

Vol. III.

No. 11.

THE REVIEW OF RELIGIONS

NOVEMBER 1904.

Digitized by Khilafat Library

CONTENTS.

	PAGE.
"DO WE BELIEVE?" ...	385
THE FUTURE OF ISLAM ...	391
KRISHNA AND CHRIST ...	426
AN UNDERSERVED PRAISE OF CHRISTIANITY ...	427

QADIAN,

DISTRICT GURDASPUR, PUNJAB, INDIA.

Annual Subscription ... Rs. 4. | Single Copy As. 6.

THE REVIEW OF RELIGIONS.

VOL. III.]

NOVEMBER, 1904.

[No. 11.]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
نُكَلِّمُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

“Do we Believe?”

A very interesting question is engaging the attention of the English public at present. There is a discussion going on upon the question: “Do we believe?” The controversy was started by a letter which appeared in the *Daily Telegraph*, in which the writer asked a question which rankled in the breasts of many, but which very few had the courage to put forth. In answer to this question numerous letters have appeared in the same paper upholding or contradicting the views of the writer. Two of the letters taken from the *Daily Telegraph* of October 11th, 1904, would illustrate the manner in which the question is handled, and give the reader an idea of the arguments for and against the belief of the Christian people—

TO THE EDITOR OF “THE DAILY TELEGRAPH.”

“SIR—We do believe, though in these days of many beliefs and misbelief believers only are, and the Saviour said they only would be, a “little flock.” We believe when Lord’s Day after Lord’s Day we kneel at that service of Holy Communion, and not only praise Him who is the Head of our new race—the man Christ Jesus, but also pray for the majority whose lives of separation from that objective Presence show that they do not believe—men who prefer the public house to the Lord’s house; women, worried with work till they have forgotten the one thing needful; enemies who prefer heresy to sound faith, and schism to unity; the careless in soul of the higher life, who bestow exceeding care upon the lower life made out of dust, and returning to it again.

I say, Sir, we do believe, as we watch and wait for such souls to

be won from heaven, who are not to be won by jarring controversy amid the Babel of tongues on earth, and though they have fled like Jonah from the presence of the Lord, in order that they may indulge their own wilful ways and petulant tempers. We believe, Sir, that as we struggle and strive on, that not only such

Faith of our Fathers ! Faith and prayer
Shall win our country back to Christ,

but also that the glimpses of joy which come to us in doing this only confirm the Psalmist's words, that we behold our Lord's presence in righteousness, and that when we wake up after His likeness we shall no longer need belief, for we shall see, and be satisfied.— I am, Sir, yours &c.,

A PARSON AMONG THE NORTHERN HILLS

TO THE EDITOR OF "THE DAILY TELEGRAPH."

"Sir—I beg leave to raise the question as to whether, with the decline of belief, there are any signs of retrogression in the matter of charity and general humanitarianism, and whether statistics show an increase of crime in greater proportion than the increase of population.

That there has been a veritable wave of unbelief spreading over the world, especially disbelief in dogmatic Christianity, one must be wilfully blind not to see. The signs of it are everywhere ; in magazine literature, as well as in many notable books, some of which may be some day considered as classics, like Renan's "Life of Jesus."

On the other hand, has crime increased, and the active virtues like charity and a general attempt to improve the conditions of man decreased ? I have no statistics at hand to refer to but I should say from my reading of history and personal observation over some fifty-odd years, that just the reverse is the case.

The population of the world has enormously increased, which brings in a new factor to make comparison more difficult, but the evidence seems pretty clear that the world is getting better, on the whole, as dogmatic belief declines, and it is an open question whether this is merely a coincidence or whether it is a case of cause and effect.

Compare the situation to-day, for instance, with what we read of

the condition of things in the Middle Ages, when the religious question seems to have been the paramount one, and peoples went to war over a tuncet!

In fact, is it at all clear that some of the dogmas of Christianity both "Orthodox" and "Protestant," are not subverting to moral progress?

As for me, to read the unctuous satisfaction, of particularly one of the correspondents in your Monday's issue, or to hear the same from the pulpit, excites my most active indignation, and I believe there is an ever and rapidly increasing portion of serious-minded men affected in the same way.

I refer to the correspondent who says, speaking of the comfort that a believer has "who is as certain as it is possible to be certain of anything that each one of those cruel lashes which his Saviour bore was the vicarious punishment of his own misdeeds." No; an ever-increasing number of us laymen, and, no doubt, many clergymen, don't believe in those things any more, and it is fortunate we don't, in the interest of moral progress.—Yours truly,

Bellagio, Oct. 5.

SEARCHER AFTER TRUTH."

The question asked above resolves itself into two different questions, *viz.*, how far is belief professed by the people of England, and how far is the profession of belief borne out by actual facts. The first of these questions can be disposed of in a few words. Those who reject the belief in dogmatic Christianity, frankly admit their disbelief. That their number is daily increasing does not need a demonstration, and that most of the young men from among the laity as well as the clergy, reject a belief in the atonement of sins by the alleged accursed and shameful death of Jesus Christ on the cross, in the Divine origin of any such plan of salvation and in the resurrection and ascension of Jesus, is an open secret. The other class consists of those who profess a belief and the important question with respect to them is, do they believe in what they profess to believe? This in our opinion is the most important question. And the true answer to this question concerns Christians as much as the followers of any other religion on the face of the earth.

It cannot be denied that the one great object of every true re-

ligion at its birth was not the formulating of a set of doctrines and beliefs but producing a certainty regarding the existence of God, of freeing men from sins and teaching them a high morality and thus bringing about a union between man and God. If we look into the lives of the founders of some of the more prominent religions of the world and their immediate followers, it would be seen that their lives were a practical illustration of their faith. To them a mere belief was nothing. If the same question which is asked in the columns of the *Daily Telegraph* were asked with respect to them, our immediate answer would be that they did believe, because their belief was seen in their actions. Their belief did not consist in a hypocritical profession, but it was in their heart and accordingly it was witnessed in their actions.

The fact is that belief was a certainty with them, but now belief is considered to be a formal profession. Leaving apart the belief inculcated by Christianity in the propitiation of sins by the death of Jesus, which is as unintelligible as any jargon can be, the problem of problems is, what purpose does a belief in God serve? Is it only a useless and perfunctory profession with the mouth, or does it in any way avail the believer? If the former, we may as well be without a belief in God, and at least to be consistent in theory and practice, we shall have to do away with it. Nor would, we think, any believer in God entertain such an opinion. There must then be some grand object which can be attained by owning a faith in God, and whose attainment is otherwise impossible.

In the first place then, what does a belief in God imply? A belief in God amounts to an acknowledgment that there is a Higher Power, Who creates and maintains the universe and directs all its affairs according to His own supreme will. It means the owning of a Lord and Master Whose knowledge and power are all-comprehensive, from Whose eye nothing is hidden and Whose authority none can shake or set aside. It further implies that God is perfect and holy and as such He loves purity and goodness and hates impurity and evil. A belief in God, therefore, involves all these confessions, and the true believer in God must strive after purity and eschew evil, walk in humility and meekness before the Almighty, seek support from Him, and be conscious that Almighty God knows the inmost secrets of his heart and has power to reward him for his good deeds, and punish him for

the evil ones. And now the second question is, how can we know that a person has actually any belief in God when he professes such belief? We sometimes hear men talking of faith being divorced from conduct, but we cannot understand how this can take place in the case of rational beings. Faith implies an assent of the mind to the truth of a statement or a proposition, an assent which amounts to a firm and earnest belief equivalent to a sure and certain knowledge of what is asserted. Now in the material world we see that our conduct is always in accordance with our knowledge. No one puts his hand into burning fire unless of course he has lost his senses. Why? Because he is certain that it would be burned. Nor would any one who cannot swim jump down into the ocean, because he knows that such an act would bring about his certain death. No one would go into a house whose roof is falling down even if he knows that his valuable property would all be destroyed. How consistent is our conduct with our knowledge in the material world! If we are, then, certain that there is a God Who has knowledge of all our deeds and Who has the power to reward or punish us according as we do His will or go against it, the fire of Whose wrath is ready to consume us for every deed of transgression, can we go against His will or do aught which we know must involve His displeasure? No sensible person would answer this question in the affirmative. On the other hand, would a man be said to have a certain belief who goes against His will, who does aught which he knows to be hateful in His sight? Here again our answer must be in the negative.

It would be argued that even if we take away the vast masses whose faith is a lip-belief, who have never earnestly entertained the idea of a belief in Divine existence, whose profession of belief is admittedly hollow and insincere, there still remains a minority, however small it may be, which actually and earnestly believes in God, but which does not satisfy the requirement for faith which we have pointed out. But this is not true. It is incontestible that whenever an act is sure to be followed by certain punishment, it is avoided by man. The case of crimes committed under temporal governments does not apply in this case. When the thief commits theft, he thinks he has more chances of getting away with the property than of being caught. If he knew with certainty that the owner of the house was awake, he would never break into it. But the man who believes in

God, must know it for certain that nothing is hidden from His eye and that His punishment is sure to follow an evil deed. With such certainty in his heart, how can he offend the Divine Being, or if he does offend, his faith has not reached the stage of certainty. Beneath the outward belief, must be the lurking idea that there is no positive proof as to the existence of God and as to retribution. Like the thief, the sinner cannot say that he can escape detection, and that he can fly from the wrath of God. Though he might console himself that he is an earnest believer in God, but if the deep thoughts of his mind were analysed, it would be seen that at that moment at least he was, may be quite unconsciously, thinking that it was possible that God Himself did not exist or that retribution was not a certainty. That such ideas are latent in the mind, is beyond all doubt though they may be there unspied or even unsuspected.

The grand object which a true belief in God serves, is thus seen to be that it keeps a man back from sins. Judged by this criterion, the answer to the question "Do we believe," becomes easy, though perhaps very few, an extremely small number, would be able to give it in the affirmative. Let every one test his faith by this criterion and think what answer he can give. If he knows that in the corner of solitude when he is hidden from the whole world, and in the heat of excitement, he finds himself still in the presence of God, he has a true and perfect faith in God and his heart is full of the assurance of Divine existence. But if he is at any moment and under any circumstances led away by his passions or evil desires to offend the Almighty, let him know it for certain that his faith is very imperfect and ~~haunted by doubts, has not an earnest belief, he might consider~~ himself to be. The answer to the question "Do we believe" would then be, except in the case of those who are conscious of the Divine presence as a reality, that we do believe with our tongues, but not with our hearts. Who are the chosen few who actually believe would appear from what is said below.

