قبله* which challenges the opponents of the Holy Prophet to point out any fault or blame in his life. In our own time, we have an instance of this: Long ago, the Promised

وقد لبثت فيكم عمرا من قبله
 "Messiah received the same revelation
 "I have lived among you a great part of my life before my claim to prophethood," and published it at the time in the *Barahin-i-Ahkma-diyya*. I have myself seen that this claim has been productive of the highest material advantage which can be conceived. In the meeting held at Qadian in 1892-93, many of the visitors conceived the idea of enquiring into the past and private life of the Promised Messiah from such of the inhabitants of his native village as were expected to know it. Many ardent and lively young men accordingly set out in this search in all directions. They made enquiries from simple old Sanatan Dharmists and Muhammadans, from the old simple folk working in fields and even from the determined and inveterate enemies of the Promised Messiah, all of whom unanimously testified to the purity and spotlessness of the character of the claimant. The result of this enquiry was that on hearing this unanimous testimony, the enquirers received the truth of the claims of the Promised Messiah with an open heart. In 1890, when the voice had gone forth from Qadian, though not yet in clear and decisive words, that the Promised one had come, I happened to stay, when coming to Qadian, one night at Batala with Maulvi Muhammad Husain, neighbour and the bitterest enemy of the Promised Messiah. In the course of conversation, he asked me in great perplexity and bewilderment what the new voice meant which came from Qadian. He could not understand he said, what the Mirza Sahib meant by saying that he was the Promised Messiah. He feared, he added, lest it should mean that he was the very Messiah promised by the Holy Quran and the traditions, and that if this was intended, it would bring about a mighty revolution in the world. On hearing this, the first question that naturally arose in my mind was as to what he knew of the past life of the Mirza Sahib. To this the Maulvi replied in a tone which assured me of his sincerity and earnestness that he was not only the coeval fellow-student and neighbour of the Mirza Sahib but was aware even of his innermost life on account of his close and deep relations with him, and that on the basis of this intimacy, he unhesitatingly testified to the purity and spotlessness of his character, to his piety and righteousness, his ardent love of God and the Holy Prophet and his unbounded sympathy with Islam. He further stated that though he was not himself inspired by God, yet he was so positively certain of the truth

of the Mirza Sahib that he believed him to be inspired by God. Upon this, I answered that no difficulty was then left in recognising the Mirza Sahib's claims, for his testimony conclusively decided the blamelessness of his past career while the future lay before us.

In short, it is necessary that there should be no obscurity about the life of a person who claims a heavenly mission, and it should be within the reach of every seeker after truth so that he may be able to study it. For, no criticism can be passed on a person whose life is hidden from the eyes of the public and, therefore, no conclusion can be reached with respect to him. From this point of view, our Holy Prophet enjoys an eminent distinction. The period of his life previous to prophethood is laid open before us in the verse of the Holy Quran quoted in the beginning, while the evidence of his contemporaries, relatives and others who had to deal with him, shows conclusively that he was always regarded as the *amin* and the *mdmūn*, i. e., the faithful one, and one in whom confidence can be placed. So great was the Holy Prophet's repute for faithfulness at that early age that he was known by these titles among his countrymen. But in the life of Jesus, there is nothing comparable with the noble assertion made in the Holy Quran with regard to the Holy Prophet. He never addressed his people in a similar manner and never referred to his previous character as proof of his truthfulness in his claim. We do not here mean to raise the question what his contemporaries would have said if he had made such an assertion, whether they would have accepted it silently being unable to point out any fault or whether they would have subverted it. The question at present is simply this, whether in the incomplete record of the ministry of Jesus any assertion is attributed to him that his past career was evidence of his truth. If there is any such assertion, we will have reason to suppose upon the authority of the Gospels that Jesus himself at least was conscious of the spotlessness of his character previous to his ministry. This is a point of special importance in determining sinlessness.

Now I come to the second question which offers itself for solution. Here we have to see the valuable property which Islam lays open five times a day before the whole world. It is the holy formula لا اله الا الله محمد رسول الله "There is no god but God and Muhammad is His

Prophet." The connection between the two parts of this formula deserves a deep consideration. In the first phrase, it is intended by the negation of the false deities and the assertion of the existence of one God only, that nothing besides God deserves to be worshipped, for in Him are to be found all the attributes of perfection, whereas some sort of weakness or fault attends all besides Him. But we have to see further whether the two parts of this phrase, viz., the negation of false deities and the assertion of the oneness of God stand to one another in the relation of argument to assertion. In other and plainer words, does the negation of the false deities demonstrate to satisfaction that God exists? In answer to this question, I would say that even if such a relation exists between the two parts of this phrase, it is not such a strong connection as should lead to an undeniable and necessary conclusion. If we consider one part of the phrase as an argument for the other, the inference suggested is at the utmost as strong as an inference concerning the existence of the Creator from that of the creatures. That is to say, if a person of sound judgment and good nature were to ponder deeply upon the images set up by human imagination and the idols and gods which are the creation of fancy, and then reach the conclusion that they do not deserve to be worshipped on account of their weakness, imperfection and dependence, still this research can lead him at the utmost to the conclusion that there may be a Higher Being than the idols of stone or human beings wrongly supposed to be gods, which should possess all attributes of perfection. An illustration would better serve the purpose. Jesus Christ is one of the false deities, and intelligent men among the Christians have begun to see after due deliberation and minute criticism that such a claim for an imperfect and weak human being like Jesus Christ is one of the greatest absurdities and shows a great contempt for human reason and intelligence. But notwithstanding this, they are yet very far off from the true and living God, and are quite ignorant of the bliss which a man enjoys in the knowledge of God. All that we can learn by human efforts is that there may be a Creator of this vast universe, but that is not the goal of human happiness. The thirst of a true lover and an ardent seeker can never be satisfied until he finds himself on the fountain which can give him the water of life. He is like the fish which cannot live outside water whatever other comforts there may be. Human nature in its true

purity cannot be satisfied by lifeless idols and images which are the creation of human fancy. The fire of love cannot be quenched until the word of the beloved one breathes a life into the lover. In fact, there is no other way to the recognition of God except that the perfect, powerful and living God should reveal Himself by His own awful, mighty and blissful voice. It is for this reason that Holy Quran repeatedly refutes the divinity of all false deities by making use of the argument that they do not hear the voice of their worshippers, nor do they answer them. Thus when the Israelites committed the foolish deed of worshipping a calf, Almighty God reprimanded them, saying " *فلا يرون الا يرجع اليهم قولا ولا يملك لهم ضرا ولا نفعا* " "Do they not consider that the calf does not answer them, nor has it any power to do them any evil or good." This verse and similar other verses abounding in the Holy Quran show that one of the highest and most perfect and plain ways of the recognition of God is that He should Himself show His existence.

There is another important stage through which a seeker after truth must pass and which to all appearance is very difficult of attainment. There is no doubt that by reflection upon the system of the universe and the contrivance and design displayed in it, men of sound judgment have made a progress from the low condition in which only the possibility of the existence of God is admitted to the higher condition in which the existence of God is actually admitted, but such a belief cannot make a man attain the connection which should ~~exist between God and men.~~ The doctrine of the attributes of God is a principle at which materialists and the worldly wise have sadly stumbled. This doctrine has also been the chief obstacle in the path of the philosophers and there have been great difficulties in the right understanding of the connection between God and men. Most people think that simply a belief in the existence of God is sufficient for man. There is no yearning in their hearts to seek a connection with God. This weakness in belief is the result of looking upon God as a power practically without any control over the system of the universe. Even those who consider God to be the maker of universe regard Him simply as a mason who having once erected the building of this world and set the laws in motion, has nothing more to do with it. Almighty God is not recognised as having control over the particles

of the universe, having power to reveal at every moment the manifestations of His glory and beauty and to enforce His will and intention under all circumstances, ever speaking to His righteous servants, hearing and accepting prayers, answering them in clear and unambiguous words, unchangeably continuing to send His revelations and inspirations and making them a living witness of His own existence, and having in His own hands the control of every law and system prevailing in the universe. In short, Almighty God is not believed to be the mighty, powerful and Living Being He is, and it is evident that unless a man has such a strong faith in Him, he cannot have any yearning to seek a connection with Him. Under the varying circumstances and changing conditions of human life, when all hopes are cut off and all resources exhausted, a holy feeling is sometimes generated in human nature which turns a man, in that state of utter helplessness and weakness, to heaven and inspires into his heart that means are altogether without any effect in bringing about the fulfilment of his object. But there are difficulties in this path. That the prayer should proceed from the core of the heart and that there should not hang any idea of improbability about it, it is necessary that the supplicator's faith should be so strong that he may with true bliss and clear knowledge believe in the attributes of God, and his heart should fully realize with true delight that against the knowledge, power and mighty will of the Divine Being, there is not the least obstacle in the world. But in the age in which we live, men can hardly conceive such an idea. The materialistic tendency is so strong, the ephemeral worldly successes are given such an importance, and men are so completely occupied in the affairs of the world and so entirely taken up with its luxuries, that the belief in the advantages and the efficacy of prayer has practically vanished away, and to regard prayer as an efficacious cause is considered as an absurdity and a superstition. The influence of materialism is growing stronger day by day, and men are so completely engaged in the search of physical resources to the exclusion of all spiritual means as if their very natures had been made for it. The result is that the worship of these numberless idols of means and causes does not allow men to turn for a single moment to the great Creator and Controller of causes. As a ceremonial, prayer has no doubt a place in all religions, Christianity, Arya Samaj, Brahmoism and Muhammadanism, but it is gone through

as a vapid and lifeless ceremony, dry words uttered by the tongue and not proceeding from the depth of the heart. It is attended everywhere with dubiety, with the idea that what is asked for in the prayer is not possible. This morbid feeling divests the prayer of its efficacy. Hands are raised up for prayer but the heart is full of doubt and uncertainty. When the effect of an object is considered impossible by a person, and no physical causes or material resources are left to which he can advert, he thinks that Almighty God too has not the power to bring about its performance or to bring into existence causes which should lead to its fulfilment. His heart because of its weakness cannot give him the consolation that however strong the hands which have burned the fire he is to be cast into, there is yet above them all a Hand still more mighty and strong which has the wonderful power to extinguish its flames against all expectations and to turn it into a garden of roses.

We come now to the discussion of the relation between the two parts of لا اله الا الله محمد رسول الله. The second part of this formula, viz., that Muhammad is the Prophet of God, is in fact an argument for the assertion which we have seen is contained in the first part, viz., that there is no god besides God. The negation of all false deities followed by the word *Allah* shows conclusively that *Allah* is the possessor of all attributes of perfection. In other words, it is here affirmed that in *Allah* are to be found all those attributes which are necessary for exercising a complete control and a boundless power over every particle, every force and every law of this universe, and that the combined efforts and powers of the whole universe cannot prevail in the slightest degree against His wonderful power, mighty will and all-overpowering intention. But it is after all an assertion and that with regard to a Being who is hidden from the physical eye, and about whose existence a certainty is with great difficulty created in the human heart, to say nothing of such certainty and strong faith about His attributes. This difficulty is obviated by the second part which states that Muhammad is the Prophet of God. The reason for this is that in contrast with the existence of God which is unknown, incomprehensible and hidden from the human eye, the person of the perfect man, Muhammad, is known and comprehensible, and, therefore, serves as a means for the recognition of God, and as an argument for

His existence. In fact, between *Allah* and Muhammad, there is a perfect relation and a wonderful resemblance. Both these words signify perfection and excellence in the highest degree. As the word *Allah* denotes a Being which possesses all attributes of perfection and is free from every defect or fault, so the word Muhammad too plainly signifies that he is in the highest degree a possessor of all those excellences which human beings can attain to, and is perfectly free from every defect and weakness which is a blot upon the face of humanity or a disgrace to human nature. The word Muhammad literally means one who is praised in the highest degree, or the person with whose praise both heaven and earth are filled up. That no one can attain to this noble dignity unless he possesses all excellences and is free from all defects and faults, is plain enough. Is there any one who has a yearning for true faith and a thirst for Divine knowledge, who is endowed with an exquisite sentiment and a right judgment? If there is, let him ponder over the wonderful resemblance and relation between the two names *Allah* and Muhammad, and the perfect order and arrangement of the words لا اله الا الله محمد رسول الله. Here we have an excellent truth and a proof of an excellent truth combined in one phrase. A beautiful and attractive assertion that God exists and that besides Him nothing deserves to be worshipped, and equally beautiful and attractive argument that Muhammad is His Prophet. This latter phrase discloses in fact the deep secret that Muhammad being the perfect man whose noble words and deeds deserve to be praised throughout the whole world, there is no doubt that the Being whose messenger such a perfect and sinless man is, must also be the possessor of all attributes of perfection. From the messenger is to be judged the greatness and glory of the power which sends him, and this is recognised even by the established usages of the world. It is for this reason that worldly governments exercise their powers so judiciously in the selection of their ambassadors lest an incompetent man should lower their dignity in the estimation of others. Bearing this in mind, it will be easily seen that for the great Ruler of the universe, the King of kings, whose name is *Allah*, no other ambassador can be proposed besides Muhammad, for as the king is a perfect King, His ambassador must also be a perfect one. Nay, more than this. I assert that keeping in mind the full significance of the word *Allah*,

no other name besides the blessed name of Muhammad is suitable and in consonance with the perfection of the Divine Being.

My heart is full of hope that impartial readers who have an interest in religion or at least those in whom the critical faculty does not lie dormant, will give a deep consideration to the question which I have raised above, and ponder whether this golden formula of Islam does not lead to conclusions of immense importance. Is it a chance combination of words without any nicety of meaning in it, or more truly, is there not a truth in every word of it the like of which it is impossible to find in any religion, old or new? I request the advocates of all religions with an open heart, first to show an assertion like this, and then weigh the arguments for the one with those for the other. It can be easily conceived how great must be the certainty and how sound the conviction of a man about his own truth, perfection and innocence who unites his own name with the name of *Allah* and allows it to be uttered along with His name five times daily from the tops of high minarets to be echoed and re-echoed in the world till the day of judgment. I cannot describe the delight which I feel when I ponder over the deep significance of these names and the strong connection between them. As no other name besides the name of *Allah* deserves to be celebrated, so no one deserves to celebrate it besides Muhammad, for there are no other two names which can fulfil the same object and convey the same significance. In clearer words, as it is necessary that the person of the Divine Being should possess all good attributes in their perfection, and be free from every defect, it is equally necessary that the person who gives information of His existence and comes as His vicegerent upon earth should also possess all good attributes and be free from all faults so far as it is possible for human beings to be. These two ideas are expressed in the names of *Allah* and Muhammad, and besides these, there are no other names which can express the same idea. Even if Islam were devoid of the innumerable proofs of its truth which it possesses, this combination of names alone would have been sufficient proof of its truth.

I come now to the second point. The Holy Prophet before his claim to prophethood was reputed among the people as *الدينار* and

لما مرون), i.e., the faithful and the trustworthy one. It is an admittedly true and well-known report that the Quresh used to confide their most valuable trusts which they could not entrust elsewhere to the Holy Prophet, and thus by special Divine ordinance and wisdom, he was known as the faithful one long before he was charged with Divine Mission. As regards his ancestors, the Hashimites from whom the Holy Prophet descended, were known as the noblest tribe of the Quresh in the whole of Arabia, so much so that in the heat of opposition no one ever dared to find fault with the nobility and purity of the Prophet's descent. How majestic the claim and how strongly expressive of the consciousness of his own purity and innocence, that among the whole line of his ancestors up to Adam, there was not a single adulterer or adultress. Nothing was said against this claim nor did any one try to refute it, and this is sufficient evidence of its truth. The importance of this assertion becomes the more evident when a glance is cast at the condition of the people before whom it was made. It is well-known that among the Arabs in general and the Quresh in particular, it was deemed as highly noble that a man should know the great and noble deeds done by his ancestors for long generations. Their great pride lay in being able to enumerate the excellences of their own forefathers and the faults and weaknesses of the ancestors of their enemies in gatherings where thousands of people assembled from different quarters. There were thousands among them who could repeat hundreds of thousands of verses containing description of battles fought centuries before and deeds of glory done in long past ages. This extraordinary exercise of the faculty of memory has been admired even by learned Europeans. The silence of a people among whom the enumeration of faults was an essential part of national life, against the bold claims put forward by the Holy Prophet, is the strongest testimony of his innocence and sinlessness.