If the question is raised whether it is possible for a man ever to attain a perfect belief which should keep him away from sins, our answer would be in the affirmative. For it cannot be supposed that Almighty God has willed that man should never reach the stage of certainty with regard to His existence. As to how such perfect

faith can be attained, we would say that it must be attained in the manner which the prophets of God have pointed out. Did not the Jews at the time of Jesus, or the Jews and the Christians at the advent of our Holy Prophet, profess a belief in God as men do now. They did, but their faith was a dead faith as is the faith of the present generation, and hence they were steeped in sins as most men are to-day. What the prophet did was to bring about certainty regarding Divine existence by means of heavenly signs, the signs of the existence of a Higher power controlling the affairs of the universe. Thus believing with certainty in God, men walked in purity before His eyes. But when some time elapsed and the signs shown by a prophet became as tales of the past, the faith in God was again weakened and it was only by fresh signs from heaven through another prophet that it was again established. It is only heavenly signs of this sort shown by a living prophet that can again restore faith to the world, and establish it with the firmness which should deter men from sins. And let us bear the good news to all who would have it that such a one Almighty God has raised in this age even according to His promise made of old by the mouth of His holy prophets. Through him who has come as the Promised Messiah, men can get back to the perfect faith which fills the heart with certainty regarding Divine existence. Through him the world can be released from the bondage of sin. Our final answer to the question, "Do we believe" is then that we do believe only if we have seen the heavenly signs manifested by God through His messenger and thus attained to certainty with regard to His existence. Otherwise our belief is certainly hollow and insincere and simply such as must be condemned as lip-belief.

*The Future of Islam.

In the name of Allah, the Merciful and the Compassionate.

Of all the religions prevalent in the world, Islam is the only religion which is free from every error. The erroneousness of other

*A lecture delivered by Mirza Ghulam Ahmad of Qadian at Sialkote on the 2nd November 1904.

creeds cannot, however, be traced to their very beginning, but is due to the fact that since the time that Islam was established upon earth, heavenly assistance has not been vouchsafed to other religions. They have, therefore, become like the garden which has no gardener, no one to tend or cultivate or water it. Errors have gradually crept into them and they have become corrupt. The trees that yielded fruit have all withered away and dried up and thorny bushes and pernicious shrubs have grown up in their place. Spirituality which is the root of religions has vanished away and nothing has remained in the hands of their followers except vapid words. The life and the spirit are gone for ever and they have never been re-animated. But Islam has not been brought to this condition. As Almighty God had ordained that the garden of Islam should be ever-green, therefore He watered it anew at the commencement of every century after the Holy Prophet and did not allow it to wither or lose its freshness. Though whenever a man of God was raised for the regeneration of the world, ignorant men opposed him and severely resented the correction of errors which had taken a firm root in their customs and institutions and been grounded in their habits, yet Almighty God did not forsake His law until in this age, when the final struggle between truth and error was to be fought, finding the Muslims in a state of remissness, He again remembered His promise made of old concerning the last ages, and breathed new life into the faith of Islam at the commencement of the fourteenth century of Hejira and the seventh or the last thousand of the present cycle of the world. But since the time of our Holy Prophet, other faiths have not experienced such regeneration, and therefore they are now all dead and devoid of spirituality, and errors have taken such a firm root in them as dirt in a cloth which is never washed. Men who had no share of the holy spirit in them, and whose disobedient spirit had not yet been purified of the dross of earthliness introduced into them principles according to their own evil desires, and with such corruption changed their whole nature and their very appearance. Look at Christianity for instance, how holy were the principles upon which it was originally based. Though the teachings given by Jesus Christ appear to be defective when compared with the teachings of the Holy Quran, this being due to the apparent reason that the faculties of man had not at that stage been yet completely developed and accordingly the time for a perfect teaching had not arrived, yet these

teachings were quite in accordance with the requirements of that time and embodied excellent principles of moral and spiritual growth, and pointed the way to the same God to Whom the Old Testament had guided men before. But after the death of Christ, the Christians set up a new God for themselves, of whom no trace was found in the books of Moses and the prophets, and who was quite unknown to the Israelites. Faith in this new God overturned the whole scheme of the Old Testament doctrines. All the directions which had been given by the prophets of God for many centuries for attaining true purity of life and obtaining salvation from the bondage of sin, were overthrown, and purification from sin was based on the monstrous theory that Jesus was in fact God and that he himself chose to die a shameful and accursed death on the cross in order to give salvation to the world. But the Christians did not stop here. They went further still and abolished many of the Old Testament laws which had been given for all times. In short, the Christian religion has undergone a complete metamorphosis and is so completely changed that if Jesus himself were to come back, he would not recognise in Christianity the religion which he had taught and preached. It is astonishing indeed that men who had been enjoined to regulate their conduct by the laws of Old Testament which had been given for all times forsook that sacred book all at once. For instance, it is nowhere written in the Gospels that the prohibition against the flesh of swine was taken away by Jesus, or that circumcision which was required by the Law was prohibited by him. How could principles be introduced into religion regarding which Jesus gave no directions? But it had been ordained that a universal religion, viz., Islam, should be established upon earth, and the corruption of Christianity served as a sign of its advent.

Hinduism had met a similar fate before the appearance of Islam. Idol-worship was prevalent throughout India. Corrupt beliefs had replaced the true and simple monotheistic doctrines. The same corruption still prevails in the beliefs entertained by the Arya Samaj who hold that the Creator like mortals stands in need of material to make things. One error called forth another and as a necessary consequence of the first belief, another erroneous belief had to be formed according to which the particles of matter and the souls are regarded as self-

existent and eternal like God Himself. Had the Aryas given a little reflection to this point, they would have discovered the error of their belief. For, if God stands in need of material in His attribute of creation like mortals, then He must also, like men stand in need of resources in His attributes of seeing, hearing, &c. The power of hearing in man depends upon the transmission of sound by the waves of air, and the power of seeing in him depends upon the existence of light. Does God too then need air and light to hear and see, and is He like mortals dependent upon these things? If He does not, as the Arya Samaj will be obliged to admit, then it is equally certain that He does not need material for the exercise of His attribute of creation. In short, it is a false logic which attributes to the Divine Being a weakness and dependance like that to be met with in mortals. In fact such a belief involves the likening of Divine powers and attributes to the powers and attributes of man. Man is, no doubt, not able to make something out of nothing, but to judge of the power of God in accordance with that of mortals is an error. Man is a finite being and God is infinite, and by the power of the infiniteness of His existence, He can bring other things into existence. Such is the mighty power of His Godhead. If He too like men had depended upon other things in the exercise of His power, He could not have been anything more than a mortal. Is there any one who can resist His will or withstand His power? Is He, the mighty God, unable to create earth and heavens in the twinkling of an eye if He so wills it? Those among the Hindus in whom learning went hand in hand with spirituality, and for whom a false logic had no charms, never entertained the erroneous belief which the Arya Samaj holds. Such a belief gains currency only on account of an estrangement from the Divine Being, which is, in other words, the absence of spirituality.

In short, the prevalence of corruption in every religion was a clear sign of the necessity of a pure religion, which need was satisfied by the advent of Islam. Every student of history is obliged to admit that just before the appearance of Islam, all the religions had become corrupt on account of the errors which had crept into them and that they had no spirituality left in them. Our Holy Prophet was accordingly the greatest reformer of the world inasmuch as he restored to it the truth which had utterly disappeared from its face. This is an eminence to

which none but the Holy Prophet attained. He found the whole world involved in darkness which gave place to light by his appearance. He did not depart from this world until the whole nation in which he had appeared, had thrown away the clothing of *Shirk*, and donned the garments of unity. Not only did he succeed in a wonderful manner in firmly establishing the Unity of God, but he made the people who had answered his call, reach the highest pinnacles of faith and show such faithfulness, constancy and certainty as are without a parallel in the history of the world. Such marvellous success was not granted to any prophet except the Holy Prophet Muhammad, may peace and the blessings of God be upon him, and it is one of the most convincing arguments of his truth that he appeared at a time when the greatest darkness prevailed upon earth and called for a mighty reformer, and that he was not called back until he had brought about a complete transformation, and led hundreds of thousands of men out of the evil of idol-worship and *Shirk* into the ways of righteousness and the worship of one Divine Being. In fact this complete reformation is a distinctive characteristic of the mission of the Holy Prophet. He found a people drowned in the depths of savageness and barbarism and raised them to the level of human beings, and thus converted savages into men. These men he then raised to the height of civilization and uplifted them again to the pinnacle of perfection by making them godly and righteous men. He breathed into them the soul of spirituality and brought about their union with the true and living God. He imparted such life to their faith that they were slaughtered like sheep in the path of God, and trampled under feet like ants, but their faith remained unshaken, and in every trial they made an advancement and never retrograded a step. Undoubtedly our Holy Prophet was a second Adam in restoring spiritual life to the world. Nay, he was the true Adam, for through him all human excellences reached their perfection. His teaching called forth the exercise of all active virtues and every branch of the tree of humanity blossomed forth and yielded flower and fruit. Prophethood came to an end in him, not only because he came last of all, but also because the excellences of prophethood reached their climax in his holy person. As the Holy Prophet was a perfect manifestation of Divine attributes, therefore the Law he gave to the world was also perfect, having attributes both of glory and love. Hence he was called Muhammad

as well as Ahmad (meaning a manifestation of Divine glory and a manifestation of Divine love respectively). His mission as a prophet was not narrowed by any limits, but was a universal mission, and it was so even from the beginning.

Another argument for the truth of the Holy Prophet's mission is furnished by the following circumstances. It appears from the Holy Quran as well as the books of previous prophets that the present cycle of the world which begins with Adam, will last for seven thousand years, every alternate thousand representing a period of the predominance of goodness and evil in succession. Thus beginning with the first thousand, every odd thousand was a period of the prevalence of truth and virtue, and every even thousand that of the spread of error and evil. Now according to this division, the fifth thousand from Adam was a time of the spread of goodness, and it was in this thousand that our Holy Prophet made his appearance and re-established the doctrine of unity which had almost disappeared from the face of earth. His appearance in the thousand which had been fixed from eternity as the time of the predominance of virtue, is one of the most powerful arguments for his truth.