In the life of the Holy Prophet by Ibn-i-Hisham which is one of the oldest and most authoritative works, it is stated that the Holy Prophet used to go every year to the annual gathering and offer Islam to the assembled crowds. On one occasion the Holy Prophet preached his mission to the Amirites who were present in the gathering, but they refused to listen to him. There was an old man among

them who was much revered by all, but who on account of old age could not attend the gathering. The younger people therefore used to repeat to him on their return home all the principal incidents of the gathering. Accordingly, the incident concerning the preaching of the Holy Prophet and their rejection of him, was also related before the old man. "Upon this" says the story, "the old man placed both his hands upon his head, and said: 'O children of Amir, I swear by God that an Ishmaelite is not guilty of fabrication or imposture in this claim, and the claim is quite true.'" In the same book it is stated that after the conversion of Hamza to Islam, Atba, son of Rabia, said one day to the people when they were in the height of their rage, because Islam was flourishing and making progress daily: "'Listen all ye who belong to the tribe of Quresh! If you like, I should have a conversation with Muhammad and offer some terms which he may accept and which we also may be willing to concede to, and thus we may get rid of his preaching.'" To this the people assented and accordingly Atba went to the Holy Prophet and addressed him thus: 'Son of my brother, thou knowest that thou hast a dignity and high place among us, and art of a noble descent.'....." Again, the same author reports that when the *ka'ba* was built anew, there was a great difference of opinion as to who should lay the black stone in its place, and when the fire of a great feud which would have destroyed hundreds of families was about to be burned, "Abu Umayya, son of Mughira, who was revered by the people addressed them saying: 'To settle this difference, agree among yourselves and appoint him as judge who should first enter the gate of the mosque.'" This was agreed upon, and the Holy Prophet was the first person who made his entrance. Seeing him the people cried: 'This is the *amin* (the faithful one), we are willing to submit to his judgment, for this is Muhammad.'" Ibn-i-Hisham then goes on to write that the Quresh used to call the Holy Prophet *amin* (the faithful one) before he received revelation from heaven. Upon another occasion the same author says: "The Holy Prophet advanced in years and wisdom, and Almighty God was his guard and protector. He protected him from the impurities and faults of the days of ignorance, because He had to appoint him as His Messenger and to bestow upon him all His blessings. In this

manner did the Holy Prophet grow, so that when he reached the age of majority, he was in the whole community most forward in doing good to others, highest in morals, noblest in goodness, best in kind treatment with his neighbours, superior to all in knowledge, most truthful in his words, most trustworthy of all, and free from all debasing and degrading morals and all evil deeds and words. It was on account of his having excelled in all the virtues and being free from all vices that he was generally known by the title of Al-Amin."

These are the testimonies of a people who deemed it easier to suffer death than utter words of praise for one who did not deserve them it. This evidence was moreover given at a time when the Holy Prophet was seated on a platform where very few have escaped blame. It is in fact one of the greatest of God's blessings upon Islam that all the records of the life of the Holy Prophet, all books of tradition which critically and historically carry a far greater weight than the sacred books of all other religions, and the poetical works which contain verses of the days of ignorance, all unanimously testify that the Holy Prophet, both before and after his ministry, was regarded as a perfectly blameless and innocent person. There is no other historical record of the life of any other prophet or reformer which being read critically should bring before the reader a character as blameless as that of the Holy Prophet. I assert with a full knowledge of the facts that in the earlier as well as in the latter ages, there is only one person who can truly be looked upon as the man of history, for he has done deeds and left marks which history is proud of recording in its pages.

* Substance of a Speech by the Promised Messiah.

If a person who has true faith in God reads the Holy Quran and reflects on the Divine commandments contained therein, he would

* This speech was delivered by the Promised Messiah at Gurdaspur on the 20th May 1904 on the occasion of some gentlemen from Hyderabad Deccan having entered into his *Bait*.

at once forsake the world and devote himself wholly to the cause of God. It has been truly said that this life is transitory while eternal life is in God only. The Word of God gives us to understand that the person who makes a motion towards God but whose heart has not broken off the connections of this world and preferred faith to them, has no esteem in the sight of God. It is our every-day experience that the attainment of an object is impossible unless there is sufficient exertion on our part or unless the necessary measures are taken. For instance, if a doctor prescribes a certain quantity of a medicine to be administered to a sick man, it would not do the patient any good if he were to take, say a hundredth part of the prescribed quantity. Similarly, an excessively thirsty person cannot be satisfied with one drop of water, nor a hungry man with one morsel of food. These physical laws prevail also in the spiritual world. A person who is desirous of reaching God should not think that a single step would take him to the goal. The first step cannot do him any good unless it is followed by a second, and so on until he attains the object with which he started. A lip-faith in God and His Holy Prophet or an outward act of *bai'at* unattended by a transformation of the heart is quite useless and a meaningless act, unless a man devotes himself with his whole heart and soul to the cause of God. A man's sympathy with his own self lies in this that he should walk in complete obedience to the laws which can grant him a spiritual life. Any one who seeks a connection with me through *bai'at*, should not be pleased with the formal ceremony, for that is nothing. He should always exert himself to his utmost to strengthen that connection. The mere utterance of a few words with the lips cannot do any good unless a man actually walks in the path shown to him, and thus sets seal to his words by his deeds. The same purport is expressed in the following verse of the Holy Quran :

احسب الناس ان يتركوا ان يقولوا آمنا وهم لا يفتنون
 "Do men think that it is enough for them to say that they believe and that they shall not be tried." Almighty God makes men pass through different trials so that He may see whether the believer sets a higher value on his faith than on the things of the world. There are many men who profess a belief in God but when they find such belief interfering with their material advantages, forsake the cause of God, or when they have any fear of harm from their superiors

deny God. Such men as are led away by temptations have really no faith in their hearts and they do not know that Almighty God is the King of kings and a Judge over all judges. The truth is that the path of God is a difficult path, and unless a man undergoes the hardest trials, and sacrifices all his desires and interests and all that is dear to him, his own self included, in this way, he cannot find acceptance in the sight of God. Do not even we hate a servant who shows faithlessness? Is it not true that a servant who is not faithful to his master and constant in his duty is not looked upon with honor anywhere? Thus it is also in the presence of God. The person who forsakes his Divine Master for the sake of an ephemeral material advantage is the most disloyal and faithless man. What does *bai'at* mean? It denotes that the person entering into *bai'at* sells his own self and all that he has to God, and submits himself to His will. A person who enters into my *bai'at* in this, the true, sense of the word, makes himself the master of the greatest good. It is utterly wrong that one who walks in the path of God ultimately suffers any loss or injury. He who serves God faithfully, never suffers any loss. He is lost who is false in his devotions, who breaks the covenant he has made with God for the sake of this world. Let him bear in mind who is guilty of this faithlessness from fear of the world or worldly rulers, that no one would be able to deliver him when the hand of God is upon him, and that for his faithlessness he will be answerable to God. It is, therefore, necessary for every true believer to have a sincere faith in God and to make a genuine repentance. For this it is necessary that he should constantly pray to God that he may be granted these blessings, for their attainment is not within the power of any mortal.

Faithfulness to God is not without its fruits. The person who walks in obedience to God and submits to His will with firmness and fidelity, is granted extraordinary power and a mighty magnetism. There is an attraction in the heart of the true believer with which he draws others to himself. I cannot understand why people should not be drawn to you and why a magnetic power should not be generated within your hearts, if there is within you the attraction of love in the path of God. In the Holy Quran it is related of the wife of Pharaoh in the story of Joseph : ولقد هممت به و هم بها لولا ان رايها ن

هـ) "And she longed for him, and he would have longed for her, had he not seen a sign of his Lord?" Here we are told that the woman's attraction of love was so strong that it would have drawn a righteous prophet of God like Joseph to her, had it not been for the attraction of God. The secret of this is that there is an attraction in love. It is impossible that a woman's attraction should have sufficient power to draw a righteous servant of God, but a believer in whose heart is kindled the fire of the love of God, should not have the magnetism wherewith to draw men to himself. It is not a valid excuse that there is no effect in preaching. The defect is really in the magnetism, and until a man possesses that, his words must remain without any efficacy.

The doctrines, I teach, are very clear and easy to understand. The death of Jesus is regarded as the chief obstacle in this way, but the Holy Quran speaks of his death in clear words. When God would question Jesus on the day of judgment, if he had told people to take him and his mother for gods, Jesus would reply that he never taught them any such doctrine so long as he lived among them. Then follow the words which speak of his death: فلما توفيتني كنت انت (لوقيب عليهم) "But when Thou didst cause me to die, Thou didst watch over them; (I do not know what they did after me)." Here Jesus speaks of his own death, for he says that corruption in the belief of the Christians crept in after his death and not during his life time. If there is any corruption in the Christian belief, it follows as a necessary conclusion that Jesus is also dead. But if Jesus is not dead, then there is no escaping the conclusion that the Christian belief, which takes Jesus for God, is the true one. The absurdity of such a supposition is however further evident from the fact that Jesus declares his ignorance of any corruption in the Christian belief. If he is alive and must come into the world a second time, his answer as quoted in the Holy Quran cannot be right, for he cannot in that case remain ignorant of the Christian corruption. A man who lives in the world for forty years, and whose chief function is to slay the Christians on account of their corruption in having taken a man for God (for slay them Jesus must according to the belief of his re-advent) cannot with any show of truth assert that he is unaware of any corruption in Christian belief. Such an assertion

would be a daring lie, of which no prophet of God can be guilty, and that in the presence of God and at the day of judgment. This verse therefore clearly demonstrates on the one hand the death of Jesus, and on the other the impossibility of his personal second advent. This is the judgment of the Holy Quran as regards the death of Jesus. A careful study of the traditions leads us to the same conclusion. It is reported, and the authenticity of this report is unanimously admitted, that the Holy Prophet said he saw Jesus with John, the Baptist. Since the death of John is admitted on all hands, therefore Jesus must also be dead, because the living cannot be with the dead. Now we have on the one hand the Word of God and on the other the vision of the Holy Prophet, and both demonstrate clearly the death of Jesus and the impossibility of his re-advent. If any one still persists in holding Jesus to be alive, we may only say that true guidance is not destined for him. As to the second point, *viz.*, who is to be the promised one, the Holy Quran and authentic traditions are again very clear and conclusive. In the chapter entitled the Light, the Holy Quran has decided that all the vicegerents of the Holy Prophet shall be born from among his followers. Bukharee and Muslim, the two most authoritative and authentic works of tradition, also agree that the Promised Messiah must be from among the followers of the Prophet. Consider now the signs of his advent. The advent of a reformer at the commencement of every century is admitted by all, and it is further admitted that the Promised Messiah will also come as a reformer. But no one can point out where the reformer is who ought to have appeared at the commencement of the fourteenth century of Hegira. The eclipse of the sun and the moon in the month of Ramzan was the sign fixed for the advent of Mahdi (another name for the same reformer), and more than eight years have elapsed since that sign was seen on the heavens, but no other Mahdi can be shown. If it be said that though the sign has appeared, yet the person whose advent it denotes, will appear after some time, there would be great difficulties, for in that case any number of men may claim Mahdiship and accordingly the advantage of the sign. Heaven has shown a mighty sign, but people do not care for it. The prophets had also spoken of another sign to appear after the eclipse, a heavy disaster which was to befall the world. This has appeared in the form of

plague which has wrought a havoc in the country. It has destroyed hundreds of thousands of souls, and who knows what destruction it may yet bring about, but people have not recognised him whose sign it is. Heaven and earth have borne testimony to my truth, but their testimony has been rejected. God is jealous and He will show His jealousy because His signs are denied. He will not leave this disobedience unpunished. Both the Quran and the traditions speak of another sign, a new conveyance which was to replace camels. Thus the Holy Quran says: *واذ العشار عطلت* "When the camels will fall into disuse," while a tradition says: *ليتركن القلاص فلا يسعى عليها* "Verily the camels will be given up and they will not be used for riding upon." This sign has been brought to fulfilment in a wonderful manner, so much so that even in the deserts of Arabia where camels have not been dispensed with from time immemorial, railways are under construction, and thus camels will soon fall into disuse there fulfilling the great prophecy. Could I bring about the fulfilment of these signs in support of my claim by my power? Had I any control over the solar system that I should have brought about the eclipse of the sun and the moon in accordance with the prophecy? Or could I create the germs of plague in order to fulfil the prophecy concerning this epidemic? Or was it at my instance that pilgrimage to Mecca was obstructed? All the signs fixed for the advent of the Messiah have been brought to fulfilment by Almighty God who has control over the system of the universe, and every argument has been produced, but there is still the same denial.

The truth is that atheism is gradually and silently taking hold of the minds of men and the fear of God has vanished away. Having eyes men see not, and having ears they hear not, and having hearts they understand not, therefore the signs of God are rejected. A study of the books, I have written, will show that the clearest arguments have been given in support of my claim which have never been refuted, but the hearts are so hardened that no amount of reasoning is sufficient to convince them. The truth of one who claims to be a messenger of God, can be judged in three different ways, *viz.*, by the evidence of the former heavenly books, by reason and by heavenly assistance. The application of all these modes to this propaganda establishes its truth conclusively. Daniel and the other

prophets have fixed the time of the advent of the Messiah and foretold the century and the year in which he must come. The Christians are in great perplexity all over the world, for the time of advent according to prophetic calculations has passed away but Jesus has not made his appearance. Many Christians having thus despaired of the advent of Jesus, are beginning to think that his second advent only meant the progress of the Christian Church. The time in which we are living is also according to Muslim sacred books the time of the advent of the Promised Messiah. The author of the Hujaj-ul-Karamat writes that the Muslim seers are all agreed that the fourteenth century of Hegira is the time of the advent of the Messiah. Shah Wali-Ullah calls him for this very reason چراغ دین *i.e.*, the lamp of faith. In short, none has gone beyond the fourteenth century in fixing the time of the appearance of the Promised Messiah. In this there is a fine allusion that as the moon attains to its fulness on the fourteenth of the lunar month, so Islam will shine forth in its full effulgence in the fourteenth century. All the people therefore anxiously waited for the fourteenth century, but when the time came, they denied the messenger of God. Thus says the Holy Quran :
ولما جاءهم كتب من عند الله مصدق لما معهم وكانوا من قبل يستفتحون
على الذين كفروا فلما جاءهم ما عرفوا كفروا به
And when a Book had come to them from God, confirming that which they had received already—although they had before prayed for victory over the unbelievers—yet when that came to them, which they recognised to be true, they denied.”

From the standpoint of reason also, the Messiah must come at the present moment. There was a time when the apostacy of a single Muslim was a great shock to Islam. But mark the decline. Thousands are now deserting the ranks of Islam, hundreds of books are being written in refutation of its pure principles and every stratagem is made use of to extirpate the noble religion. Has Islam yet to see worse days than these that the Messiah is not coming? This cannot be. Almighty God has said, and His Word cannot be altered :
إنا نحن
نزلنا الذكروا ناله لنا نظون
“Verily We have sent down the Book and verily We will be its protectors.” It is impossible that the God who has made this cheering promise, should leave Islam unaided in its greatest adversity. Islam is at present in a great strait, and if it

ever stood in need of heavenly assistance, it does so now. It is at this critical moment that Almighty God has established this propaganda from heaven and it is at this moment of adversity that He has taken Islam by the hand.

Heavenly assistance has also been poured in full abundance upon this mission showing that it is planted by the hand of God. He has shown thousands of heavenly signs in my support, which if collected would amount to not less than a hundred thousand. The revelations noted below were published in the Barahin-i-Ahmadiyya about twenty four years ago. This book was circulated at the time in different countries and among people of different creeds. In this book are published revelations in which Almighty God, mentioning my loneliness, addresses me in the following words: يا ترون من كل فج

عميق . يا تيك من كل فج عميق . ي تصعر لخلق الله ولا تسئم من الناس
 "Though thou art alone now, yet time is coming when people will flock

to thee from all quarters. For thy assistance men will come from distant places and thou wilt receive gifts from remote corners. People will come to thee in large numbers, turn thou not away from them nor get tired of them but receive them with kindness and courtesy." Regarding the end, the following revelation published in the same book is of immense importance: ا ذا جاء نصر الله والفتح وانتهى امر الزمان

ا لينا ا ليس هذا بالحق
 "When the assistance of God and victory will come, and to Us will return the command of time, then will it be said:

"Is this not true," which means that ultimately the truth of this mission will be generally accepted. People who are acquainted with my circumstances at the time of the publication of these revelations,

can testify that at that time I was known to very few men, and was hardly known anywhere outside my village. How wonderfully are these prophecies being fulfilled at the present day. Though their complete fulfilment belongs to the future, yet the partial fulfilment

which has already been witnessed is sufficient to satisfy any seeker after truth. Can any sensible man call it a fabrication on my part?

Is it within the power of a mortal to draw such a complete picture of matters which were to come into existence twenty-four years after they were foretold? Can any one sitting in a corner of solitude say that

people will flock to him from all quarters? The knowledge of such deep secrets of the future cannot be the result of guess or foresight. When I

look at the numerous heavenly signs shown in my support, I find myself compelled to say that in number as well as in grandeur these signs surpass the signs recorded of any other prophet with the exception of our Holy Prophet. But this is all due to the excellence and blessings of the Holy Prophet, among whose followers it is my great pride to be. If anyone vies with me in heavenly signs, whether he be a Muhammadan, or a Christian or the spiritual leader of any other religion, Almighty God will certainly vanquish him. A mighty river of signs is flowing here. My friends are well aware of the revelation granted to me some twelve years ago : *انی مہین من اراد اہا نکی* "I will disgrace him who intends to disgrace thee, and I will assist him who undertakes to assist thee." My friends have witnessed the fulfilment of this one revelation on various occasions, how my enemies spent all their efforts to bring disgrace upon me and how ultimately they themselves were subjected to disgrace. It is true that there are men who having witnessed these signs still do not believe, but this is a Divine law which prevails of old. Whenever a prophet has made his appearance, there have been two groups, the good and the bad. Abu Jehl saw hundreds of signs but remained an unbeliever to the last moment. Therefore, the seeker after truth should always resort to prayer that he may be granted true felicity from heaven.