The argument adduced above in support of the truth of the Holy Prophet's mission, applies with equal force to the truth of my claim. For according to the division suggested above the sixth thousand which begins with the fourth century after Islam and ends with the thirteenth, is the time of the prevalence of error. In the traditions of our Holy Prophet the men of this time are described as the **فئدة العوج**. With the commencement of the fourteenth century the world enters upon a new era, the millenium, which is a time of the predominance of truth. As it is the last thousand, so it is necessary that the reformer of the last ages should appear at its commencement. No Messiah comes after the Messiah who has already appeared but he who appears as his image. The Promised Messiah, therefore, appears as the reformer of the fourteenth century (for Almighty God had promised that every century would have a reformer) and also as the reformer of the last thousand. It is a fact upon which the Jews and the Christians are both agreed that we are now in the seventh thousand after Adam, while what has been revealed to me by God regarding the date of the Holy Prophet's appearance as contained

in the letters of the chapter known as Afternoon, points to the same conclusion. Now the prophecies of the appearance of the Promised Messiah state unanimously the end of the sixth and the commencement of the seventh thousand after Adam to be the time of their fulfilment. In being last of all he has a resemblance with Adam who was the first of all. Now Adam was born at the close of the sixth day of the week, and as one day with God is equal to a thousand years, therefore it was necessary that the Promised Messiah should have been born at the close of the sixth thousand. Moreover Adam was born on Friday and along with him was born a woman. So it happened in my case, *viz.*, I too was born on Friday and was born a twin, a girl being born before me. This mode of birth indicated that I was the last of *Imams*. In short, the appearance of the Promised Messiah at the commencement of the seventh thousand is universally admitted. It is for this reason that there is great excitement in all Christian countries as to the immediate coming of the Messiah. Nay, there is even disappointment in some quarters as to his advent, the exact hour having already passed away, and some people are beginning to think that this promise is fulfilled by the regeneration of the Church, a poor substitute for the glorious advent of the Messiah. Thus my appearance exactly at the prophesied hour is a conclusive proof that I am the promised one. Even if there had been no other argument for my truth, this one argument was sufficient to place it beyond all doubt. It shines like the midday sun and its rejection involves the rejection of all the prophets. Some people think that such a computation of time cannot be true for none can know of the hour of judgment, and that accordingly no period of time can be fixed from Adam to the end. These people have never given a thought to the Divine books. It is a fact strongly supported by the testimony of the Jews and the Christians and the Holy Quran and the books of prophets. From the traditions of our Holy Prophet, it also appears that we are in the last ages and the signs of the promised time have all been witnessed. The statement that the hour of judgment cannot be known to any mortal requires to be explained. It does not mean that we must remain quite in the dark as to the day of Judgment. Had such been the case, why should the Holy Quran and the traditions have described the signs by which the approach of that hour could be known? Not only does the Holy Quran

give us the signs by which the approach of that hour can be known, but it tells us also that that hour has drawn nigh. The Gospels and the previous books also mention the signs of its approach. What is meant, therefore, is this that the exact hour is not known to any body. We fix it roundly at the end of seven thousand years, but we cannot fix the hour at which it must take place, for an addition or subtraction of several years would not affect the calculation.

There are numerous signs which indicate clearly that the day of judgment has drawn nigh, and a mighty revolution has taken place in the world. The signs of the last ages as given in the Holy Quran are mostly fulfilled. The time of the appearance of the Promised Messiah has come and the question naturally arises, whether he must appear from among the Muhammadans or any other people. Almighty God says in the Holy Quran, that the Holy Prophet, Muhammad, may peace and the blessings of God be upon him, had complete resemblance with Moses. This resemblance was at first witnessed in the person of the Holy Prophet himself. As Pharaoh and his hosts, the enemies of Moses, were destroyed before his eyes, so Abu Jehl who was the Pharaoh of his time met with destruction together with his army at the hands of the Holy Prophet. Thus was fulfilled the prophecy which is contained in the verse : *انا ارسلنا اليكم رسولا* "A prophet has been sent to you like the prophet who was sent to Pharaoh," where the unbelievers are threatened with a fate similar to that of Pharaoh and his hosts. This is a point of resemblance in the beginning of the two systems. A similar resemblance is promised at the end. The Mosaic system was brought to an end by Almighty God raising a prophet who did not possess a temporal power and who abolished religious wars and taught forbearance and forgiveness. He came at a time when the Israelites were morally in a state of degradation and evil had found way among them. They had lost all temporal power and lived in subjection to the Roman rule. This prophet appeared in the fourteenth century after Moses and was the terminating link of the Israelite chain of prophets. In like manner has Almighty God raised me in this age in the spirit and character of Christ, son of Mary. Religious wars have been abolished in my time as they were in that of Jesus, in accordance with the prophetic word, and like Jesus I have been sent

to preach forbearance and forgiveness. Moreover, I have come at a time when the Muhammadan society has, like the Jewish, been rotten to the core, and spirituality, which is the life and essence, having departed, nothing has remained in the hands of the Muslims but the husk of lifeless ceremonies. This state of the Muslim people had been foretold in the Holy Quran, as in one place it uses of them the very words which it uses of the Jews, indicating that power and kingdom would be granted to the Muslims, but that they would be deprived of it in the last ages because of their evil deeds, as the Jews were deprived before them. Again in *Sura Nur* (the Light) the Holy Quran clearly says that successors would be raised to the Holy Prophet like to the successors of Moses. Thus among the successors of Moses, Jesus Christ was a prophet who did not take up the sword nor waged religious wars. A similar Messiah must appear among the Muhammadans to complete the promised likeness which is spoken of in the verse : *وعد الله الذين آمنوا منكم وعملوا الصالحات ليستخلفنهم في الارض كما استخلف الذين من قبلهم وليمكن لهم دينهم الذي ارتضى لهم وليبدلهم من بعد خو فهم ا منا يعبدونني لا يشركون بي شيئا ومن كفر بعد ذلك فاو لك هم* (النور ٥٥) "God has promised to those *among you* who believe and do the things that are right, that He will make out of them successors in the land. As He gave succession to those who were before them, and that He will establish for them their religion which is so pleasing in their sight, and that after their fears He will give them security in exchange. They shall worship Me ; nought shall they join with Me : and who so after this believe not, they will be impious." It is in accordance with this promise that the last successor to the Holy Prophet has been raised in the likeness of the last successor of Moses and has like him been called the Messiah.

Traditions also speak of the decline of Muslims during the last ages and of their acquiring a resemblance with the degraded Jewish race. The *Fatiha* also contains an allusion to this degenerate state of the Muslims, for it teaches us to pray to God that we may not be like the Jews upon whom the wrath of God had descended because of their rejection of Christ. Now when Almighty God orders a people to observe a certain commandment or to pray that they may not fall into a certain error, it is plain that some of them who do not obey the

Divine directions, must break that commandment or fall into that error. Accordingly the prayer taught in the *Fatiha* shows that some of the Muhammadans would acquire resemblance with the Jews who were visited by Divine wrath because of their persecution and denial of Jesus Christ. This involves the plain statement that the Messiah promised to the Muhammadans must appear from among themselves, and that it would be by rejecting their Messiah that they would acquire a resemblance with the Jews who formerly rejected Jesus Christ, the Israelite Messiah. It cannot be urged that the Promised Messiah could not have been named Jesus if he was to appear from among the Muhammadans themselves, for it is a Divine law that the names of foregone men are spiritually or metaphorically applied to those who come after them. Thus the Holy Prophet gave to Abu Jehl the name of Pharaoh, and to Noah, the name of Adam. Similarly in the Holy Books of God, John the Baptist was named Elijah. This is a law which no one can gainsay.

The Promised Messiah bears another resemblance to Jesus Christ. Jesus was not fully of an Israelite descent, but he was called an Israelite only because his mother was of that race. Similar is my case. Some of my grandmothers too were *Sayyids*, though none of my ancestors was himself a *Sayyid*. The secret which underlay the birth of Jesus was this that Almighty God was in great wrath against the Israelites, because of their transgressions, and the birth of a prophet from among them who had no Israelite father, was a sign to them and a warning that the office of prophet was about to be taken away from the house of Israel. The birth of a child who did not partake of the blood of an Israelite father indicated that Israel had forfeited half its claim to Divine favor and would forfeit the other half on further transgressions, and that the next prophet would be from a totally different nation. As the world is now coming to an end, therefore in my descent from a tribe other than the Quresh, there is an indication that the end of the world would cut off all claims of the Quresh to *khilāfat*. In short, to complete the resemblance between the Mosaic and the Islamic systems, it was necessary that a Messiah should have appeared after the Holy Prophet bearing resemblance in all important particulars to the Israelite Messiah. As the Muhammadan system began with the like of Moses, so it ended with the

like of Jesus. This is another argument in support of the truth of my claim, but it can benefit those who fear God and are guided in their enquiry by a search after truth.

God have mercy on the Muhammadans that the beliefs of most of them are based upon errors and injustice. They read in the Holy Quran that Jesus is dead, but still they consider him to be alive. They also read that successors to the Holy Prophet must be from among the Muhammadans, and still believe that the Promised Messiah would be from among the Israelites. In Bukharae and Muslim, the two authentic works on tradition, they find that the Messiah who would appear in the last ages, would be from among themselves, and still want to bring Jesus back to this world. They read in the Holy Quran that Jesus would not come back to the world and notwithstanding this believe that Jesus himself would come back. They read further that no mortal can with this body of clay go up to heaven and make there his abode, and still entertain the belief that Jesus with this physical body was taken up into heaven where he has been residing for nineteen hundred years. And holding all these beliefs against the Holy Quran, they still call themselves Muhammadans. But why was Jesus taken up to heaven in his body, and why has the Holy Quran mentioned this event if it ever happened? The statement in the Holy Quran if understood to mean an ascension of the body could not be meant as a refutation of the Jews. Their contention was simply as to the rising of the soul of Jesus to heaven and not his body. They thought that they had caused the death of Jesus by crucifixion and accordingly held that he was under the curse of God, and that his soul could not rise upward. This was the quarrel which the Holy Quran had to decide, for it claims to be a judge in all points of disagreement between the Jews and the Christians and an expositor of their errors. Now the contention of the Jews was that Jesus Christ was not a righteous servant of God, and that accordingly he did not obtain salvation and his soul did not rise up to God, and, therefore, these were the very matters at issue and the question to be decided was whether the soul of Jesus did rise to God like the souls of His righteous servants. But if the verse *بل رفعه الله إليه* "But Almighty God raised him to Himself" which is the only verse bearing upon the subject in debate, speaks of Jesus' ascension to the second heaven with

this body of clay, the facts at issue remain as undecided as before. Such an assertion is blasphemous for it amounts to the statement that Almighty God was unable to comprehend the point in dispute and gave a judgment which was wholly irrelevant. Again the verse speaks of Jesus' rising to God and not to the second heaven where he is supposed to be. The verse does not speak of heaven at all and the second heaven cannot be supposed to be the seat of the Almighty, and so the assertion falls to the ground. Moreover the rising of the body to heaven was never considered to be a condition of salvation. If Jesus went to God, did not Abraham, Isaac, Ishmael, Jacob, Moses and our Holy Prophet go to Him, or did they all (God forbid) go elsewhere? I assert emphatically that to consider *rafa'*, i.e., rising to God, a peculiarity of Jesus, and to believe that the other prophets were not granted this favor, is the veriest unbelief and a denial of the truth of every prophet, while the Holy Prophet bears witness to their *rafa'*.