The person who enters into my *bai'at* really sows a seed. Unless he takes proper care of it afterwards, it cannot yield any fruit. He ought to see me often; spend as much of his time in my company as he can and strengthen the connection which he has established by *bai'at*. The branch whose connection with the tree is cut off, must soon fall off in decay. The person who has living faith in his heart, does not care for the world, for the world will itself come to him. Blessed is he who prefers faith to this world, but the person who prefers this world is like a dead body in the sight of God and never receives any assistance from heaven. The *bai'at* cannot do any good unless the person who enters into this connection forsakes everything for the sake of his faith, and exerts himself to strengthen the connection. The *bai'at* is only a seed. Now if the peasant sows the seed but does not take care of it afterwards, neither manuring the land, nor watering it, nor levelling and smoothing it, nor protecting the

plant, he should not expect to reap any fruit. His crop will all be destroyed. You who have entered into my *bai'at* have also sown a seed to-day. God knows for whom it is ordained to reap the fruit. Blessed is he who takes care of it and protects it from being wasted. But you should constantly pray. There should be a transformation in the prayers which you perform daily. I see that the prayers of most men are only meaningless movements of the body. Their prayers are not attended with even the fearfulness and the humbleness of heart which may be seen in their supplications after the prayers are ended. It would have been much better if they had urged their entreaties to God while performing their prayers, for in that case they would have found delight and perfect joy in their prayers. I therefore say that, for a time, you should give up the habit of lifting up your hands after your prayers are finished and ask of your Divine Master whatever you have to ask while you are praying, so that you may find bliss in your prayers. You should moreover submit your petitions to God in your own language, for in that case there would be greater fervor and enthusiasm in your supplications. So after you have recited the Holy Quran and the forms of prayer reported from the Holy Prophet, ~~pray to God in your mother tongue, for your supplications to God are best~~ and most ardently expressed in that language. What is of essential importance for you to ask of God is that you may be delivered from sins and that God may be pleased with you, for with sins the heart is hardened and the sinful man is really an earthworm. Therefore our constant prayer to God who holds all power in His hands, should be that he may release us from sins and show us the path of His pleasure. The true believer lives in this world as if he were a traveller on horseback going in a forest and stopping for a while to take rest under a tree without alighting from the horse, and continuing the journey when relieved a little. But if a traveller were to make a permanent abode in that forest, he must soon be torn by beasts of prey. The true believer does not consider the world to be his home, and for him who does so, God does not care, for He only loves and honors His faithful servants. It is reported from the Holy Prophet that the true believer seeks the nearness of God by *نوافل*, by which are meant, deeds beyond what is incumbent or obligatory upon a person. The man of world slackens his pace after doing a little bit of good, but the true believer is always anxious of adding to what he has done. By the *نوافل* are

meant not only supererogatory prayers, but every voluntary addition or accession to obligatory good deeds. There is a desire in the heart of the true believer to do more and more good deeds, and advancing thus in goodness, he comes nearer and nearer to God, while God also comes nearer and nearer to him, until having completely annihilated his own self, he finds himself under the shadow of God and is illuminated by Divine lights. His eye then becomes the eye of God and his ear the ear of God, for he does not go against the will of God in what he does. In another report it is stated further that his tongue becomes the tongue of God and his hand the hand of God. This is the true believer of whom Almighty God says that He is never in so great a suspense in any thing as in taking away the life of the true believer. This is not to be understood literally, for Almighty God is free from every suspense. These words only express the esteem in which the true believer is held by God. Other people die away like worms but it is otherwise with the believer. To me it appears that the fact that the righteous are affected with various diseases but are saved from their fatal attacks, is indicative of the suspense which has been attributed to God. In other words, though Almighty God is never in suspense yet it is like a man in suspense that He acts. He saves them even when there is no hope of their lives and thus shows that He does not wish to destroy them like ordinary mortals.

The true believer is he in whose heart the love of God is rooted deep and who has determined not to forsake the cause of God, to whatever disgrace and distress he may be subjected. Such a one is never destroyed, for no prophet of God was ever destroyed. The world exerts itself to its utmost to bring down ruin upon his head, but he is not ruined. The truth is that he who willingly subjects himself to disgrace, is at last seated upon the throne of honor and glory. Look at Abu Bakr: he was the first to accept disgrace, and the first who sat on a throne. The love of God appears, no doubt, in its earlier stages as a fearful thing so that all those may fly away who are not worthy of it. The lovers of God are thrown into the fiery furnace of trials and subjected to distresses in body as well as in their property. This is done that it may become evident whether they are faithful in their hearts or not. Almighty God has ordained that no one should go to heaven who is not willing to go to hell. By hell

I do not mean the hell in which the sinners are to be punished in the next world, I mean only the trials and difficulties of this world. It is also reported in a tradition that hell is represented to the unbeliever as a heaven, and heaven is represented to the believer as a hell. The unbeliever is bent low upon this world and being led away by its desires, thinks that every good is contained in it, while the believer like a true lover divorces the world and all its comforts and willingly undertakes to suffer every disgrace and difficulty for the sake of God. In fact, it is the love of God which makes him ready to undergo every trial. The believer is really the lover and he is faithful and constant in his love. He stands in the Divine presence with faithfulness and humility and has such sincerity, love and ardour for his beloved Master that life is nothing to him. The pleasures of this world give him no delight, for his soul receives nourishment from the source of love. Even if the beloved one pays no heed to him, or is silent, he is not shaken in his love and faithfulness. His love, on the other hand, increases daily and hourly, and there is greater and greater zeal in his heart every moment. It is necessary on the part of the believer that he should be engrossed in the love of God, that there should be no weakness in his love, and that it should be marked with true sincerity and faithfulness, so that no power in the world should be able to shake it, and on the part of the beloved one that he should sometimes assume silence and not pay any heed to the lover. There should moreover be two kinds of zeal in the heart of the lover, a zeal for the love of God and a zeal for sympathy with fellow-beings when they are seen in difficulty or distress. True sincerity and zeal for the love of God when attended with faithfulness sever all the worldly connections of a man, and bring him into Divine presence. Without such ardour and engrossment in the love of God, a person is not out of danger. Unless all connections besides the connection of God are cut off, he cannot be said to be walking in the path of His pleasure. Almighty God wishes that His servants should establish a pure connection with Him. But it cannot be established by word of mouth while a man is involved in remissness and ignorance. Nor is a confession of *bai'at* any evidence of connection with God, until being perfectly freed from all desires and passions, a man is completely engrossed in the love of God. I have

often exhorted my followers to establish such a connection, for unless all worldly connections are severed and the heart is dead to the love of the world, the nature of the man must remain devoid of zeal for the love of God. It has been said that the companions of the Holy Prophet used to be so engrossed in their prayers that when they were ended, they could hardly recognise one another. In fact, every true believer should be so engrossed in his prayer. According to the Muslim law when a man meets his companions after separation, he must say *عليكم السلام* "Peace be on you." In this lies the secret of ending prayer with *اللهم صل على محمد وآل محمد* "Peace be on you and the mercy of God." When a man stands up for prayers and begins his devotions by saying Allah-o-Akbar (God is great), he stands in the Divine presence and is, as it were, removed into another world being absorbed in the contemplation of Divine Glory and Majesty. When the prayers are ended, he comes back into this world and hence at the end he says *عليكم السلام* "Peace be on you and the mercy of God," having met his friends after separation. But if only dull ceremonies are gone through without realizing their deep significance, no good can result. Ceremonies are shells in which there is no kernel, and if the deep truths that underlie them are not realized, they may turn out to be ways of destruction. It is when such truth is realized that a true love for God is generated in the heart, and the soul flies to God and is completely engrossed in the contemplation of Divine glory. Every particle of the body in that state serves and obeys God.

Such zeal in the love of God and such faithfulness to Him had been given to me. I was so absorbed in His love that nothing beside Him had any attraction for me. Engrossed in His love, I chose the corner of solitude. I did not like to leave my closet nor loved fame for a single moment. I lived in solitude and it had a great attraction for me. It was my heart's sincerest desire that the days of my life should pass in loneliness and from the first I hated company. But Almighty God compelled me to come out of solitude. It was done against my wish. He intended to do a thing and He chose me for the work and appointed me to the high office of a reformer. It is all His choice and not my desire. I am from my very nature averse to fame and company. Nay, I cannot even understand why people desire

fame. I was from my nature disposed to live in solitude but God compelled me to go in a different direction. I prayed to Him that I may be allowed to remain aloof from society, but He wished it otherwise, and repeatedly commanded me to get out of solitude and to help the true religion out of the difficulties in which it was involved. All the prophets of God have been naturally averse to fame and none of them ever desired glory and renown. Our Holy Prophet used also to love solitude. He used to resort to the solitude of the cave known as the Hara, far away from the noise of crowds. The cave was so frightful that no one dared go into it. For this very reason the Holy Prophet had chosen it so that no one may go there out of fright. He loved solitude and hated fame. But Almighty God commanded him saying: يا ايها المدثر قم فانذر (Get up and warn the people.) He was compelled to get out of the corner of solitude. Some think that I love fame. They are under a serious misapprehension. I have repeatedly said that I have no desire for fame. I hated the world and fled from it, but Almighty God compelled me to leave the peaceful corner of solitude and appointed me to this office. But the people of this world attribute it to a desire for fame because they are not aware of the nature of solitude and cannot think how the servants of God live in the world and yet apart from it. I do not desire the world, and if my enemies have the power, they may take away the whole of it. My faith is in my heart and not in the world. I set on one hour of solitude a value higher than that of the whole world. God knows that such was my natural inclination but I have sacrificed every thing and forsaken my heart's delight before the Divine commandment. The truth is that when Almighty God manifests Himself in His glory in the heart of a servant, he cannot remain hidden. The lover may try to conceal the flame that is burned up in his heart, but the secret must sooner or later be divulged. Those who have the love of God in their hearts, try to conceal it from all, because love is a secret between God and His servant, and no one likes that his secret should be opened before others. Every Messenger of God had a secret with Him, and he tried to conceal it, but Almighty God compelled him to divulge it and lay it open before the world. Those who desire fame, do not get it, while it is granted to those who are averse to it.

So long as a man is in a low moral condition, his ideas are also

low, and the less he has the knowledge of God the fainter his love for Him. Everyone's love of God is in accordance with his faith in and knowledge of Him. This is also meant by *أنا عند ظن عبدي بي* "I am as My servant knows Me to be." The true lover has confidence in God that He will not forsake him. Almighty God likes to show faithfulness and therefore desires that His servant should be sincere and faithful to Him and should trust in Him. But how can men of the world realize this truth? They are bent low before the idols of their desires and passions, and their sight is limited to this world. They do not look upon God as gracious and merciful and have no faith in His promises. Had they believed in these attributes of God, He would have given them proof of His mercy and faithfulness. Read the Holy Quran from the beginning to the end and you will find that it forbids you from doubting the faithfulness of God and forsaking His cause, and commands you to seek assistance from Him. Almighty God assists His faithful servant on every occasion and assures him that He will always be with him and grant him a distinction. But the person who does not trust in the promises of God, doubts His existence. He does not turn to Him but is compelled to seek another god for himself and is thus guilty of *shirk* or setting up other gods with God. When a man knows with certainty that God is a gracious and merciful God, and believes with true sincerity of heart that His promises cannot pass away without fulfilment, he sacrifices his life in His way and loves Him in secret from the depth of his heart. Such a one sees the face of God in this very world. Almighty God helps him in various ways, showers upon him His blessings, gives him comfort and shows him the face of love and faithfulness. But the faithless traitor is for ever deprived of all these blessings.

Christ's So-called Death on the Cross.

DISCUSSED SCIENTIFICALLY.

(By a Doctor.)

The 'rupture of the heart' theory of the death of Jesus advocated by Dr. M. B. in the *Epiphany* of 2nd April 1904, on the

authority of Professor Simpson and others, is not warranted by the facts of the case. To every unprejudiced scientist who for a moment thinks over the subject, it would be quite clear that the 'rupture of the heart' theory does not account for the alleged sudden death of Jesus on the cross, after being nailed to it for three or four hours only.

The study of the New Testament makes it clear that at the time of crucifixion, Jesus was in perfect health, a well-developed muscular man, aged about thirty years, passing his days easily in gardens and other healthy places, eating, drinking and preaching boldly whatever he thought right. There was not much persecution against him previous to this event. There is in fact no previous history of rheumatism, heart disease or debility, etc. On this occasion also he bore his trial very well. There was no fainting when the sentence of death was delivered, and St. John says "And he bearing his cross went forth into a place called the place of a skull" showing, of course, that he was strong enough to bear a heavy burden and was able to carry it to a distance. On the other hand, rupture of the heart always occurs in elderly people with diseased heart, and with a distinct history of pre-existing disease (*Vide* Bristowe 1890, page 539; Taylor 1898, page 537; Roberts 1894, page 617; and Pepper, Vol. II, page 363).

SYMPTOMS.—Now let us consider the symptoms of the rupture of the heart described in the Medical books referred to above and see whether they correspond to those recorded of Jesus on the occasion of crucifixion. In rupture of the heart there are severe pains in the region of heart, gasping for breath, fainting, dyspnea, collapse, profuse sweats, great oppression, constriction or pain at the chest and death at the end of some hours (Bristowe 1890, page 539) and sometimes suddenly. On the other hand, Jesus while on the cross was talking quite easily with his mother and the disciples around him, and also with the two malefactors crucified with him, and then he said: "I thirst," and then he sucked the vinegar in the sponge raised to his lips, and said "it is finished, and he bowed his head and gave up the ghost." (St. John). "Jesus when he cried again with a loud voice yielded up the ghost" (St. Matthew); and "when Jesus had cried with a loud voice, he said, Father into thy hands I commend my spirit, and having said thus he gave up the ghost." (St. Luke).

So there was no gasping for breath, no pain in the chest, no restlessness, no collapse, etc., the symptoms given of the rupture of the heart in Medical books.

POST MORTEM.—Mr. M. B. lays great stress on blood and water said to have come out of the wound when Christ was pierced with a spear after his apparent death; and thinks it to be a conclusive proof of the rupture of the heart. By "Blood and Water" Dr. M. B. understands that after rupture of the heart the blood effused into the pericardium, was separated into coagulum and serum and afterwards interpreted as blood and water by soldiers. In the first place, it is impossible for the blood to have coagulated within so short a time as elapsed between the alleged "giving up of ghost" and the "piercing of the side," which interval according to St. John does not seem to have been more than an hour. As a proof, let us see, what Medical experts say on this question. Taylor in his Medical Jurisprudence 1894 (Vol. I, page 517), says "Blood coagulates more slowly in the dead body than in a vessel into which it has been drawn during life or after death. The blood may remain fluid in a dead body from four to eight and according to Donne as long as twelve hours after death. It rarely begins to coagulate until after the lapse of four hours." Moreover in some cases the blood may not coagulate at all or it may coagulate only very imperfectly after death (*Vide* Carpenter's Physiology pages 187 and 189). From this it is clear that the blood had not coagulated in the body of Jesus so soon after his giving up of the ghost. Secondly, Bristowe (1890, page 539) says "the pericardium is then found post mortem to be distended with blood--partly serum, partly a bag of undecolourised coagulum in which the heart is enclosed and by which it is concealed." Even supposing that rupture of the heart had taken place and the blood had separated into clot and serum; how is it possible for a bag of clot enclosing the heart "to come out forthwith" from a small punctured wound made by the spear of a soldier? Dr. M. B. will kindly explain. Thirdly, St. John says "But one of the soldiers with a spear pierced his *side* and forthwith came there out blood and water." I would call the attention of the readers to the words "*side*" and "*forthwith*" in the above quoted text. Dr. M. B. without any stated reason takes it for granted that by the "*side*" in the Bible is meant the left side of the body and definitely the region of the heart as if the soldiers were

medical men well up in Anatomy and Pathology, etc., and knew exactly where the cause of death was situated and consequently put their spear just in the pericardium. Why should we not think that by the "side" is meant the right side or the side of the belly or the armpits. Next the word "forthwith" in the text clearly indicates that as soon as the spear went in, *immediately* came there out blood and water which is quite impossible in the case of a big bag of clot enclosing the heart coming out of a small hole in the side. Moreover it ought to have been "water and blood" and not "blood and water," as in the case of Pericardial effusions serum always comes out first and clot afterwards. Anybody who has made a single post mortem examination cannot deny this. The soldiers who are reported to have pierced the body of Jesus just in the region of heart are expected to know a better phraseology than calling clots blood and serum water.

Having considered the rupture of heart theory and having thoroughly refuted it on scientific grounds, let us now see what actually happened to Jesus when he was nailed to cross. Notwithstanding his health and strength and prime of youth, it is clear from the New Testament that on the occasion of crucifixion he suffered some physical trouble from the hands of his persecutors, as, for instance, he was scourged, no food was given to him and he was made to carry his cross to a long distance. His hands were pierced and nailed to the wood which must have given him pain and some loss of blood, the result of which was that he cried "Eli Eli lama sabachthani," felt thirsty, took some vinegar or wine out of a sponge, bowed down his head and then fainted. His friends were around him, the soldiers were each and all frightened on account of the darkness and the earthquake and were struck with terror, and consequently they came to believe in his righteousness and even their Centurion "glorified God saying this was a righteous man" (St. Luke). The Governor, they knew, wanted to save Jesus' life. Under these circumstances Jesus' friends found an opportunity of saving his life and they did not lose a second and at once began to take the proper steps. They unfastened him from the cross and bore him away to a nicely ventilated sepulchre, dressed his wounds, wrapped him in linen and spread stimulating spices around him in

order to revive his heart, and when he was strong enough *and before the Jews had time to think over the situation and arrange for guarding the sepulchre*, they took him away to a distant village. When he was convalescent he showed himself to some of his disciples and to assure them that he had been miraculously saved from the accursed death on the cross, he showed them his wounded hands, ate fish, etc., with them ; and acted in the manner of living human beings.