It should be clearly understood that Jesus' *rafa'* (rising) to God has been adverted to in the Holy Quran only with the object of the refutation of the Jews and to warn them of their error in ascribing to Jesus an accursed death. As a matter of fact *rafa'* is granted to all the prophets and the faithful servants of God and their souls rise to God after death. It is to this rising that the following verse refers: *هَذَا ذِكْرُ الْإِيمَانِ لِلْمُتَّقِينَ لِحَسَنِ مَا بَ جَنَاتِ عَدْنِ مَفْتَحَةً لَهُمُ الْبُوابِ* (ص ٥٠), indicating that the gates of heaven shall be opened for the souls of the righteous to rise after their death. Of the unbelievers the Holy Quran says: *لَا تَفْتَحُ لَهُمُ الْبُوابِ السَّمَاءِ (الْأَعْرَفِ—٤٠)*, i.e., "The gates of heaven shall not be opened for them." Those who fell into this error before I came, are excusable. To them it is pardoned, for they were not informed of the truth and were not made to understand the true meaning of the Word of God. But such is not your case. To you every thing has been explained and for you light has been thrown on every side of the question. Therefore you cannot bring forward any excuse for sticking to this error.

As for my truth, heaven has borne witness to it and the earth has offered its testimony. There is also the evidence of Muhammadan saints in support of my claim, some of whom described me so minutely as to give even my name and the name of my village. They

died long before my appearance, but still gave evidence that I was the Promised Messiah. All this will be found published in my books. More recently some of the spiritual leaders of Muhammadan people with hundreds of thousands of followers, being inspired by God or informed by the Holy Prophet in a vision, have borne witness to the truth of my claim. Besides this, thousands of heavenly signs have been shown by me, and the holy prophets of God predicted the exact time of my appearance. If you reflect, even your hands and feet and your hearts will bear witness to the truth of my claim. Too many are your weaknesses and most of you are strangers to the sweetness of faith. The weakness and errors, the love of this world and the darkness in which the Muslims are involved naturally call for one who, being inspired from heaven, should rise and take them by the hand. Still I am called a *dajjal*. How deplorable must be the condition of a people to whom at the critical moment in their life a *dajjal* is sent! How unfortunate the nation which when standing at the brink of destruction, is visited by another destruction from heaven! They call me accursed and a heretic, but there is nothing new in that. The same epithets were given to Jesus Christ and are still given to him by the Jews. But those who will be punished in hell for their evils, will say: (ما لنا لا نرى رجلا لا كنا نعدهم من الاشرار (ص ٩٢) i.e. "Why see we not the men whom we numbered among the wicked." The world has ever been an enemy to the messengers of God, for the love of the world and the love of God's righteous prophets cannot go together. Had you too not loved the world, you could have seen me, but now you cannot.

If it is true that the verse بل رفعه الله (ص ٩٢) refers to the physical ascension of Jesus, where has then the Holy Quran decided the matter in dispute? The Jews, whom the verse plainly refutes, denied the *rafa'* of Jesus (i.e., his rising to God) only in the sense that he was an impostor and not a truthful and righteous servant of God and that accordingly his soul did not rise to heaven. They have never contended that a man's death on the cross renders impossible his bodily ascension to heaven. What they say is only this that in accordance with the Word of God, the man who dies upon the cross remains under the curse of God and his soul cannot rise to heaven. Now if we read the Holy Quran, we will see that its object is to

deny the death of Jesus upon the cross and thus to assert his *rafa'* or the rising of his soul to heaven. Thus the verse in dispute is preceded by the verse : *وما قتلوه وما صلبوه ولكن شبه لهم*. Here the words *وما صلبوه* which mean that they did not crucify him, are coupled with the words *وما قتلوه* i.e., 'and they did not murder him,' thus indicating that being nailed to the cross, did not by itself bring a man under the curse of God unless death was caused by this process or by the attendant process of breaking the legs which in such cases is resorted to to make death sure. In these words the Holy Quran, therefore, tells us that none of these events took place in the case of Jesus, i.e., neither he died upon the cross nor were his legs broken. History bears witness to the truth of this assertion, and we learn even from the Gospels that Jesus did not die upon the cross nor were his legs broken. He was nailed to the cross, but was taken off so soon that he could not die within the short interval that he remained thereon. But he became senseless and thus was taken by the Jews for a dead man. The Christians also laboured under this delusion, though they thought that he rose after his death. This state of senselessness which made him resemble a dead man, is described in the Holy Quran in the words *ولكن شبه لهم* i.e., "They were thrown into a doubt," which follow immediately the denial of his death by means of the cross. The historical evidence furnished by the Marham-i-Isa, i.e., the Ointment of Jesus, is conclusive on this point. The prescription of this ointment is given in the *Materia Medica* of the Hebrews, the Romans, the Grecians and the Muslims, and dates from a very old period. This prescription is stated to have been prepared originally for Jesus Christ by his apostles. In short, the very idea is disgraceful that Jesus was taken up to heaven because the Almighty feared that He could not save him from the hands of the Jews so long as he was upon earth. Such ideas involve a derogation of the dignity of our Holy Prophet too, for when the unbelievers of Mecca demanded of him the miracle that he should rise to heaven and come back from there with a book, making this a condition of their belief in him, the Holy Prophet was commanded to reply *لا بشرا رسولاً* i.e., *سبحان ربى هل كنت الا بشرا رسولاً* "I am only a mortal, and holy is my Lord: (to Him cannot be ascribed the fault that He should do aught against His own promise)." Almighty God has said plainly that the earth is made a resting place for men and that they shall not

live and die except on this earth, as is indicated in the verse: *فيها تحيون* "In this earth you shall live and in it you shall die, and from it you shall be raised again."

Some people think that they do not stand in need of the Promised Messiah, nor is it necessary to believe in him. They argue that admitting that Jesus is dead, still as they are Muslims and pray and fast and follow the Islamic injunctions, they do not need any one else to make them better. But this is a fatal error. In the first place, how can such people call themselves Muslims when they do not obey Almighty God and His Prophet. The command given to them respecting the Promised Messiah was that when he should make his appearance, they should run to him, and that though they should have to walk on ice upon their knees still they should reach him. But how are these orders carried out? By saying, "We do not need the Messiah, nor do we care for him." And those who are not satisfied with indifference, go a step further and hurl at me the most scurrilous abuses. They call me an heresiarch and a *dajjal*. Any one who injures me in any way thinks that he has done a deed of great merit, and the one who calls me a liar believes that he has thereby pleased Almighty God. O ye people! who were commanded to be patient and God-fearing and to walk in probity and righteousness, who taught you to be so hasty in rejecting a messenger of God and to take in an evil light all his doings and words? What sign there is which God has not manifested, and what argument which has not been appealed to, but you rejected every sign and every proof, and with boldness treated the commandments of God as naught. To whom should I liken this cunning generation. It is like the crafty man who in open daylight shuts his eyes and says 'where is the sun.' Thou self-deceived man, open thine own eyes first and then thou wilt see the sun. It is easy to call a messenger of God an heretic, but difficult to follow him in the subtle ways of faith, easy to call him a *Dajjal* but hard to enter the strait gate of his teaching. Every one who says that he does not care for the Promised Messiah, does not care for his faith, and sets at naught the true purity of life, real salvation and living faith. If such men could take a just view of things, they would find that without the living and perfect certainty which is granted from heaven through the holy prophets and messen-

gers of God, their prayers are only lifeless ceremonies and their fasting mere starvation.

The truth is that no one can actually obtain a release from the bondage of sin or love God perfectly or fear Him as he ought to fear, unless and until he is granted power from above and Divine knowledge through the grace and mercy of God. It is self-evident that love or fear of a thing is generated in the heart only by a knowledge of it. If we were to consider the reason which makes a man love a thing or fear it, we would find that these states of mind are consequent only upon a knowledge of the thing loved or feared. It is true, however, that the knowledge of God cannot be attained but through His grace, and with its attainment is the way opened for a man to see the truth. It is, therefore, grace only which opens and re-opens the gate of truth, and had it not been for the grace of God, we could not have attained His knowledge. Grace clears and brightens knowledge and removes all intervening veils. It brushes away the dust cast by the disobedient spirit and gives a power and life to the spirit. It takes the spirit of man by the hand and draws it out of the pit of disobedience, purifies it of the dross of evil desires and saves it from being swept off before the flood of passions. A transformation is then brought about within a man and he hates the impure life of sinfulness.

The first movement to which Divine grace leads the soul is prayer. Do not think that I mean by prayer the ordinary prayers that you say daily. The prayer to which the soul is led after it has attained Divine knowledge through Divine grace has quite a different nature. It is a thing which brings about annihilation, a fire which melts the soul, a magnetic power which draws mercy, a death which gives life, a raging flood which afterwards becomes the life-boat. It mends all deteriorations and impairments, and makes every poison ultimately a panacea. Blessed are the prisoners who are not tired of praying, for they shall one day be released. Blessed are the blind who are not remiss in praying, for they shall one day see. Blessed are they who lying in their graves seek the assistance of God with prayer, for they shall one day be made to rise from their graves. Blessed are you when you are not wearied with praying, and your soul melts for prayer and your eye sheds tears, when prayer kindles a bright fire in your heart and takes you into dark closets and solitary deserts to make you taste of the

pleasures of loneliness and makes you almost mad in love, for you shall at last receive the grace and mercy of God. The God to whom I invite you is a very gracious and merciful God, kind and modest, true and faithful and compassionate to the weak and the poor. Be you also then true and faithful to Him and pray to Him with sincerity and constancy, and He shall have mercy upon you. Keep yourselves apart from the hubbub of society and remain aloof from worldly contentions. Let not your religious controversies assume the character of your own quarrels, but choose to be called the defeated party so that you may be made heirs to great victories. To those who pray, Almighty God will show a miracle, and to those who seek, He will grant extraordinary blessings. It is from God that prayer comes and to Him that it returns. With prayer God comes so near to you as your own soul. The very first blessing which it brings is that a holy transformation is brought about within a man, along with which God also changes His attributes. But do not think that His attributes are changing; nay, they are constant and unchangeable, but for the transformed one there is a different manifestation of them of which the world is quite ignorant. For him He becomes a new God, although beside Him there is no other God. It is the new manifestation of His glory that reveals Him then in a new light, and in this manifestation He does the wonderful deeds and shows the marvels of power which He does not do or show for the sake of others. This is the origin of miracles or heavenly signs.

In short, prayer is the grand elixir which transmutes a handful of dust into the purest and finest gold, and it is a water which washes off all impurities of the heart. With prayer the soul melts and flowing like water falls down on the threshold of Divine majesty. It stands like a worshipper in the presence of God, and bows down before His majesty and prostrates itself before His grandeur. The *namaz* or the five daily prayers of Islam, are an image of the true prayer of the soul. By the standing of the soul in the Divine presence, it is meant that it shows its readiness in obeying the commandments of God and in suffering every adversity and trial. By its bowing, it is meant that cutting off every tie of love and severing every connection it bends wholly to God and devotes itself entirely to Him. By its prostration, it is meant that falling down on the Divine threshold, it loses its own self entirely and annihilates every trace of self. This is

the prayer which brings about the union of man with God, and a picture of this has been drawn by the Muhammadan Law in the ordinary daily prayers, so that the form may be the guide to the essence and a mover towards its attainment. Man has been so created that his body and soul mutually affect each other, and this is a fact of our every-day experience. It is for this reason that the Muhammadan Law makes the body partake with the soul in acts of the worship of the Divine Being, so that on account of the very close connection, which exists between the body and the soul, the form of worship may lead the soul to realize the essence which underlies it, and as the body stands or bows or prostrates itself, the soul inwardly does the same and thus gives a life to the form. For advancement a man must necessarily make exertions and this is true no less in the spiritual than in the material world. The uniting of the soul and the body in the worship of God is also a kind of exertion for the spiritual progress of man, for in this manner the one becomes an incentive to the other. But the mere physical standing and bowing and prostration are useless unless they are accompanied with the exertion that the soul may also stand and bow and prostrate itself before God.

It is a Divine law which can be traced as far back as the history of man that by the wonderful working of His grace, He first causes the holy spirit to descend upon whomsoever He wills, and then by the assistance of the holy spirit instills His love into his heart, grants him perseverance and faithfulness, and strengthens his knowledge and suppresses his weaknesses with manifold signs until the man is actually prepared to sacrifice his life in the way of God. His connection with God is made so strong and undissolvable, that no trial or adversity can break it and no sword can cut it asunder. This love has no temporary support, no transitory motive. It is not called forth by the desire of heaven or the fear of hell, or by any longing for worldly comfort or worldly gain. It is indescribable and the nature of it is not known to any one but God, not even to the person who loves. He does not know why he loves and with what object, for his soul is naturally drawn to it. This connection is not produced by knowledge, for knowledge comes afterwards and illuminates the connection which is already existing. It is like the fire which is hidden in mine, but to lighten which it is necessary to strike it with steel. The person so

avored possesses on the one hand inherent love for God, and on the other he is granted a zeal for sympathy with his fellow-beings. So, as he is himself momentarily drawn towards God, he draws all capable hearts to himself. In Muhammadan theologic terminology such a person is called *da* نبي (prophet), *a* رسول (messenger), or a *محدث* (reformer). The prophets are the recipients of Divine revelation and are spoken to by God, and heavenly signs are manifested at their hands. Their prayers are accepted, and when they pray to God, they receive an answer from Him.

Ignorant men sometimes say that they also see true visions and receive inspirations and have their prayers accepted though it be on rare occasions. According to these men, there is no distinction between themselves and the prophets of God, who must, therefore, be either impostors or self-deceived men. Such vanity has led many a man to destruction. A seeker after truth can easily see that the holy prophets of God are not ordinary men. They are a class especially selected by God and endowed with numerous spiritual blessings. Notwithstanding their rejection by their enemies, they ultimately vanquish them, and their light shines forth so clearly that all intelligent men have to admit a remarkable distinction between them and their opposers. A beggar who possesses a few rupees, cannot claim an equality with a monarch whose treasures are full. In like manner, the glow-worm which emits a sparkle of light in darkness, cannot say that there is no distinction between it and the sun. Hence also the man who occasionally sees a vision which is true, and thus catches only a glimpse of the light, is a fool if he claims an equality with the prophets of God who are as the sun. Nor has Almighty God given the human soul this glimpse of light unpurposedly. It is meant to serve as a guide in the recognition of the claims of prophets, and thus all available means are placed by God within the reach of men, so that they may have no excuse for rejecting the prophets.

Another characteristic of the chosen ones of God is that they possess a magnetic power and an attraction, and are sent as begetters of spiritual generations in the world. As they guide men in paths which they themselves see to be right and raise the veils of ignorance from before their eyes, therefore it is through them that true knowledge, true love of God, sincere piety, righteousness and bliss can be

obtained. He who breaks connection with them, is like the branch which is cut off from the stem. To establish or cut off connection with them produces its immediate effect, a growing of spirituality according to capability in the one case and a spiritual decay and a going out of the light of faith in the other. It is but excessive vanity which makes a man think that he does not stand in need of the prophets of God. He deceives himself who says: "Do I not say my prayers? Do I not keep the fasts? Do I not recite the formula of faith?" He is not aware of the true faith and of the transcendent delight which it brings with it. Ponder over the creation of man: it is God who has created him, but see how He has made one man an instrument in bringing another into existence. As in the physical birth of man, Almighty God has established the law of a procreator, so a spiritual father is also necessary for the spiritual birth of man. Take care, therefore, that you are not deceived with the mere form and ceremony, the husk of Islam. Read attentively the Word of God and think what He requires of you. He desires you to attain to the stage which He has Himself taught you to pray for. Read the *Fatiha* which says: اهدنا الصراط المستقيم صراط الذين انعمت عليهم "Show us the right path, the path of those upon whom Thou hast bestowed Thy blessings." Here Almighty God enjoins you to pray five times a day that He may grant you the blessings which were granted to the prophets of God. But how can you attain those blessings except through the prophets. Hence it is necessary that to make you attain the stage of certainty and love, the prophets of God should appear from time to time and re-animate the dead faith and make you receive the promised blessings. Will you then oppose God and fight against Him? Will you break His old and established laws?

There is another point which I would like to state before closing. My advent in this age is not meant for the reformation of the Muhammadans only, but Almighty God has willed to bring about through me a regeneration of three great nations, viz., Hindus, Muhammadans and Christians. As for the last two I am the Promised Messiah, so for the first I have been sent as an *Avatar*. It is more than twenty years since I announced that as I have appeared in the character of Christ, son of Mary, to purify the earth of the injustice, iniquity and sins which prevail upon it, I come likewise in the character of Raja Krishna,

the greatest *Avatar* of the Hindu religion, and spiritually I am the same man. I do not say this of my own accord, but the mighty God, who is the Lord of earth and heavens, has revealed this to me. He has told me not on one occasion but repeatedly, that I am Krishna for the Hindus and the Promised Messiah for the Muhammadans and the Christians. I know that ignorant Muhammadans will at once exclaim upon hearing this that I have become a plain unbeliever and heretic on account of my having adopted the name of an unbeliever, as they think the holy Krishna to be, but this is a revelation of God which I cannot but announce, and this is the first day that I announce this claim in such a large gathering, for those who come from God do not fear being blamed or reviled. Now Raja Krishna as revealed to me was so great and perfect a man that his equal is not to be found among the Hindu *Rishis* and *Avatars*. He was an *Avatar* or prophet of his time and he received the holy spirit from God. He was granted triumph and victory from God and cleansed the *Arya Varta* of sins. He was a true prophet of his time, but many errors were introduced into his teachings afterwards. His heart overflowed with the love of God and he loved virtue and hated evil. Almighty God had promised to raise a spiritual manifestation of him in the last ages, and He has now fulfilled this promise through me. One of my revelations on this point is:

“O Krishna, destroyer of the wicked, and upholder of the meek, thy praise has been written in the Gita.” I love Krishna for I appear as his image. The two attributes of Krishna who is described in this revelation as the destroyer of evil and the upholder of the poor and the meek, are exactly the same as those of the Promised Messiah. Thus spiritually Krishna and Promised Messiah are one and the same person, there being no difference except that which exists in the terminology of the two people, the Hindus and the Muhammadans.

As Krishna, I now warn the Aryas of some of their errors. The first of these has already been pointed out. It consists in the belief that matter and soul are self-existent and eternal. This is a serious error, for there is nothing self-existing except the Divine Being Who does not require any one else to sustain Him. But how can things be uncreated which require another power to keep them alive and to support them? If it be supposed to be true that matter and soul are

self-existent, then their combination and dissolution can also take place of themselves. In that case the only proof of the existence of God derived from the source of reason, would fall to the ground, for if matter and soul could possibly come into existence by themselves, it is much more easy for reason to assert that their combination and dissolution did not need any assistance.