The scientific proofs of the above are the following :—

1. History clearly proves that crucifixion in the time of Jesus was a very slow process of bringing about the death of the culprit ; it took some days before the victim succumbed to the miseries of long exposure, exhaustion, pain, hunger and thirst, etc. Moreover cases occurred in which a man was saved after having remained nailed to the cross for more than a day. Under such conditions how was it possible for Christ to have died so suddenly after only three or four hours' suspension on the cross, although none of his vital organs was diseased or injured, nor were his legs broken. The only possible explanation of his "giving up the ghost" is that he had fainted and afterwards feigned death to escape persecution at the hands of his enemies ; or possibly to make him senseless he may have been administered some narcotic (opium, etc.) dissolved in vinegar which John says he took immediately before "giving up the ghost." Some of his rich disciples like Joseph of Arimathea might have thought of some such device for saving the life of their beloved master.

2. "But one of the soldiers with a spear pierced his side and forthwith came there out blood and water" (St. John, 34). In this text the word "*forthwith*" clearly shows that it was the living blood, that is, the blood circulating in the capillaries of the skin which came out immediately after its being wounded as happens in the living tissues in the living body and not in the bloodless skin of a crucified body, whose blood may all have effused in the pericardial sac. First there flowed out blood and when the spear went a little deeper, came out water probably from the distended urinary bladder or pelvis of the kidney or from some tumour or cyst or lymph space that may have existed in the side of Jesus Christ. It may possibly

have come out from the stomach (the wounds of which are not necessarily fatal) as Jesus had a few minutes previously taken some vinegar.

3. Chapter 20th of St. John clearly proves that after two days his body was not found in the sepulchre in which it was originally laid. "Linen cloth was lying," "the napkin was wrapped together," the body was not there, showing that somebody had been hurriedly interfering with Jesus' coffin when he took him away in disguise and in another suit of clothes. "I am not yet ascended to my Father," proving that his body was still on earth and alive, but not in the sepulchre. "He showed unto them his hands and his side" proving that it was an earthly body covered with wounds and not a celestial figure. "He breathed on them" showing that he was respiring and his lungs and heart were working normally, and "saith unto them" showing that he could speak and his brain was in working order. "Then saith he to Thomas, reach hither thy finger, and behold my hands; and reach hither thy hand and thrust it into my side, and be not faithless but believing," showing clearly enough that it was the earthly body plus soul and not the exclusive soul.

4. Chapter 21st. St. John. "After these things Jesus showed himself again to the disciples at the sea of Tiberias" (a distant place), "Then Jesus saith unto them, children have you any meat," "Jesus then cometh, and taketh bread and giveth them, and fish likewise." I am sure this is not a dream and Jesus is heartily enjoying his breakfast of bread and freshly roasted fish like an ordinary human being, with a normal stomach and good appetite. Poor superstitious Christians all the while consider him a man risen from the dead. What a pity? and what a belief in this scientific 20th century.

In the editorial of the same issue of the *Epiphany* I find that the editor, doubtful perhaps of the death of Christ on the cross, starts the theory of suffocation by the weight of spices laid over Christ while he was being buried in the sepulchre. From Chapter 20th St. John, it is evident that the sepulchre was wide enough to let a man pass in and examine it as Simon Peter did. Is it impossible ask to spread 100 lbs. of Myrrh in such a spacious compartment without causing the suffocation of a single

person laid down there? Nor in my opinion did the bandages on the head or limbs cause Jesus any inconvenience; on the other hand, he was, I am sure, greatly relieved of the pain of the wounds by their being dressed and bandaged at once with the best antiseptics and ointments procurable at the time, and came to his senses by being revived by such an abundance of the spices, etc.

The Origin of the Afghans and the Kashmiris.

By Hafiz Abdul Ali, B.A.

Much has been said about the subject and eminent writers have arrived at the conclusion that the present Afghan race and even the Kashmiris represent the lost tribes of Israel. The writer of these lines, too, has something to say on the subject, which he hopes will not lack interest.

It is a well known historical fact that ten out of the twelve tribes of Israel were brought in captivity and made to live in the land of Persia. The Jews that are now scattered over a great part of the world only represent the two tribes that did not share the sad fate of their brethren. What people of to-day represent the remaining ten tribes has been a point of discussion and has drawn the attention of many a writer. I think it is now well nigh settled that the mountainous tribes of Afghanistan and the natives of Kashmir are the descendants of the lost tribes of the house of Jacob. There are more evidences than one which lead us to identify the Afghans and the Kashmiris with the lost tribes of Israel. Some of the evidences are to my mind so conclusive that any one of them would have alone sufficed to establish the identity of the Afghans and the Kashmiris with the lost Israelite tribes, even if there had been no other evidence in support of it. The evidences establishing the identity of the Afghans and the Kashmiris with the lost tribes are briefly as follows:—

I. Evidence of tradition.—All the chief families of the Afghans are unanimous in asserting themselves to be of Israelite descent. Their leading families possess genealogies which trace their descent to Israelite ancestors. The Afghan claim of Israelite descent cannot be ignored. The unanimous claim of the nation that they are the children of Israel is an evidence too strong to be lightly dealt with. There is indeed a truth underneath the claim. It is not only the present generation that claims to be the seed of Israel. Generation after generation has been putting forth the same claim with perfect conviction. The family genealogies they possess strengthen their claim and the claim is as old as the race itself. So this claim is not unfounded. It, I think, is the surest evidence of their being of Israelite descent, or else how can we account for their unanimous and ancient claim to be Israelites. Their claim is further strengthened by the absence of any other nation claiming to be the descendants of the lost tribes. If we reject the claim of the Afghans, we must point to some other nation claiming to be the representatives of the ten tribes. Afghanistan lies on the border of Persia—the land where we know the tribes were brought as captives—and it is probable that they should have moved eastward and settled in Afghanistan and Kashmir. We learn from the Bible that they were ill-treated by the Kings of Persia, and so it was quite natural for them to migrate to the east to escape the tyranny of their oppressors and to find a home for their increasing numbers.

II. Evidence of Physical features.—The claim of the Afghans is further supported by their similarity in features with the Jews. Their features join with their tongues in claiming for the nation an Israelite descent. The Kashmiris resemble the Jews in their physical features even more than the Afghans. The Afghans and Kashmiris bear no resemblance to their neighbours, the Hindus and the Chinese. Their features are characteristically Israelite. Make a Jew, an Afghan and a Kashmiri stand side by side and you will not help declaring them to be exactly alike in their features.

III. Evidence of dress.—The dress of the Afghans and the Kashmiris also points to the same conclusion. They wear long and loose cloaks (unlike their neighbours) after the fashion of the Jews to which reference is made also in the Gospels.

IV. *Evidence of customs.*—Many of their customs and observances bear resemblance to those of the Jews. For instance, the Afghans make no great distinction between marriage and betrothal, and the betrothed couple have free intercourse with each other, and it is not seldom that the would-be-bride conceives even before she is formally married to her husband.

V. *Evidence of character.*—The Afghans, like the Jews, are irritable, selfish, headstrong, dull, ignorant, fierce, blood-thirsty, stubborn, self-willed, crooked, hard-hearted and refractory.

VI. *Evidence of proper names.*—The Afghans not only claim to be Israelites, but the very names of their tribes, their mountains and rivers are after the names of the sacred persons of Israel. The following is a brief list of such names: (1) *Musa Khel* (*i. e.*, the tribe of Moses). (2) "Takht-i-Sulaiman" (the Throne of Solomon). (3) "Kuh Mari" (*i. e.*, the mount of Mary). (4) "Koh-i-Sulaiman" (the mount of Solomon). (5) "Sulaiman Zai" (the Tribe of Solomon), (6) "Daud Zai" (the Tribe of David). (7) "Yusaf Zai" (the Tribe of Joseph). (8) "Darra-Khaibar" (the Khaibar Pass). Khaibar was the abode of the Jews in N.-W. of Arabia.

VII. *Evidence of the names of towns in Afghanistan and Kashmir.*—This evidence might be included under the preceding heading. It is its peculiar importance and its originality that has led me to place it under a separate heading. There is a large number of towns both in Afghanistan and Kashmir which bear the names of the ancient towns of Syria. When the people of one country go and settle in a foreign land, their love of home leads them to create an artificial home for themselves in their new abode. To keep the association of their homes fresh in their memory, they name their towns and villages after the names of their beloved homes which they once inhabited and which they did not wish to be effaced from their memories. The names of the places of their adopted country tell the names of the places where they once dwelt and where the ashes of their forefathers still lie entombed. A good illustration of this may be found in the settlements of the European nations in America. They have carried with them the names of their beloved towns and have called their new homes after the names of their old homes. The same love of home seems to have been displayed by the lost tribes of the Israelites. I have

been able to discover quite a number of towns, districts, &c., in Afghanistan and Kashmir, the names of which are identical with those of old Syriac towns. I give below a list of such names and hope that if more attention be paid to this point and more time and labour be devoted to the discovering of such names, we will be able to identify an amazingly large number of the geographical names of Syria, Afghanistan and Kashmir. I invite the attention of your readers to this point and hope that their studies will be both interesting and successful.