This error concerning the person of the Divine Being has involved the Aryas in another error, *viz.*, transmigration and a temporary salvation. It is difficult to understand why God like a parsimonious man, held back from men a salvation lasting for ever when He had the power to grant it. Why did He deprive men of the gift which with His admitted Almightyness He could bestow upon them? This objection becomes the more forcible when it is considered that according to the belief of the Arya Samaj, the souls which are doomed to undergo a long punishment by passing through almost interminable courses of transmigration to enjoy a short rest, are in no way under any obligation to God, for they are not His creatures. In reply to this, it is said that temporary salvation has been resorted to by God for the sake of transmigration. That is bringing forward one assertion in support of another. The Aryas believe that there is a limited number of souls, to which no addition can be made. Had salvation been a gift not to be taken back, the consequence would have been that the souls would have all passed away one by one to a state of salvation, until the whole store would have been exhausted, and nothing being left in the hands of God, the cycle of transmigration would have come to an end, reducing God to the position of an idle looker-on. This necessitated an arrangement according to which the souls could be driven back from the state of salvation. The actual injustice of this principle it is sought to conceal by the excuse that every soul while obtaining salvation is not spotless, and hence it is expelled for the fault with which it remains charged even at the time when salvation is granted to it.

These are the principles of the Arya Samaj. One may ask what is the need for owning such a God? Had not the creation of the universe by the hand of God been denied, not a single one of these difficulties would have confronted the Samaj. The error in which it is involved, consists in judging the powers and attributes of the Divine Being after those of mortals. It is said that something

cannot come out of nothing, but the experience on which this principle is based, relates to the works of man, and it is an error to judge of the works of God by the same standard. Does not God speak though He has no tongue like ours? Does He not hear though He has not ears as we have? Does He not see without the eyes possessed by man? Why then can He not create things without any material? If He is unlike men in speaking, hearing and seeing, it is unreasonable to judge His power of creation strictly by the mortal standard. Such a belief divests God of the Divine attributes. Another very serious harm which proceeds from it, is that it makes every particle of matter the equal of God in being co-eternal with Him. The idol-worshipper sets up only a few idols with God, but according to the Arya Samajists the whole world is a partaker with the Divine Being, for every particle is its own creator. God knows that I do not say this out of spite or enmity. Nay, I believe that the true teachings of the Vedas must have been free from such errors. I know that such doctrines were made current by philosophers who were not guided in their enquiries by Divine light, and most of whom ultimately became atheists, and I fear that if the Arya Samaj does nothing in the way of getting rid of these false and erroneous beliefs, it will also turn at last into an atheistic movement. Transmigration too is a great blot on Divine grace and mercy. And the doctrine of *Niyog* is in fact an insult to pure womanhood and must excite the indignation of all those who desire the progress of morality and of many honest thinkers even from among the Hindus. It shocks one to hear the advocates of the *Niyog*, telling men that in the absence of male offspring, the wife should pollute herself with a stranger so that haply she may give birth to a son. No chaste woman would, I think, bear such insult. And with these disgusting doctrines in its religious code, doctrines derogatory to the dignity of God and man as well, the Arya Samaj invites Muslims to accept its teachings. Every seeker after truth should, no doubt, accept truth wherever it is found, but it is far from being the truth that we should deny the power of creation of the Almighty God who has shown His existence by the manifestation of His wonderful powers, and not recognise Him as the source of all blessings. A being thus divested of power does not deserve to be called God, for it is through the display of His powers that man has recognised Him. If we deny His power, and make Him depend

upon resources and means, the door to His recognition will be closed.

I am sorely grieved to remark here that the majority of the Arya Samajists and the Christian Missionaries instead of doing aught to impart life and spirituality to their own religions, unjustly attack and vilify the pure and perfect principles of Islam. They are so bent upon this course as if it were the aim and end of the religion they teach that the great men to whom humanity lies under the deepest obligations, the prophets and the messengers of God, should be abused and carped at. This is directly opposed to the grand object which true religion aims at. Religion requires that a man should so purify himself of every evil that bowing down at the Divine threshold his soul should constantly be in a state of submission to his Holy Master, and being filled with certainty, love, knowledge, sincerity and faithfulness undergo such a complete transformation as should make him enjoy a heavenly life in this very world. But such purity and perfection can never be brought about by a belief which teaches men that simply professing a belief in the blood of Jesus should be supposed to cleanse a man of all the evils that he has done or that he may do. A wonderful purification of the soul in which the only thing not needed is purification! It is not thus that true purity of life can be attained. The Holy Quran teaches us that there are three ways of the purification of the soul. Firstly, a man should strive hard to get out of the impurities in which he is involved, and exert himself to his utmost to forsake every evil and every evil desire so that he should begin to hate evil. Secondly, he should pray to God with a truly humble heart and weeping eyes that He may draw him out of the life of impurity, and kindle within him a fire which should consume the chaff of sin and grant him a power which should make him overcome the temptations of flesh. Thus he should constantly pray until a Divine light descends upon him and a glorious ray of light enters into his heart, which illumines every corner of it and suppresses every evil desire and generates a holy transformation. Great is the efficacy of prayer indeed and mighty are the results which it can achieve. It is by prayer that the dead can be brought to life, and by prayer that the prisoners can be released and by prayer that the impure can be made pure. But all that is said is not prayer, for true prayer is almost a death. The third way of getting out of the

impurities of a sensual life, is the company of the righteous and perfect servants of God, for one lamp can be lighted from another which is already burning. These are the three ways of being released from the bondage of sin, and when they are all employed, Divine grace takes a man by the hand. But a mere belief that Jesus died for us, cannot effect any object, and it is a mere supposition that he took away our sins or that we are purified by such a belief. It is nothing but a mockery and an illusion. Nor is it the ultimate object of man's creation that he should not sin. That is merely the negative side of human excellence and is far from being the perfection of humanity. Some animals are also submissive and innocent, but no one has ever thought of considering them perfect on account of their innocence and submissiveness. Nor does mere submissiveness entitle us to any favour. If a person were to come and tell us that he had not offended us in any way, and that, therefore, he deserved to be rewarded, would we not laugh at him and take him for a fool? To win favor from a person or to earn any good reward, we must show some faithful service. Now the service which a man can do to God, is that he should devote himself entirely to Him, and forsake every love for the sake of His love and give up his own will to carry out His will. The Holy Quran draws attention to this point in beautifully metaphorical language. It tells us that to be perfect a man must drink of two kinds of syrup, viz., of a cup tempered with camphor and a cup tempered with ginger, by the first of which is meant the suppression of evil desires or purification from sinful tendencies, and by the second, the doing of faithful service and ascending the heights of spiritual perfection. But the Christians and the Aryas have both gone astray from the right path, and taking two opposite courses have both fallen into errors. The Aryas believe that sin must be punished whether a man repents or not, and that for every sin a man shall have to pass through an almost interminable series of births and re-births. The Christians have gone to the other extreme, and in making a belief in the blood of Jesus as an essential condition for the remission of sins, have practically done away even with repentance and striving after purity. Both parties have wandered away from the real point, and not entering through the door which it was necessary to enter, are roaming in thorny woods.

Of these two sects, Christianity and Arya Samaj, however, the

case of the former is more deplorable than that of the latter. While the Aryas are trying to the best of their understanding to get rid of the evil of creature-worship, their old religion, the Christian Missionaries are exerting themselves to their utmost to involve the whole world in the self-same evil, *i.e.*, the worship of a human being. Jesus Christ is quite credulously and over-confidently made a God, and it is not shown what peculiar Divine power he possessed which was not found in the other prophets of God. In working miracles they excelled him, while his weaknesses clearly show him to be nothing more than a mortal. To draw his divinity from the words, which he spoke, is a still greater error, for similar words are used in the sacred books for other persons, and to take these metaphorical expressions literally is rank nonsense. In my own revelations, there are more dignified words concerning myself than those attributed to Jesus, but I regard it as gross blasphemy to set up a claim to Divinity on the basis of metaphorical expressions like these. It should be borne in mind that the attribution of the claim of Divinity to Jesus Christ is a false accusation against him, for he never made the extravagant assertion that he was actually God. The only reasonable inference that can be drawn from his words, is that he claimed to be an intercessor with God, and no one has ever denied the intercession of the prophets of God. Moses interceded with God many a time for the Israelites and saved them from being consumed by the wrath of God. I have personal experience in the matter and many of my respectable and trustworthy followers can bear witness how men involved in adversities and trials from which they could not see any way of deliverance, and persons suffering from serious diseases which appeared to be irremediable, were saved by my intercession. As for Jesus' willingly suffering on the cross for the salvation of his followers and his being cursed for their sins, no sensible person has ever seriously considered it to be a rational or intelligible doctrine. Is it in consonance with Divine justice that one should sin and another be punished for it?

In short the Christian belief is a conglomeration of errors. No reasonable man would ever like to forsake the worship of one God and bow instead in submission before human beings, making them equal with God. And to consider three distinct persons, all equal in power and glory, as constituting a single person, three in one as it is called

must, no doubt, be a sensible principle of *Christian* logic! Now all these unintelligible doctrines could have claimed some attention, had the object been attained with which they were invented. But no one has by this plan been yet delivered from sin or granted purity of life. A contrast between the conditions of the followers of Jesus at an early period and those who came after the doctrine of atonement had taken a firm root, shows conclusively not only the failure of this doctrine as a remedy for evil, but also its evil effect upon the Christian masses. The apostles of Jesus undoubtedly believed in him at a time when the doctrine of atonement had not yet been formulated, yet their unworldliness is marvellous when compared with the gross materialism of the later Christians. They had not much attachment to the treasures and wealth of this world, they were not involved in the impurities of worldliness and they did not devote themselves to worldly pursuits. But such men are not met with among the Christians after the atonement. Never has so much stress been laid upon this doctrine as in these latter days, and yet never has the Christian world been more given than now to the cares and anxieties of this world utterly forgetting the next, to say nothing of the other evils which overshadow the atmosphere of Europe, especially drunkenness and sexual immorality.

I will now bring this lecture to a close with a few words concerning my own claim, and I pray God that He may open your hearts for the reception of truth and Himself inspire it into your hearts. It can be easily seen that for the acceptance of a prophet or a messenger of God who appears as a reformer, the only thing about which one has to satisfy oneself, is to see that what he teaches is true, and that there is no deceit or falsehood in it. Sound judgment does not stand in need of a miracle for the acceptance of truth. But as it happens that notwithstanding truth and correctness of a matter, men have sometimes scruples, or doubt the motive with which it is presented, or think that the person presenting it may be the dupe of a false belief or may really be a deceiver, or thinking him to be an ordinary man, do not pay attention to his words, or slight him from feelings of dislike or contempt, or even understanding the truth are unable to follow the path pointed out because of their subjection to sensual passions and carnal desires or because of the

weakness of the flesh, therefore Divine wisdom has ordained that those who come from Him, and are charged with a special mission for the reformation of the world, should be attended with signs of Divine assistance which are manifested sometimes in the form of God's mercy and sometimes in that of His wrath. It is for this reason that a prophet is called *بشير* and *نذير*, i.e., a giver of the glad tidings of the mercy of God and a warner from His wrath. The signs of the first kind are meant for the faithful who do not revolt against the commandments of God, nor treat the messengers of God with contempt or insult. The clear judgment which God has given them, helps them to recognise the true messenger of God at once. Thus recognising him, they are not deterred from accepting him by vanity or a false position in society. When they see that a prophet has risen at the proper time after the manner of the bygone prophets and just in time, that there is a way for his recognition as a true messenger of God, that he is granted Divine assistance and walks in purity and righteousness, and that judged by the standard of the Divine laws prevailing with respect to prophets his words and deeds are not open to any objection, they have no hesitation or scruples in submitting to him. For such Almighty God manifests the signs of His mercy, and being strengthened in faith by association with a righteous servant of God and witnessing a holy transformation, they constantly see fresh signs of God. Every new truth revealed by God, every subtle point disclosed, every assistance granted from heaven, and every communication of a future event is for them a sign, and on account of the fineness of their perception, they are able to discover with minuteness every assistance which is granted by Almighty God to His holy ones and thus see the subtle signs which are hidden from the eyes of the masses. In opposition to these is another class of men who have no share in the signs of mercy displayed by God. These are the opposers of the prophets of God. The people of Noah and the people of Lot did not benefit by any sign of mercy until they were destroyed by the wrath of God, the one by being drowned in a flood, and the other by a severe shock of earthquake and by the raining down of stones upon them.

I see that the majority of this generation resemble the people of Noah. Long since two signs appeared for me on the heavens in

accordance with a prophecy handed down to later generations by the descendants of the Holy Prophet. This prophecy was to the effect that when the reformer of the last ages would appear, two signs would be manifested for his sake upon the heavens which have never been manifested as signs before, *viz.*, that the moon would eclipse in the month of Ramazan on the first of its eclipse nights, and the sun in the same month on the middle of its eclipse days. The tradition containing this prophecy is accepted by both the *Sunnis* and the *Shiaks*, and it has been written down in books for more than a thousand years. But when it came to fulfilment in my time, no one paid the slightest heed to it. No one accepted me as the rightful claimant upon the manifestation of this grand sign. Nay, it made them more insolent and bolder in hurling abuses at me, and I was called a *Dajjal*, a *Kafir* and a *Kazzab*. The mercy of God manifested a sign, but they did not benefit by it. They did not turn towards me when it was shown and slighted the sign of God as if it were mere trash or treated it indifferently as if it had not been shown. Thus their insolence and their contempt for me continued to increase until the sign of heaven's wrath appeared upon earth. This sign was the plague and it appeared in accordance with the prophecies uttered by the prophets of God. It has been raging in this country for several years, and all mortal efforts to check its progress have signally failed. The appearance of the plague in the last days is also foretold in the Holy Quran in plain words. Thus it says: *وان من قرية الا نحن مهلكوها* "Some time before the end, We would utterly destroy some of the villages and visit others with severe punishment (by sending down upon them a severe plague)." (xvii, 59.) Similarly on another occasion the Holy Quran says: *واذ اوقع القول عليهم اخرجا لهم دابة من الارض تكلمهم ان الناس* "When the end shall be near, We will cause a disease germ to come forth to them out of the earth which will wound them, because they would not believe in our signs" (xxvii. 82.) Both these verses speak of the plague, because it is now an established fact, although it was not known at the time of the revelation of the Holy Quran, that the plague is caused by various bacteria. Almighty God, who is the knower of all secrets, knew the origin of the disease, and hence described it in these terms, calling it *دابة الارض*. In

short, when this sign of wrath appeared and caused a heavy destruction in the country, then some hearts were turned towards me, and about 200,000 people entered into my *Bai'at* in a very short time. And as the plague is growing more virulent, more people are coming to me and accepting the truth of my mission. And as it appears as a sign, I do not think it will disappear until it brings about a transformation in the lives of many people. Thus does this land bear a resemblance to the land of Noah, for no one believed when heaven showed its sign of mercy, but when the sign of Divine wrath was manifested, thousands saw their errors and were led to accept me as the Promised Messiah. The appearance of the plague was also foretold by the former prophets, and the Gospel also tells us that a destructive plague would rage in the time of the Promised Messiah, and also speaks of great wars in the last ages, the fulfilment of both of which signs we are witnessing to-day with our eyes. Repent ye then, O Muslims, for do you not see how the plague is snatching away from you your dearest friends and relatives one by one? Turn to God that He may turn to you, for great is the wrath of heaven and without your true repentance as desired by God it would not be turned away from you.

If you entertain any doubt as to my claim, it can be easily settled, provided you earnestly search after truth. The truth of every prophet is judged in three ways. Firstly by reason, that is to say, it should be seen whether the time at which he appears actually stands in need of and calls for a reformer. Secondly, by previous prophecies. Is his appearance foretold by former prophets, or do prophetic utterances speak of the appearance of a prophet at the time at which he has appeared? An affirmative answer to these questions will be a certain evidence of the claimant's truth. Thirdly, by Divine assistance. This is also a conclusive argument. If Almighty God grants him assistance, he must be from Him, because Almighty God does not assist an impostor. These are the three criterions for judging the truth of one who claims to be inspired by heaven for the regeneration of mankind. When put to these three tests, my claims will be seen to be perfectly true. Thus has my truth shone forth whether you accept me or not. Consult reason and you will find it crying in plaintive tones that the Muhammadans are badly in need of a heavenly

reformer at the present moment. They are surrounded by evils on all sides, internally as well as externally. You will find them standing on the frightful brink of a pit or before the current of a heavy flood. If you turn over the pages of prophetic literature, you will find me spoken of in various places. The Prophet Daniel foretold of me and of this my time. The Holy Prophet also said that the Promised Messiah would be born from among the Muhammadans. Any one who doubts this statement, may consult the *Bukhari* and the *Muslim*. There is, moreover, the prophecy that a reformer would appear at the commencement of every century. As for Divine assistance, thousands of heavenly signs have been manifested for me by Almighty God.

Of the numerous signs which support my claim, is a prophecy published twenty-four years ago in the *Barahin-i-Ahmadiyya*, at a time when no one came to me, nor had I any disciple. In that state of solitariness, the Word of God came to me saying: *يا تيك من كل* "Time will come when assistance will come to thee from every distant quarter, and when people will come to thee from distant paths." And again: *ولا تصعرا لخلق الله ولا تسلم من الناس*, i.e., "People will come in such large numbers as will astonish thee; do thou, therefore, not behave towards them with discourtesy, nor get thou tired of their visits." Now although you do not know how many visitors I receive daily at Qadian, and how wonderfully has this prophecy, revealed so long ago, been fulfilled, yet you could not have failed to see the vast gathering of people at the Railway Station and in the streets, who came to see me on my arrival here, and the large number of men and women who have accepted my message. I am the very man who lived among you for seven or eight years some time previous to the publication of the *Barahin-i-Ahmadiyya*, but no one knew me or had anything to do with me at that time. Consider now and reflect that the prophecy foretelling of my future greatness and of the flocking to me of people from all quarters, was published in my book, the *Barahin-i-Ahmadiyya*, twenty-four years before there was any sign of its fulfilment, and under circumstances which were just the opposite of my present state. As I have said, I lived long enough among you, but there are very few of you who had any acquaintance with me at that time, for I was quite unknown then. I moved about in the masses as one of them, and no one noticed or

cared for me. I had then no greatness or honor in the eyes of the people. But those were sweet and happy days for me, for then I enjoyed solitude in assembly. I lived in a populous town but to me it was as a solitary desert, and though among men, yet I was alone. I love this land as I love my own village Qadian, for I passed a considerable portion of my life here in my early days. Its streets and alleys are familiar to me, for many a time have I walked in them. One of my sincerest friends of that time is a respectable gentleman of this city, Hakim Hisam-ud-din, whose love has not waned during the many years of trial that have since passed. He can bear witness how I lived then, and how unknown to fame I was at that time. Now I ask you, gentlemen, if it is within the power of a mortal to assert so forcibly that a person so unknown, as I was at that time, would at a future moment sit on the pinnacle of fame, that hundreds of thousands of men would follow him and obey him in what he says and that in spite of the enemies' exertions to the utmost of their strength, people would continue to accept the truth of his mission by troops, and come in such large numbers as almost to tire him with their visits. I question, can an impostor declare such a grand prophecy as the foretelling of the hour of renown twenty-four years before the event and when lying nameless in the corner of solitude? The *Barahin-i-Ahmadiyya* in which this prophecy was published, is a well-known book. It is in the hands of all people, Hindus, Muhammadans, and Christians. If any one doubts the supernaturalness of this extraordinary sign, let him show the like of it in the whole world.

Besides the sign to which attention has been drawn above, there are numerous other signs which have been witnessed by the people of this country on various occasions. There are ignorant men who because of their determination to reject the truth, do not in any way benefit themselves by the proved signs manifested from heaven, and finding faults with what has been shown manage to avoid the truth. They level their objections at one prophecy or two, never mentioning the thousands which have been so clearly fulfilled as to defy every objection. What a pity, that they lie so boldly as if they had no fear of God, and calumniate so grossly as if they did not care for the retribution of the next world. I do not mean to dwell here upon their calumnies for that is useless. Had they possessed any piety or enter-

tained any fear of God, they would not have been so bold and so hasty in rejecting and belying the signs of God. Had they been really unable to comprehend any sign, they should have sought its explanation from me. Is it true piety that they do not so much as mention thousands of the signs against which they cannot bring forward any objection and whenever they have to speak of my signs refer only to the one or two which their warped understanding is unable to comprehend. Had they had any fear of God, they would have benefitted by the prophecies which have been fulfilled, and of which the clearest proof exists. Every plain miracle is treated as indifferently as if it had not existed at all, and where there is a subtle question an objection is brought forward. Now this is a process which, if adopted, would bring to naught the prophethood of every prophet, and those who reject me because they can object to one or two of my prophecies, will have to reject by and by every prophet of God, on the same line of reasoning. For instance, Jesus was a prophet of God and as such he must, no doubt have shown certain miracles. But if his signs were to be judged by the test which is applied in my case, the whole body of his miracles would have to be rejected in the same way as mine are rejected. For an opponent with this bent of mind, can say that some of his prophecies were not fulfilled. This is what the Jews say to this day, *viz.*, that all his prophecies turned out to be false. And he can easily argue that Jesus had prophesied that his twelve apostles would sit on twelve thrones, but one of them apostatised even during the life-time of Jesus, and thus the prophecy remained unfulfilled. He had also said, it may be further asserted by an opponent, that he would come back before the generation then living passed away, but generation after generation has slept in graves for nineteen centuries and still he has not returned. According to his opponents, his prophecy that he was the king of the Jews also turned out to be false. And any one who chooses this procedure, may multiply the list of objections to any extent that he likes. In like manner, the whole mass of the prophecies of our Holy Prophet is denied by men of this type, because of certain objections to one or two of them.