Names of localities in Afghanistan, Kashmir, &c.	WHERE SITUATED.		Corresponding names of towns, &c., in Ancient Syria.	WHERE SITUATED IN MAPS OF ANCIENT SYRIA.		Where mentioned in the Bible.
	Lat.	Long.		Lat.	Long.	
Kabul ...	N 34-29	E 69-5	Cabul ...	N 32-51	E 35-12	Mentioned in 1 Kings ix, 13.
Punach ...	N 53-52	E 74-13	Phœnicia ...	N 33-30	E 35-25	
Zaida ...	On the Frontier.		Zidon or Sidon (modern Saida).	N 33-34	E 35-22	Judges xviii, 28.
Hims ...	Near Laddakh.		Hamas ...	N 35-1	E 35-13	Numbers xxxiv, 8 and Josh xiii, 5; xix 35.
			Hammat ...	N 32-47	E 35-35	
			Hams (homs) ...	N 34-50	E 36-39	
Gilgit ...	N 36-0	E 74-12	Golgotha ...	N 31-47	E 35-16	Matt. xxvii, 35.
			Gilgal ...	N 32-9	E 34-59	Josh iv, 19: ix, 6; x, 6.
			Gilgal ...	N 31-50	E 35-30	Judges ii, 1 and 8 other places.
Tibet ...	N 32-0	E 89-0	Tibbath ...			1 Chronicles xviii, 8.
Lassa ...	N 29-30	E 92-1	Lasha, Laish ...	N 33-17	E 35-40	Judges xviii, 14, 19.
Laddakh ...	N 34-0	E 77-30	Laadah (Biblical name).			1 Chronicles iv, 21.
Leh ...	N 34-12	E 77-39	Lehi (a district)	N 30-55	E 33-0	Judges xv, 9; xiv, 19.
Suro ...	N 34-10	E 76-0	Shur ...	N 32-51	E 35-36	Genesis xvi, 7; xx, 81; xxv, 18.
Skut ...	N 31-30	E 77-0	Succoth (Modern Skut).			Genesis xxxiii, 17 and several other places.

VIII. *Evidence of the Gospels.*—The theory that the Afghans and Kashmiris are the representatives of the ten lost tribes receives support from the Gospels also. We learn from the Gospels that when Christ was born, certain wise men of the East, led by a star, went to Syria to do their homage to the child Jesus. This shows that there were people in the East who expected the appearance of a Messiah, and that they were also given certain signs of his appearance. Now, the Israelites and none but the Israelites were given the promise of a Messiah, and therefore the wise men who witnessing the appearance of a star came to Syria to see Jesus must have been Israelites. When they saw the star, they concluded that the Messiah to whose appearance the star pointed must have been born in Syria, their native home, and so they travelled the long distance to see the new born Messiah.

IX. *Evidence of tomb.*—There is a tomb at Srinagar, known, as the tomb of a *nabi* (*i. e.*, a prophet). This, I think, is an evidence of the people being Israelites. It is the word *nabi* that leads us to this conclusion. Had the tomb been known as that of a *Buddha*, or an *Avatar* or *Rishi*, we would not have arrived at the conclusion that the people among whom he lies buried are Israelites. It is the word *nabi* that serves as a clue in finding the origin of the natives of Kashmir. The word *nabi* shows that the mission of the prophet was addressed to the Israelites. Had he been a preacher to the Hindus or the Buddhists, he would not have been known as a *nabi*. *Nabi* is a word applied to the Israelite prophets. The Muhammadans also use the word *nabi* with regard to their Holy Prophet, but here we are not concerned with the Muhammadans, because the *nabi* of Kashmir could not be a prophet of the Muhammadans. The Muhammadans only claim a single prophet who lived and died in Arabia. So evidently the *nabi* of Srinagar was not a prophet of the Muhammadans. He must have been an Israelite prophet. Hence the existence of the tomb of a "*nabi*" in the capital of Kashmir is to my mind a conclusive evidence of the Kashmiris being the representatives of the lost tribes of Israel. A *nabi* could not be sent to any nation but the Israelites. Nor is it a thing to wonder at. The Israelites were the chosen people of God and God used to favour them by sending prophets. The tomb only shows that just as God favoured the Israelite tribes surviving in Syria with prophets, He also favoured the ten lost tribes with a prophet for they had not forfeited the rights of their race by living in a foreign land. They had not ceased to be

Israelites. If God sent Moses to them when they lived as slaves in Egypt, could He not send a prophet to them when they lived as exiles in the East. The story of the wise men going to Syria to see Jesus evidently shows that they expected the appearance of a prophet among them, and the tomb at Srinagar tells us that their expectations were fulfilled. In truth, they were much more deserving of the appearance of a prophet among them than their brethren of Syria, for they far excelled them in number. If God fulfilled His promise by sending a Messiah to the two tribes living in Syria, why did He refuse a similar avour to the ten lost tribes? The tomb at Srinagar is known as that of prophet Yus Asaf. Tradition and history agree in stating that this prophet was a stranger to this land who had come from a distant country in the west about 1,900 years ago.

X. *Evidence of eminent writers.*—I supplement this letter with a few quotations from English writers who have written on this subject, viz., the origin of the Afghans and the Kashmiris.

In the "*Civil and Military Gazette*" of November 23rd, 1898, was published a "highly valuable and interesting paper," to quote the words of the Editor on Swatis and Afridis by Sir Thomas Holdich. Therein the learned writer said: "They (*i. e.*, Afghans) trace their descent from Israelitish tribes It is difficult to account for the universal prevalence of Israelitish names amongst Afghans without admitting some early connection with the Israelitish nation. Still more difficult it is to account for certain observances, such for instance as the keeping of the East of the Passover or for the persistence with which the best educated Afghans maintain this tradition, without some original basis of truth for it. . . . Thus the Afghan may possibly be an Israelite, absorbed into ancient Rajput tribes, and this has always appeared to me to be the most probable solution of the problem of his origin."

H. W. Bellew. C. S. I., says in his work, entitled "The Races of Afghanistan," page 15:—"The traditions of this people refer them to Syria as the country of their residence at the time they were carried away into captivity by Bukhtanasar (Nebuchadnezzar) and planted as colonists in different parts of Persia and Media. From these positions they at some subsequent period emigrated eastward into the mountainous countries of Ghore . . . In corroboration of this we have the testimony of the prophet Esdras to the effect that the ten tribes of

Israel found refuge in the country of Arsareth, which is supposed to be identical with the Hazarah country of the present day. It is also stated that in the time of the native Schamsahi dynasty, there was a people called Bani Israil living in that country and that some of them were extensively engaged in trade with the countries around."

Colonel G. B. Malleson, C.S.I., writes in his "History of Afghanistan."—"Following Abdullah Khan and other Afghan writers. Ferrier is disposed to believe that Afghans represent the lost ten tribes Among other writers concurring in this view may be mentioned the honoured name of Sir William Jones."

A. K. Johnston quotes the following tradition of the Afghans "When Nader Shah arrived at Peshawar, the Chiefs of the tribes of the Yusaf Zais presented him with a Bible written in Hebrew, and several articles that had been used in their ancient worship which they had preserved; those articles were at once recognised by the Jew that followed the camp."

E. Balfour, L. R., author of the Cyclopædia of India, &c., writes: "The Afghans look like Jews. . . . In one custom, that of the younger brother marrying the widow of the elder, the Afghans follow the Jewish people. . . . He (Dr. Mason) alludes to some customs in the tribes holding the Khaibar Pass who wear locks of hair in the manner common to oriental Jews."

James Buyce, M. A. F. G. S., in his Cyclopædia of Geography, writes "All the travellers agree that the people (*viz.*, the Afghans) ~~differing from the neighbouring nations and have among them-~~ selves a common origin. They are said by some to resemble Jews very much in form and feature." The same writer speaking of the inhabitants of Kabul says that they are "tall, with black eyes and marked features, quite Jewish in their expression."

Col. Yule, C. B., writing on Afghanistan in the Encyclopædia Britannica says: "The women have handsome features of Jewish caste, (The last trait often true also of men.)"

A. K. Johnston thus describes the women of Kashmir in his Dictionary of Geography: "Full formed and handsome, with aquiline nose and features resembling the Jewish."

Francis Bernier writes in his travels (page 430, English Edition, translated by Archibald Constable) "On entering the Kingdom (Kashmir) after crossing the Pire Penjale mountains, the inhabitants in the frontier villages struck me as resembling Jews. Their countenance and manner, and that indescribable peculiarity which enables a traveller to distinguish the inhabitants of different nations all seemed to belong to that ancient people. You are not to ascribe what I say to mere fancy, the Jewish appearance of these villagers having been remarked by our Jesuit father and by several other Europeans long before I visited Kashmere."

The translator adds "The Jewish cast of features of many of the inhabitants of Kashmir is noticed by many modern travellers."—*Civil and Military Gazette, Lahore.*