If the procedure adopted by my opponents is right, then nothing will be left in their hands, and they will have to reject in the same breath the prophecies of every other prophet of God. There is no doubt

that if they continue to walk in this line, they shall have to bid farewell to Islam itself. In the interpretation of the words of prophecy, the opinion of the prophesier is sometimes mistaken. But an error of opinion does not in any way vitiate the prophecy itself. This was what happened in the journey of the Holy Prophet during which a truce was made at *Hudaibiyya*. Anticipating the time of the promised victory he undertook a journey to Mecca. But let me say again that such an error in opinion does not detract from the glory, honor and excellence of the Holy Prophet. Perhaps it might be said that the liableness of a prophet's opinion to error, destroys our confidence in his infallibility. The reply to this objection is that such error is a very rare occurrence and that infallibility is the rule. It sometimes happens that revelation comes like a single piece of news, and being concise it does not explain itself. It then requires to be explained, and such explanation, it is easy to see, would be a matter of opinion. Now opinion is liable to error, though in the case of the prophets of God, this happens very rarely. Such an error does not lessen the effect of the clear and perspicuous signs which are more numerous. I do not, therefore, deny that like all true prophets, I may err in interpreting the word of prophecy when there is any obscurity about it, but then there are thousands of my prophecies which are fulfilled in the clearest manner and which defy all scepticism. So no defect can be pointed out which can disprove my claim to the office of a prophet. It should, moreover, be borne in mind that in prophecies containing a threatening of punishment, it is not obligatory upon God to carry out His threat. It is admitted on all hands that repentance and prayer avert the punishment. Had such not been the case, prayers and the deeds of charity which are generally resorted to by men at the time of Divine visitations, would have been perfectly useless. The well-known prophecy of Jonah also supports this position.

Now I close this lecture, and thank God that He has enabled me to finish it in spite of my weakness and illness, and I pray that by these words, He may lead many a man out of darkness and error, and guide him into light and truth. I pray also that as He has brought about this gathering of various people, He may also ordain that accepting the true guidance they may all love each other and be united

by ties of affection. May He cause the wind of guidance to blow in all quarters! May He cause a heavenly light to descend from above, for without the light of heaven, the eye cannot see! May He create the air of guidance from the unseen, for without air, the ear cannot hear! Who can come to us, but he whom God Himself may draw? But He is drawing many men, and there are many more still whom He will draw. He will unlock many a heart and open it for the reception of truth. The death of Jesus is the door to my claim. It is the foundation and my claim is the superstructure. Almighty God has Himself fortified this basis, and the Holy Prophet protects it against every attack. Almighty God has testified to it by His Word and the Holy Prophet by his deed. God has told us in the Holy Quran that Jesus died, and the Holy Prophet saw in his famous vision of night-journey that Jesus was included among the prophets who had died. But there are men who do not care for all these testimonies, because they strike at the root of their cherished opinions. They give Jesus a peculiarity which is not given to any other prophet of God. These are matters which the Christians count upon as supporting the Divinity of Jesus, and many ignorant men stumble because of such beliefs. I bear witness that Almighty God has informed me that Jesus is dead. His life involves the destruction of the faith of Islam, and to undertake to prove the exploded theory of his ascent to heaven is a puerile task. The very first fact agreed upon by all the companions of the Holy Prophet, and thus the first point of agreement in Islam, was that all the prophets were dead and that none was an exception to this rule, as is clearly stated in the verse: وما محمد (لا رسول قد خلت من قبله الرسل) (أل عمران ١٤٣) "Muhammad is no more than an apostle, all the other apostles have passed away before him" (III. 143). May God bestow ample reward upon Abubekr who was the first to assert that all prophets had died, and who going up into the pulpit at once proclaimed this verse of the Holy Quran.

In conclusion, I sincerely thank the Government which has with kindness and liberal-mindedness granted us religious liberty. It is this liberty which enables us to preach the truth and to convey important religious knowledge to others. It is one of the greatest blessings of this Government for which it deserves our deepest and sincerest thanks. I would not exchange this liberty for a jagir of

millions of rupees, for the wealth of this world is transient and is a thing which must pass away, but the wealth of liberty does not pass away. I enjoin all my followers to be sincerely thankful to this Government, for he who does not thank a man for his gifts, cannot be thankful to God. The virtuous man as he thanks God, thanks also the man through whom he has received any blessing from God. And peace be upon those who follow true guidance.

MIRZA GHULAM AHMAD

of Qadian.

SIALKOTE,

1st November 1904.

Notes and Comments.

The announcement recently made by Hazrat Mirza Ghulam Ahmad of Qadian in his lecture delivered at Sialkote, printed elsewhere, that he is not only the Promised Messiah (Christ), but is also a *Barúz* (spiritual manifestation) of Krishna or an *Avatar*, may perhaps appear startling to some of our readers. It is a well-known fact that like the Christians and the Muhammadans, who expect the advent of the Messiah in the last ages, the Hindus also expect the advent of an *Avatar* in the last ages, who should purify the Hindu religion of the errors which have crept into it. And happily enough, as the Muhammadans and the Christians have agreed upon the present as the time of the appearance of their expected Messiah, the Hindus also look upon the present as the time of the advent of their Promised *Avatar*. The Mirza Sahib's claim to be the expected *Avatar* and spiritually one with Krishna, though presented to the public in open and clear words only so recently, was not unknown to the attentive readers of his books long since. Thus in one of his earliest revelations, he was addressed by God as Krishna. This revelation which was published at the time runs as follows: ع ك ر ش ن ر و د ر گ و پ ا ل ت یر ی م ه م ا گ یتا "O Krishna, destroyer of the wicked and upholder of the meek, thy praise has been written in the Gita." The two epithets of Krishna, as contained in this revelation, are the exact equivalents of the two titles of the Promised Messiah, viz., ب شیر and ن ذ یر, the former

indicating one who warns the evil ones of destruction and the latter denoting one who gives the glad tidings of ultimate success and prosperity to the righteous. Unfortunately both Christ and Krishna have been misunderstood in one and the same respect. They have both been taken as Gods by their admirers, while their enemies have laid against both of them very serious charges. And now God has revealed the truth about both these personages by ordaining their spiritual appearance in the person of one and the same man raised for the regeneration of the world. The appearance of a single person in fulfilment of the expectations of three different nations, is a happy sign of the union of the three great nations of the world, the Hindus, the Muhammadans and the Christians. It is a harbinger in fact of the approach of the prophesied time when contending sects would be brought together to confess a single religion. At any rate the immediate consequence of the announcement by the Mirza Sahib that he has appeared not only in the spirit of Christ, but also in that of Krishna, would be that more than two hundred thousand Muhammadans, the followers of the Promised Messiah, would look with reverence upon the holy prophet of India, Krishna, and entertain new feelings of love towards their Hindu brethren. This is, no doubt, a first step in the union of these two nations. And as the Hindus will begin to see like the Christians the absurdity of the idea of deifying a man, they would come closer to Islam, and recognise its doctrine of the pure and absolute unity of God. We pray God that the time may come soon when the hearts of our Hindu brethren are opened for the recognition of the errors in their religion and the acceptance of the truth which is taught by the holy faith of Islam. The promise that was given to them for the appearance of an *Avatar* in the last ages was, no doubt, a Divine promise, and it has been brought to fulfilment in the person of the holy prophet of India, Mirza Ghulam Ahmad of Qadian.

**AN UNDESERVED
PRAISE OF CHRISTI-
ANITY.**

Anent an article in the *Bible Record*, the *Patriot* of 29th October, publishes a note under the heading "The vitalizing power of Christianity." Referring to "some proofs to indicate the uplifting power of Christianity," it relates that Lord

Salisbury once said that dividing the world into two halves, viz., the living and the dying nations, the living nations were found to be those which professed Christianity, while all other nations fell under the category of dying nations. That is one proof of the vitalizing power of Christianity. Another proof is that Professor Knox has said that "it is an historic fact that not Hinduism, nor Buddhism, nor Confucianism, nor Islam, but Christianity is the source of the efforts for freedom, for a higher social life, for the elevation of humanity, which are transforming the world." A third proof is that Mr. Phelps says that Madagascar has risen from a state of pagan barbarism to one of Christian civilization and this chiefly through the agency of Christian Missionaries. Who can gainsay the truth of the Christian dogma of atonement in the face of these *conclusive proofs*? But why these proofs have not been multiplied by quoting the opinions of Tom, Dick and Harry and a thousand others, is what one cannot understand. And the wonder is that the learned writer of the article does not see that somehow or other the only civilization of which Christian Europe can boast began with the decay of Christianity. He also fails to explain how at the time when the Christian religion held full sway over Europe, exactly at that moment, was this continent plunged in the depth of barbarism. All this may be accidental, but still it requires an explanation. Indeed it is the most flagrant injustice to attribute to Christianity the mighty success which Europe has achieved in the domain of materialism in this age, for as a matter of fact, this success is contemporary with the decline of Christianity. If Christianity, as it was preached in Europe, had any inherent power of giving life to dead and dying nations, why did that power lie dormant for so many centuries? And why does this vitalizing power fail to show any effect in India, where according to Christian writers its effect is deadening and degenerating? That is the point which requires special consideration. With the material progress of Europe, materialism and the rejection of dogmatic Christianity has gained a complete control, and Christian belief may assume, but cannot claim, any authority. Foreigners are told that England or France is a Christian country, but the majority of the English and the French deny that they believe any longer in the doctrines of Christianity.
